

Habakkuk's Two Tables #81 (Continued)

(Having begun with DVD of Presentation #80)

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest and we thank you for bringing us together to study your Word this morning. We know that next week is a big work in terms of LiveStreaming and recording, and the guests that are going to come. The beginning of those guests are arriving today. We ask for traveling mercies that everyone heading this way for this next week's period will get here safely and that you will ultimately take them home safely. As we take up our study this morning, we ask that you would overrule my thoughts, my understanding, take control of this presentation that it can be clear and concise and that we can understand some more of the significance of Daniel 8, verse 11. We want the Latter Rain poured out upon us; so, we would ask that you would open our understanding to these truths and pour your Spirit out upon us. We ask that you prepare the hearts and minds of those that are listening to these things, to understand them as you see fit. In Jesus's name, amen.

THE DAILY

104 TIMES

BROTHER PIPPENGER: We are dealing with the Daily in the Book of Daniel, and we are going through it very slowly, very carefully. We are showing that Daniel 8 is the illustration of the religious manifestations of the kingdoms of Bible prophecy.

We have shown that the root of Satan's religion that is represented in Daniel 8 is represented by the word *gâdal* that increases as it goes through the various kingdoms of Bible prophecy that are in Daniel 8.

The Medes and the Persians, they became great, *gâdal(ed)*, exalted themselves; but, the Greeks exalted themselves more. The little horn of Pagan Rome exalted itself more than that; and, the Papacy exalted itself even more than Pagan Rome.

And, this self-exaltation that is represented in this word *gâdal* is the root of Satan's religion that is represented in all these kingdoms of Bible prophecy. We know that Daniel here is telling us that this is a counterfeit religion that is in these kingdoms; because, he uses sanctuary terms, but the terms he uses, they are always corrupted to show that they would not be an offering or they would not be represented in God's sanctuary.

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:—always (-s), **continual** (employment -ly), daily, (**In-I**) even (-more), perpetual.

When it comes to the word *tamid* that represents the Daily (or is translated as the word *Daily* in the Book of Daniel), I personally will not, do not, or agree to argue or debate with the theologians when they want to use the 104 times that the word *tamid* appears in the Bible. I

refuse to assent to the idea that *tamid* is a verb or an adjective that can be used to describe *tamid* as a noun.

But, there is one way that I will agree to that consideration, and it is in this sense: When the kingdoms of Bible prophecy are represented in the Book of Daniel, chapter 8, the symbols that are used to represent these kingdoms are corrupted symbols, corrupted sanctuary symbols in order to teach the lesson that this is a counterfeit religion that is being introduced here.

So, when we see that 99 times in the Bible the word *tamid* is an adjective and an adverb, and many, many times this word is used in connection with the sanctuary service (the genuine sanctuary service), then when we see the word *tamid* in the Book of Daniel as a noun that is identical to seeing the ram with two different sized horns, or a goat with the horn broken and four horns coming up out of it, or a horn that is both a man and a woman. The word *tamid* here can be studied prophetically in connection with the 104 times that it is found in the Bible, but only in the sense that it is not right in the Book of Daniel. It is a noun when it is supposed to be an adjective and a verb; and, therefore, the fact that it is a noun is also telling us that whatever the Daily represents, it represents a counterfeit. It is a symbol of a counterfeit.

A counterfeit what? We are identifying it [the Daily, *tamid*] as a counterfeit religion of Paganism, just as the Pioneers did.

TAKE AWAY

SUR: Daniel 11:31; 12:11—***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.**

RUM: Daniel 8:11—***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.**

MIQDASH: ***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.

QODESH: ***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.

Now, we touched briefly yesterday on the fact that in verse 11, and in verses 13 and 14, you will find the word *sanctuary* in each of those three verses; but, in verse 11, the word that is translated as *sanctuary* is *miqdâsh*. But, in verses 13 and 14, when we as Seventh-day Adventists know that this is God's Sanctuary, the word that is translated as *sanctuary* in verses

13 and 14 is *qôdesh*. When *qôdesh* is used in the Bible, it always represents God's sanctuary, either His earthly sanctuary or His Heavenly Sanctuary.

So, in terms of Daniel 8:11, I contend that Daniel 8:11 is the verse that defines the controversy over the Daily, and that this is one of the most profound verses in the Scriptures and that there is more than meets the eye at a surface level here.

So, now I want to read J. N. Andrews, a portion from his article *The Sanctuary and the 2300 Days*, pages 35 - 38. When he speaks about these two sanctuaries, *miqdâsh* and *qôdesh*, he says,

“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,”—*SPEAKING OF PAGANISM*—“it bore resemblance to the Levitical form of Jehovah's worship.”—

Andrews is here saying that from the time of Assyria, on through Pagan Rome, these counterfeit Pagan worship shrines, temples were counterfeits of God's sanctuary upon Earth.

—“**When the Christian form of worship took the place of the Levitical,**”—

When the earthly sanctuary was set aside and the Heavenly Sanctuary came into play and Christianity started.

—“**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.**”—

So, what Andrews is saying here is that through the history where Paganism was the enemy of God, Pagan religion, their temples were a counterfeit of the earthly sanctuary; but, when Christianity comes into history, now Satan is still going to carry on his counterfeit opposition to the true work of God, so he is forced to change his mode of counterfeit worship.

Continuing on:

—“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.”—

And if you remember, in Matthew 24:15 Jesus says, “When ye therefore shall see the ABOMINATION OF DESOLATION spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)” There is more to that, but what I am saying is Jesus specifically references the abomination of desolation in the Book of Daniel and tells us to understand what it

means; and, Andrews is going to tell us that Jesus is speaking of Daniel 9:26 and 27, where the abomination of desolation is set forth as two desolating powers, not simply one.

Okay.

—“It is evident that he”—*JESUS*—“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,”—

And the reason he says that is, in verse 26 of Daniel 9 it says that “. . . the people of the prince that shall come shall destroy the city and the sanctuary; . . .” so, he is referencing that Jesus is identifying the abomination of desolation spoken of by Daniel the prophet as the abomination of desolation referenced in Daniel 9:26. And in Daniel 9:26 it talks about the [people of the] prince that shall come and destroy the city, and that took place in AD70. So, Andrews is dealing with the context of that.

—“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.”—

When was Paul living? In the 1st Century. Okay?

But, when is the Papacy going to get placed on the throne of the Earth? AD538, 400 years after that, more than 400 years; but, it was already active 400 years before. That is what he is saying.

—“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 statue of Jupiter”—

And Jupiter is one of these false gods, but who does Jupiter represent? He does not mention it in here, but who is Jupiter a symbol of in ancient history? It is a symbol of Nimrod, and Nimrod was a Black man.

And the statue of Jupiter in Rome has the features of a Black man, because it is representing Nimrod, who was a Black man.

So, when they changed it to the statue of Peter when Catholicism comes in, suddenly the Apostle Peter is a Black man. If you did not know that, that is kind of curious; but, anyway, that is not what Brother Andrews is dealing with here.

—“The statue 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.”—

Now, what I want you to see here, Andrews being very specific, he is saying that Satan set up a counterfeit religious system in the system we call Paganism. And then in the time period of Constantine—Andrews is not saying that—but, in the time period of Constantine, Constantine began to incorporate these Pagan systems into the Christian church. So, when the Papacy is placed upon the throne of the Earth, we have a second counterfeit system that is going to oppose God and His people, and that is part of the story that I want you to see. They are not just counterfeit systems; they are counterfeit systems that are attacking God’s people. Both of these systems are going to persecute God’s people. They are going to trample down the sanctuary and the host.

Okay. Adventism in its Laodicean condition does not want to understand the implications of this in connection with the 2520, and Andrews is not dealing with that here, but this is part of that story as well.

—“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.”—

And, this is what I wanted you to see here, if you will. There are two opposing sanctuaries in Daniel 8. One is *miqdâsh*, the other one is *qôdesh*—all right?—because, Daniel 8 is about the counterfeit religion of these kingdoms of Bible prophecy. So, when you hear me saying that, please understand that I am nobody. J. N. Andrews is somebody in Advent History. He is somebody that they named the premier seminary in Adventism after, and it is an abomination that a couple of years ago that seminary produced a Bible that teaches that the Daily is Christ’s Sanctuary ministry, when the person they named that seminary after speaks in these words.

Continuing on:

—“To the careful reader this fact will at once appear. They are as follows: First, the sanctuary of the daily desolation. [*DANIEL 8,*] Verse 11; 11:31. Second, the sanctuary which the daily and the transgression of desolation were to tread under foot. Verses 13, 14.”—

That is *qôdesh*.

God’s sanctuary is going to be tread underfoot by the sanctuary that is in verse 11, the *miqdâsh*.

—“**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)—*THAT IS JEROBOAM’S TEMPLE*—“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**’.”—

Now, break the name [PANTHEON] apart here (and we are going to do this in just a minute), but just so you see it: PAN is the name for a Greek god.

What does THEON come from? *Theos*. *Theos* is a word for god. Okay?

So, this is where you get PANTHEON, is by bringing these two words together; and, it means *the temple 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?’”—*SPEAKING OF DANIEL 8:11.*

—“**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 [THE CITY OF] 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.

Okay. So, what I wanted you to see by J. N. Andrews, that was from *The Sanctuary and the 2300 Days*, pages 35 – 38, is that Daniel 8 is speaking about two rival sanctuaries.

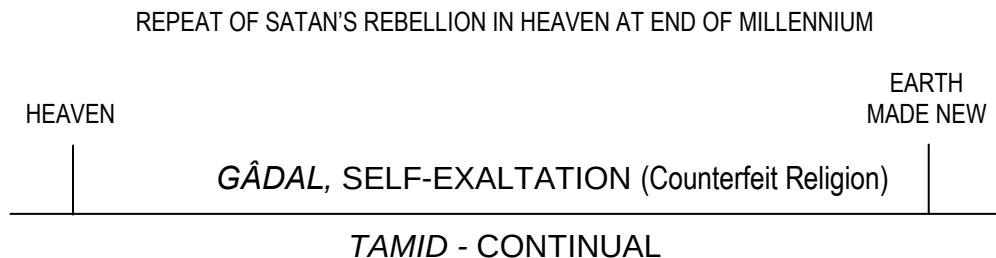


Figure No. 163.

So, this is the Earth made new. We know that Daniel 8 is talking about a counterfeit religion; and, from the beginning of time in Heaven, the rebellion of Satan that began in Heaven, it is going to be repeated at the end of the 1,000 years, when the unrighteous dead are resurrected and Satan is going to rally them to attack the City. Right?

And from the rebellion in Heaven to the Earth made new, Satan’s religion is *GÂDAL*, self-exaltation. Right?

So, when Daniel is going to illustrate this religion in Daniel 8, he does so by showing that these kingdoms of Bible prophecy, each one of them *gâdals* themselves more than the previous kingdom.

You see that, right? A progression.

And we have seen a progression in Bible prophecy in Daniel 2 with the various metals, and we have seen the progression in Revelation 17, if you remember; because, this woman that rides on the beast in Revelation 17, where does she sit? She sits upon the heads, and there are seven heads, and those seven heads are the kingdoms of Bible prophecy. So, she sits on Babylon, and then on the Medes and Persians, and then on the Greeks, and then on Pagan Rome, Papal Rome, all down through history. Do you follow me? There is a progression of this Mystery Babylon woman.

And what does a woman represent?

FROM THE AUDIENCE: A church.

BROTHER PIPPENGER: A church. So, there is a religious influence that controls these kingdoms of Bible prophecy all the way through.

And what is that religion? It is *gâdal*. It is the religion of self-exaltation.

But, in Daniel 8:11, Daniel wants to give us a symbol of what this religion is, and what is the word he uses there?

What gets lifted up and exalted in verse 11 of Daniel 8? The Daily is taken away. Only, that word *take away* there is not *sûr*; it is *rûm*. It is Paganism that gets lifted up and exalted.

So, the word for this religion [of self-exaltation] is *Paganism*; but, the Hebrew word is *tamid*. And what does *tamid* mean? *Continual*. The Daily represents the continual religion of self-exaltation. It is the continual opposition of Satan against God throughout history. And in order to do this, according to Andrews which is absolutely correct, Satan sets up counterfeit temples, counterfeit religions all through history to oppose the true temple and the true religion. This is why Daniel uses the word *continual* to represent this religion. Do you see this?

Can you get that?

Okay. Let me show you something, if you can get that. This is where it gets tricky.

In your notes—I am passing over right now the definition of *Pan*, *Pantheon*, and *Pantheism*, and dropping down to where it says “By.”

BY

BY: *Strong’s Concordance H4480*—For **H4482**; properly a *part* of; hence (prepositionally), **from or out of** in many senses: - above, after, among, at, because of, by (reason of), from (among), in, X neither, X nor, (out) of, over, since, X then, **through**, X whether, with. **H4482**—From an unused rot meaning to apportion; a *part*; hence a musical *chord* (as parted into strings): - in [the same]

If you notice in Daniel 8:11, it says this:

“¹¹Yea, he magnified *himself* even to the prince of the host, and by him”—

See that word *by*? In my Bible it has a marginal reference for that little word *by*, and it says *from*.

—“[FROM] him . . .”—

And I have in here from *Strong’s Concordance*, that this word *by* means *from*, Okay. Are you with me?

You have got to follow this one. This is delicate to convey, but it is worth seeing. Okay?

So, underneath the definition of *BY* in your notes, defining it as *from* or *through*, you have how verse 11 is expressed in the *King’s James [Bible]*:

“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).

But, underneath it you have the actual flow of the words in the Hebrew. The Hebrew says,

“¹¹Even 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.” Hebrew rendition.

Are you with me?
Okay. There is a little bit different flow; it is saying the same thing.
What is it saying? Let us look at the bottom one [the rendition of the Hebrew words].

—¹¹Even to the **Prince of the host**—

Who is the “Prince of the host”?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ.

Are you all with me?

—¹¹Even to the Prince of the host **he**—

Who is “he”?

Who is the masculine little horn?

FROM THE AUDIENCE: Pagan Rome.

BROTHER PIPPENGER: —¹¹Even to the Prince of the host [*PAGAN ROME*]—

Did what?

FROM THE AUDIENCE: Exalted himself.

BROTHER PIPPENGER: What is exalted? It is this religion [indicating in Figure No. 163 where is marked “*GĀDAL*: Self-Exaltation].”

Pagan Rome had a counterfeit religion. Paganism was counterfeiting the true religion of the Levitical time period of the Old Testament.

—¹¹Even to the Prince of the host he exalted himself. And **from** him—

From whom?

FROM THE AUDIENCE: Pagan Rome.

BROTHER PIPPENGER: From Pagan Rome. From Pagan Rome, Brothers and Sisters, was the Daily lifted up and exalted, taken away.

All right. This is the part that is hardest to convey; so, it would stand to reason that we would have a little bit of a break in thought right when we are trying to convey this. So, I am going to focus us back in.

What we are saying in Daniel 8 is that this is a counterfeit system that Satan has set up throughout history. The root of this religion is *gādal*, and the symbol of this religion is the Daily because it represents this continual counterfeit warfare that Satan exercises against God’s people.

But, in Daniel 8:11, where the battleground over the Daily really resides, we see Pagan Rome (the masculine little horn) exalting himself to Christ; but, it says, from Pagan Rome, from Paganism (the Daily, Paganism), the religion of Paganism is lifted up and exalted.

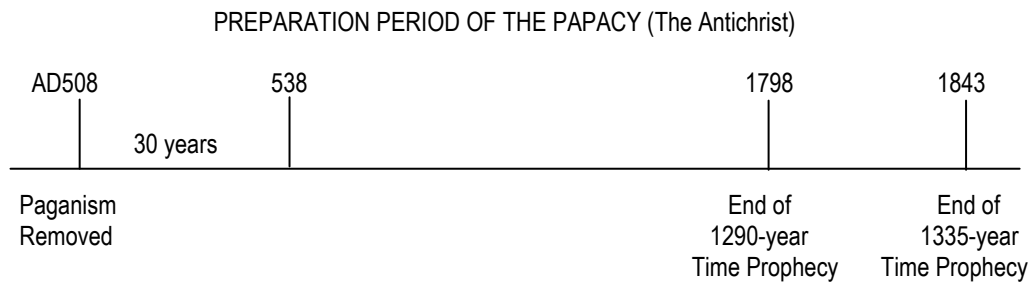


Figure No. 164.

All right. What I want you to see here is this: In Daniel 11:31, Paganism is taken away in AD508. Any resistance to the rise of the Papacy is removed at the Battle of the Visigoths. So, here Paganism is removed, not in the sense that it does not exist in history anymore but in the sense that the political strength of the Pagans that are still in the Empire has been subdued where they cannot prevent the rise of the Papacy. It is removed, but Paganism is not gone from history; because, **Paganism is about to transcend into Papalism**. Okay?

So, in Daniel 11:31, we have this history marked because it says, “And arms shall stand on the part of the Papacy,” and those arms are what is going to defeat the political resistance of Paganism to the rise of the Papacy.

And in Daniel 12:11, it says that from the time that Paganism is removed, you have two time prophecies that start. One takes you out here to 1798 (this is the end of the 1290-year time prophecy), and another takes you to 1843 (1335).

But, what I am saying is—and this is what *rum* does for you—in AD508, in Daniel 8:11, the Daily was not taken away; it was lifted up and exalted.

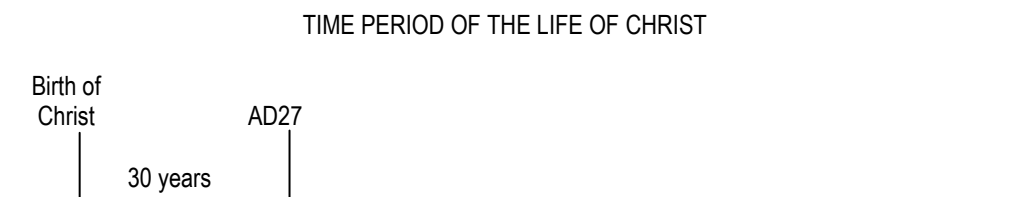


Figure No. 165.

Okay. From AD508 to 538, you see a preparation period for the Papacy that parallels the birth of Christ and his first 30 years of life.

And, the antichrist here is governed by the History of Christ; and this is a time of preparation [indicating between the Birth of Christ and AD27 in Figure No. 165].

Preparation [indicating between AD508 and 538 in Figure No. 164], setting up, Daniel 12:11 says, “And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate **set up**, . . .”

So, in Daniel 8:11, although it is not really there at the grammatical level, it is there in Daniel 8.

What is there? *What is there?*

What is there in Daniel 8:11 is an illustration of this counterfeit religion. Daniel 8:11 says that Pagan Rome would exalt itself against Christ; but, from Pagan Rome, Paganism would be lifted up and exalted.

And in the true sanctuary service, there were offerings that were lifted up and exalted. They are called wave offerings. The priest would take the wave offering and lift it up before the Lord.

So, in Daniel 8:11, although it is not specifically stated, it is saying that in AD508, when Paganism was taken away, Paganism became the counterfeit sacrificial offering that died and was lifted up from 508 to 538 by the new counterfeit priestcraft called “the Papacy.” It was to lift up and exalt Paganism in the new counterfeit religious system of Catholicism.

So, in Daniel 8:11, in the chapter that is (according to Andrews) a chapter that is describing two temples—a true temple and a counterfeit temple—and their warfare against one another, Daniel 8:11 is describing the lifting up of Paganism in this history [Figure No. 164] in order to exalt it in this history.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Do you see it?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. Now, there is something that goes along with this.

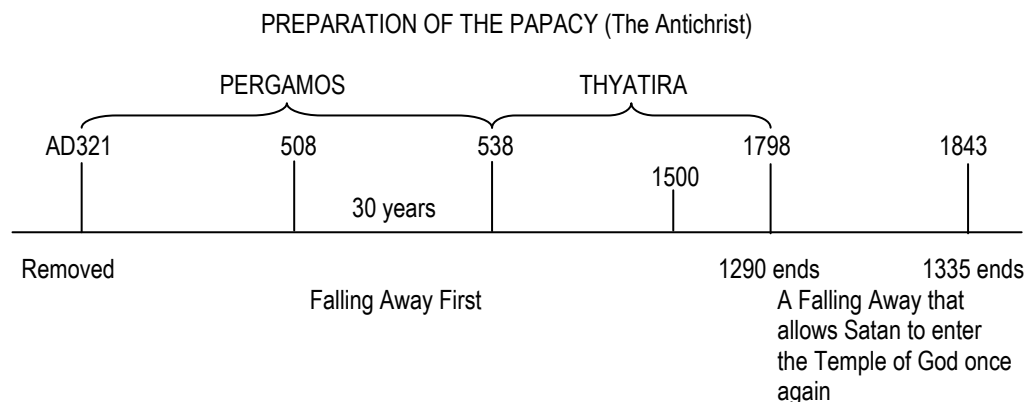


Figure No. 166.

What history is this [referring to a period before AD508 to 538]?

FROM THE AUDIENCE: Pergamos.

BROTHER PIPPENGER: What history is this [referring to AD538 to 1798]?

FROM THE AUDIENCE: Thyatira.

BROTHER PIPPENGER: [Enters “Thyatira” onto the timeline.]

What happens in this history [of Pergamos] according to Paul in 2 Thessalonians?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: There is a falling away first. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Where does the falling away begin? AD321, with Constantine, you can mark the falling away, the beginning of the incorporation of Paganism into the Christian church. The church begins to fall.

This history [Pergamos] is the history of the falling away first, in order that—what?—the man of sin will be revealed.

Are you with me? Can you hold these two concepts in your head, that the two concepts in Daniel 8:11 were actually seen as not the removing of the Daily (of Paganism); but, in Daniel 8:11 we are seeing the lifting up and exalting of Paganism, and we are seeing it done by the counterfeit worship system of Paganism and Papalism? So, when Paganism is taken away, it has been slain as an offering and now it is being lifted up and exalted in a counterfeit worship service that is going to be carried on for the next 1260 years by the Papacy.

But, along with this, we have another line of prophecy that this [AD321 to 538] is the time period of Pergamos, and this [538 to 1798] is the time period of Thyatira. And, in the time period of Pergamos, there is a falling away first that precedes this [the time period of Thyatira].

And, this falling away precedes the revelation of who the man of sin is, but where is the man of sin?

Go to 2 Thessalonians 2.

Where is the man of sin when it is all accomplished?

Verse 4—well, let us back up to verse 3 so you can see the falling away.
2 Thessalonians 2, 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.”—

This [time period of Pergamos] is the falling away, and the Papacy is revealed in AD538. And where is he?

Verse 4:

—“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).

Suddenly in AD538 not only is the Papacy revealed but the new counterfeit temple is put into history. It has replaced the Pagan counterfeit temples and now it has put in a counterfeit so-called Christian temple. Do you see that?

You have got to see that; because, you cannot separate Daniel 8:11 from 2 Thessalonians.

And how could you?! 2 Thessalonians is where William Miller discovers what the Daily is, and the Daily is the heart of Daniel 8:11. How can you separate them? You cannot.

Revelation 17:3, 9-11

But, let us go to Revelation 17, verse 3, and remind ourselves of something that we have already mentioned. 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).

Who is the woman?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: The Papacy. Okay? She is setting on this beast.
Go to verse 9.

“⁹And here is the mind which hath wisdom. The seven heads”—*THAT ARE ON THIS BEAST*—“The seven heads are seven mountains, on which the woman sitteth.”—

So, when the woman is sitting on the beast—she is sitting on the beast; but, where is it that she is sitting on the beast? She is sitting on these mountains.

And, these mountains are what?

FROM THE AUDIENCE: Kingdoms.

BROTHER PIPPENGER: Kingdoms.

The very next verse says,

—“¹⁰And there are seven kings: five are fallen,”—

What are the five that are fallen? Well, the Book of Revelation is going to agree with the Book of Daniel, and the kingdoms of Bible prophecy are Babylon, Medo-Persia, Greece, Pagan Rome, and Papal Rome.

And in verse 3, John has been carried away to the wilderness; and, in Revelation 12, verses 6 and 14, the wilderness is defined as the 1260 years of Papal rule.

But, when he sees the woman in verses 3, 4, and 5 of Revelation 17, not only is he in the wilderness but he sees the woman drunken with the blood of the saints; therefore, he is at the end of the 1260 years because the persecution has already taken place. You cannot be drunk with the blood, if the blood has not been spilled; and, the end of the persecution period ended just before 1798. So, he sees the woman drunk. You get drunk after you drink.

So, he sees the woman right down there in 1798. The five that are fallen (Babylon, Medo-Persia, Greece, Pagan Rome, and Papal Rome).

—“and one is,”—

The United States [the sixth kingdom].

—“*and* the other is not yet come;”—

The United Nations [the seventh kingdom].

And the eighth is of the seven:

—“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.” Revelation 17:9-10 (KJV).

When the woman is portrayed here, there are several things to learn here. No. 1, she rides each of those heads down through history.

So, when one head is defeated, what is the woman doing? She is crawling onto the next head. Right? That is AD508 to 538. Pagan Rome (Paganism) has been set aside, and now this woman is moving to the next head, Papal Rome.

Do you see it?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, in order for that to happen there has to be a falling away first.

But, this history here of AD508, Brothers and Sisters, this history is directly, directly and purposely connected with this history [1335]. And what is that history?

Well, what is this history here [AD1843]?

FROM THE AUDIENCE: The Millerite History and the Second Angel.

BROTHER PIPPENGER: The Millerites and the Second Angel, that is right.

But, it is not the history that I am talking about.

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: Okay. Millerite, Second Angel, that is right; but, it is not the history that I am talking about.

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: Okay. Probably all good answers.

Here is the history that I am speaking about. Right here [the 30 years encompassing AD508 to 538 in Figure No. 166], the woman is getting off the head of Pagan Rome and getting on the head of Papal Rome.

Amen?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Right here [AD1798, Figure No. 166], the woman is getting off the head of Papal Rome and doing what?

FROM THE AUDIENCE: Getting on the head of the U.S.

BROTHER PIPPENGER: Getting on the head of the United States.

Okay. But, notice that this history here, 1798 to 1843, is directly connected to this history [AD508 to 538] by two time prophecies. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, what does that tell you, students of prophecy? That Jesus illustrates the end from the beginning. So, what is going on in this history [508 to 538] is an illustration of what is going to be going on in this history [1798 to 1843]. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, what was going on in this history [508 to 538]? There was a falling away that allowed Satan, through his earthly representatives, to take control of the temple.

Now, was there a falling away in this history [1798 to 1843]? Sure, Brothers and Sisters. This was the testing time for the Protestants.

The Protestants had been raised up back here, AD1500 or so. Now, they are going to be tested.

Did the Protestants pass the test?

FROM THE AUDIENCE: Negative response.

BROTHER PIPPENGER: They fell away. **They fell away.**

1798

Let me show you something. I am passing the long quote at the top. I am going to go back to that.

But, under “1798,” I am saying this is what is happening in 1798, this quote here. We have read this several times in Habakkuk’s Two Tables. It says,

“Those who rejected the first message 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, 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*, 259–261.

Right here [the time period of 1798 to 1843] there is a falling away in order for Satan to come into the temple of God once again.

Do you see the parallel history there?

And, what is going on in this history [AD321 to 508] is Pagan Rome in Daniel 8:11 is being taken away. It is being slain as a counterfeit offering and it is to be lifted up. Paganism is to be lifted up by this priest that is not directly identified in verse 11, but he is there. This counterfeit priest is lifting up the offering of Paganism and is exalting them; therefore, the counterfeit priest is the Pope of Rome [538].

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, here [AD508 to 538] we are seeing the same history repeated here [1798 to 1843].

538

Now let us go back to your notes titled “538.”

And the first three paragraphs, we will talk about this history. But, we have covered this history but I just want to cover the fourth paragraph from the *Acts of the Apostles*, pages 265 – 266.

She is just talking about this history in 2 Thessalonians:

“But before the coming of Christ, important developments in the religious world, foretold in prophecy, were to take place. The apostle declared: ‘Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let 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; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.**’

“Paul’s words were not to be misinterpreted. It was not to be taught that he, by special revelation, had warned the Thessalonians of the immediate coming of Christ. Such a position would cause confusion of faith; for disappointment often leads to unbelief. The apostle therefore cautioned the brethren to receive no such message as coming from him, and he proceeded to emphasize the fact that **the papal power, so clearly described by the prophet Daniel, was yet to rise and wage war against God’s people. Until this power should have performed its deadly and blasphemous work,** it would be in vain for the church to look for the coming of their Lord. ‘Remember ye not,’ Paul inquired, ‘that, when I was yet with you, I told you these things?’

“Terrible were the trials that were to beset the true church. **Even at the time when the apostle was writing, the ‘mystery of iniquity’ had already begun to work.** The developments that were to take place in the future were to be ‘after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.’”—

And now she is going to make kind of a summary about this history for you and me here at the end of the world. She says,

—“Especially solemn is the apostle’s statement regarding those who should refuse to receive ‘the love of the truth.’ ‘For this cause,’ he declared of all who should deliberately reject the messages of truth, ‘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.’ Men cannot with impunity reject the warnings that God in mercy sends them. From those who persist in turning from these warnings, God withdraws His Spirit, leaving them to the deceptions that they love.” *Acts of the Apostles*, 265–266.

She is now applying this history here [AD508 to 538] not to 1843 but to the end of the world. And what I am wanting you to see, if you will—I am wanting you to see many things—but the Daily, the word *tamid* in verse 11 of Daniel 8 is the symbol of this continual warfare by Satan that is accomplished through setting up a counterfeit religion and persecuting the true religion. He does so by setting up a counterfeit temple in opposition to the true temple. Okay?

So, this word *continual* is the symbol of Satan’s religion, and it is the symbol of Satan’s warfare against God’s truth and His people.

We still have not dealt with the Pantheon Temple; but, therefore, the Daily becomes something very significant.

But, the Daily here in this history [AD508 to 538] that is illustrated in 2 Thessalonians, chapter 2, it is the power that is restraining the Papacy [pointing to 538], and it is the power that accomplishes the falling away. So, this history here is illustrating this history [1798 to 1843].

Why is it that the Protestants rejected Miller’s message?

FROM THE AUDIENCE: No response.

BROTHER PIPPENGER: This is easy, based upon today’s presentation: Self-exaltation. They [the Protestants] were too proud to receive it. Self-exaltation. They did not have the humility to accept the message of the hour.

Because, that is what it is all the way through. If you are going to follow Satan’s religion, it is going to be the religion of self-exaltation. So, the Daily was active in this history [AD1798 to 1843]. Was it not?

Was it [pointing 508 on the 1843 Chart]?

Was it a controversy in this history?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes.

Hmm. All of these histories are pointing forward to the end of the world; so, the Daily, representing self-exaltation; representing 2 Thessalonians, chapter 2, where the Daily is defined; representing Daniel 8:11, where the sanctuary of the Daily is the Pantheon Temple, it must have a bearing here at the end of the world.

TODAY

Notice in your notes under “Today.”

“In the days of the apostle Paul, the Thessalonian brethren were laboring under the erroneous impression that the Lord would return in their day, and Paul wrote to correct this false impression, stating **what events must transpire before the advent could take place**. He declared: ‘Let 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; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.’ The man of sin was to arise, and do his work of exaltation and blasphemy, before the brethren could look for the coming of Christ. That great event was to be preceded by **a falling away**. **There would be revealed a form of Antichrist, and the leaven of apostasy was to work with increasing power to the end of time**. We are not to be surprised beyond measure to see the widespread declension of faith and piety. **I have been bearing my testimony for the last forty years, that there would be those who would fall away from the path cast up for the ransomed of the Lord to walk in**. God has been sending warnings, reproofs, and encouragements to his people. He has warned them that some would depart from the faith, giving heed to seducing spirits.” *Review and Herald*, July 31, 1888.

Now, Brothers and Sisters, Sister White is here referencing 2 Thessalonians, chapter 2, and the falling away; and, she is saying there was going to be a falling away in Adventism at the end of the world.

Do you see that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. So, what went on in this history [AD508 to 538] and what went on in the history at the beginning of Adventism [1798 to 1843], it gets repeated at the end of Adventism. And, there is no way to remove this subject of the Daily from this history [508 to 538]; there is no way to remove the subject of the Daily from this history [1798 to 1843]. So, I submit to you that when we are dealing with the Omega Apostasy, which both of these apostasies that are represented by the falling away point forward to that it demands that the Daily be part of that Apostasy.

FROM THE AUDIENCE: Amen.

GÂDAL—PRIDE

BROTHER PIPPENGER: Now, on the next quote, *Testimonies*, volume 8, pages 126 – 127, it says,

“Let men become lifted up in pride,”—

Lifted up in pride? What is that?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: That is *rum*. That is *rum* and *gâdal*, combined.
“Listed up in pride.”

—“Let men become lifted up in pride, and the Lord will not sustain them and keep them from”—*WHAT?*

FROM THE AUDIENCE: Falling.

BROTHER PIPPENGER: — falling. **Let a church become proud and boastful, not depending on God, not exalting His power, and that church will surely be left by the Lord, to be brought down to the ground.** Let a people glory in wealth, intellect, knowledge, or in anything but Christ, and they will soon be brought to confusion.” *Testimonies*, volume 8, 126–127.

So, there is the principle for you. If you are lifted up—*rum(ed)*—with self-exaltation, there comes a falling away; and, that is what Sister White is saying.

Of course, Laodicea meets all of those characteristics, and the Adventist Church is Laodicea.

CONRADI’S DAILY PRODUCES SPIRITUALISM

Now, this next quote we have read before, more than once, in Habakkuk’s Two Tables. This is the manuscript from *Manuscript Release*, volume 20, page 22, where Sister White says that the teaching that the Daily represents Christ’s Sanctuary ministry that Daniells and Prescott was promoting came from angels that were expelled from Heaven.

But, there is something that I want you to see in here, to put into the record for some following presentations.

This is the last paragraph in that manuscript. 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.**”—

She is here telling you, if you are willing to see, that their promotion of the false view of the Daily produces spiritualism. Okay? You cannot separate it.

She continues to say,

—“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.**”—

All right. I just want to put it in the record one more time that the false view of the Daily produces confusion, but it also produces spiritualism that would—what?—deceive the very elect.

—“**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.—Ms 67, 1910, 1–8. *Manuscript Release*, volume 20, 22.

THE LATTER RAIN

All right. Now, “The Latter Rain.”

The end of Adventism—this is the beginning of Adventism [AD1798].

What is going on in the beginning of Adventism? Let us remind ourselves.

The woman of Revelation 17, she is getting off the head of Catholicism, and she is getting on the head of the United States.

The United States has not two heads, but it has two horns; and, one of the horns is Republicanism (that is its political side), and the other horn is Protestantism (its religious side). And in this history [AD1798 to 1843], the woman is getting on the horn of Protestantism; because, as this testing time finishes and the Protestants have fallen away, they are praying to Satan and they are in perfect darkness.

It is not till the time of Ronald Reagan that the Papacy gets fully upon the horn of Republicanism; and, now, she is riding the United States fully.

I am not a horse person, but I have seen where people try to get on a horse and the horse does not want them to get on and it takes off running and they have got one foot in the stirrup and they are hanging on for dear life, and they are not quite there and it takes a while with the bucking and running until they finally get on.

Well, from AD1842, when the Protestants began to close their door, until the time 1984 (the time of Ronald Reagan), the woman was struggling to get her foot over into that other stirrup so she could ride the head of the United States.³⁰

³⁰Corrects audio on DVD from “Papacy” to “United States.”

³¹Corrects the Midnight Cry (M/C) beginning at the Exeter Camp Meeting August 12-17, 1844, to its proper *Habakkuk’s Two Tables*

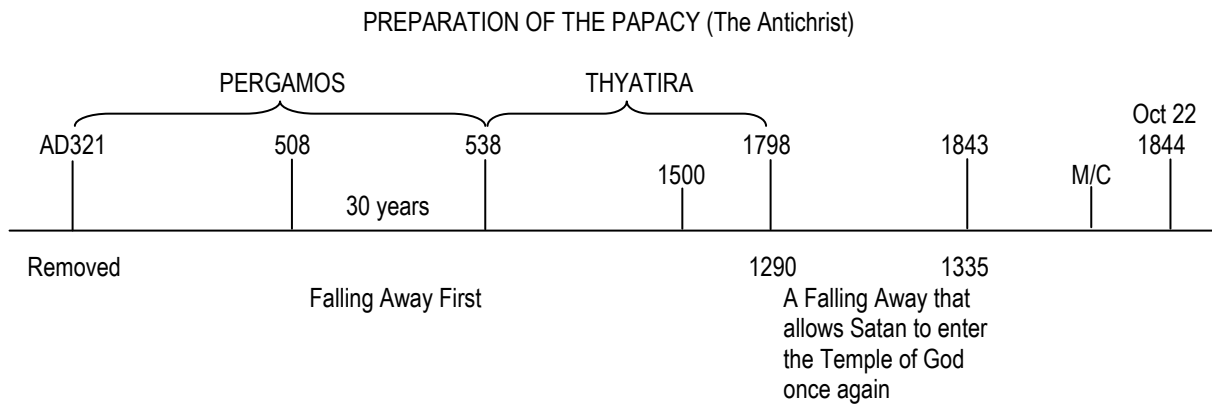


Figure No. 167.³¹

This history, at the beginning of Adventism [AD1798], in the time period of the Midnight Cry, is illustrating our time period, the time period of the Loud Cry, the Latter Rain.

So, in the time period of the Latter Rain, from *The 1888 Materials*, page 152, Sister White says this—because she is saying this about 1888:

“Much that has been revealed to me crowds upon my mind, which I hardly know how to express. Yet I cannot hold my peace. The Lord is indignant at men who set themselves up to rule their fellow-men, and to carry out plans which the Holy Spirit has condemned. I am more surprised than I can express at your failure to discern that God has not set up these men.”—

She is speaking to the General Conference President during the 1888 Minneapolis Conference, which is where the Lord attempted to pour out the Latter Rain. She is speaking to the leadership of the Seventh-day Adventist Church in the time of the Latter Rain; because, all the prophets are speaking more about the end of the world than the days in which they lived. She is speaking to Ted Wilson.

She says,

—“The new order of things ought to alarm you, for it had not the sanction of heaven.

“The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no **concealing of the principles of our faith**. The third angel’s message is to be sounded by God’s people. It is to swell to the loud cry. **The Lord has a time appointed** when he will bind off the work; but **when is that time?**”—

FROM THE AUDIENCE: The Sunday Law.

BROTHER PIPPENGER: My brother says The Sunday Law. Does everyone agree with that?

³¹ Corrects the Midnight Cry (M/C) beginning at the Exeter Camp Meeting August 12-17, 1844, to its proper position on the timeline, between 1843 and October 22, 1844, than that shown on the board in the DVD.

I do not agree with that. The time appointed when He is going to bind off the work is 9/11/2001 to The Sunday Law; because, she is referencing the Latter Rain here.

—“When the truth to be proclaimed for these last days shall go forth as a witness to all nations, then shall the end come.”—

Now, notice what she says.

—“**If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged.**”—

Wow!

Right here [AD538], Satan came into the temple of God.

Right here [the Midnight Cry], Satan takes over (at a prophetic level) the temple of God, the Holy Place. The Protestants are praying to him in the Holy Place.

But, now Sister White is speaking to Seventh-day Adventists in the time of the Latter Rain and says there is a way that Satan can actually come into the temple of God of Adventism during the Latter Rain.

How? The same as he has always done, **the same as he has always done**. There is a falling away first.

—“Here is the secret of the movements made to oppose”—

She just described about Satan coming into the temple of God, and now she is going to give us some information about it. She says,

—“Here is the secret of the movements made to oppose the men whom God sent with a message of blessing for his people.”—

Who was that?

FROM THE AUDIENCE: Jones and Waggoner.

BROTHER PIPPENGER: A. T. Jones and E. J. Waggoner.

—“These men were hated. The men and God’s message were despised, as verily as Christ himself was hated and despised at his first advent. **Men in responsible positions have manifested the very attributes that Satan has revealed.** They have sought to rule minds, to bring their reason and their talents under human jurisdiction. There has been an effort to bring God’s servants under the control of men who have not the knowledge and wisdom of God, or an experience under the Holy Spirit’s guidance. **Principles have been born that should never have seen the light of day.** The illegitimate child should have been stifled as soon as it breathed the first breath of life. Finite men have been warring against God and the truth and the Lord’s chosen messengers, counterworking them by every means they dared to use. Please consider what virtue there came in the wisdom and plans of those who have slighted God’s messages, and, **like the scribes and Pharisees,**

have despised the very men whom God has used to present light and truth which his people needed.” *The 1888 Materials*, 1525.

How does Satan come into the temple of Adventism? He comes in when the men in leadership begin to resist the Latter Rain Message. And when that happens, **when that happens** it is a repeat of the beginning of Adventism, and it is a repeat of 508 to 538, and it is represented in Daniel 8:11.

The symbol of all those histories, 508 to 538, the Millerite History, or our history is the Daily. So, when we consider the Omega Apostasy in the time of the Latter Rain, I want to submit as one of my arguments that the Daily is a testing truth, that it is the very symbol of the Omega Apostasy, and that it will produce spiritualism within those that accept the premise that a symbol of Satan [referencing the year AD508 on the 1843 Chart] is actually Christ.

Shall we pray?

Benediction: Heavenly Father, we appreciate that on both Charts, in the center of both Charts, is the cross. And, we further appreciate, in the light of this study, that beneath the cross on both Charts you have represented the Daily. And we know that from the fall of Adam and Eve that Satan’s religion has been in every human being. The root of his religion being self-exaltation, we all have the ability to exalt and lift ourselves up. But, we know just from these Charts alone that if we would but come to the foot of the cross, humble ourselves before the foot of the cross, that you can remove that *gâdal* out of us. We ask that you would do that work in us; but, we would ask also that you would make us intelligent to what is going on, on Planet Earth at this time and understand that Satan is now in the time period when he is trying to set up shop in the Seventh-day Adventist Church, as he did in the Protestant church in the Millerite History and as he did in the Christian church in 538. Help us to be wise as serpents and harmless as doves as we navigate through this serious and incredible history. In Jesus’s name, amen.

Habakkuk's Two Tables #82

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for allowing us to awaken this morning and come together to consider your Word once again. We ask that you would allow us to understand the light that you have for us this morning that we can let it impact us in such a way that we would flee away from self-exaltation and spiritualism and not fall away from the truth, the precious truth that you have given us. We want to be among those that take the Little Book out of your hand and eat it, and we know that the eating of the Little Book represents the reception and the comprehension of the message that you have for us. And this morning, the message that you have for us is something that we ask that you would give us an extra measure of your Spirit so that we can comprehend it correctly. We receive it willingly, but we want to comprehend it in a way that will glorify you. We ask that you would hide me behind your cross, that you would overrule my human thinking process and let the words that I present this message be from your Throne Room, touched with a coal from off your altar. And, we would ask that you would prepare the hearts and minds of the brothers and sisters that consider these things that they might receive it as you see fit; and, we want you to continue to pour your Latter Rain out upon us as we study these things. So, we would ask that you would open our understanding at this time. We thank you for these things. In Jesus's name, amen.

THE DAILY (CONTINUED)

BROTHER PIPPENGER: We have been in Daniel 8 for a while. The Lord willing, we will be in Daniel 8 for a little while longer.

And in Daniel 8 we have shown that Daniel 8 is an illustration of a counterfeit system of worship that exists from the rebellion in Heaven and then was brought down here to Earth by Satan and that it is manifested in the kingdoms of Bible prophecy as counterfeits to God's true worship. We understand that Daniel is identifying this for us by using sanctuary terms in Daniel 8 that are corrupted sanctuary terms—i.e., the ram offering has two horns that are not of the same size; the goat has a horn that is broken, with four horns that come up from the broken horn; the little horn that comes into play in Daniel 8, verse 9 and onward, is both a woman and a man, thus being an abomination before the Lord—therefore, they would not be allowed in the sanctuary service:

When it comes to our consideration of the Daily, we find that grammatically that the Daily is corrupted in the sense that the only place in the Bible where the Daily is employed as a noun is in the Book of Daniel. Every other place, it is a verb or an adverb.

And from this, we understand there is a counterfeit system that is being illustrated in Daniel, chapter 8.

And, when we get to verse 11 (we have spent time there), we have noticed that the little horn there is the masculine sense of the little horn. Verses 9 through 12, it changes from masculine, feminine, masculine, feminine. And the masculine manifestation of the little horn of Rome is Civil Rome. The feminine manifestation is Papal Rome. Verse 11 is speaking about Civil Rome, and it says that Civil Rome magnified himself to Christ; and, it did so at His birth and at His death when it tried to kill Him and did kill Him at the cross.

And from Pagan Rome, Paganism (the Daily) would be *rum(ed)*. It would not be *sur(ed)*; it would be lifted up and exalted.

And the place of Pagan Rome's sanctuary, which was the City of Rome, where the Pantheon Temple was, was cast down by Constantine in the Year 330. That is verse 11, going through it very simply.

But, in our last presentation we identified that there is also, though it is not spelled out right there on the surface, verse 11 is one of the most complex verses—let us say it this way: verse 11 is a very complex verse. I am not going to say it is the most complex in the Bible, because I do not know which is the most complex in the Bible. But, there are some deep thoughts in verse 11.

And, you can understand in verse 11 that there is a counterfeit offering taking place. It is saying that from Pagan Rome, the religion of Paganism is lifted up and exalted.

So, in this verse you have the temple of Paganism (the Pantheon Temple). You have the offering, which is Pagan Rome being offered; it is being taken away and it is being lifted up and exalted. So, though you do not see a priest there doing this offering service, you can see the components in here that allow you to recognize a counterfeit offering that is being set up here. And you can see this because the context of Daniel, chapter 8, is defining the kingdoms of Bible prophecy in their religious manifestation, and it is identifying this religious manifestation as *gâdal*. Each of the powers *gâdal* more than the previous power, and *gâdal* is *self-exaltation*. So, the root of their religion is this self-exaltation that Satan manifested in Heaven.

But, the symbol that represents this religion of self-exaltation is the Daily. In the Hebrew it is the *continual*, representing that this is the religion that began with the rebellion in Heaven and continues all the way through history. It is the continual religion of Satan.

But, here in verse 11, although it is not specifically identified, we see a priest sacrificing Pagan Rome, taking the religion of Pagan Rome (Paganism), and lifting it up and exalting it to the world. And in this verse we see Pagan Rome's temple. We want to look at Pagan Rome's temple now here briefly; because, one of the things that we are doing is identifying that the Daily is the symbol of the Omega Apostasy in Adventism at the end of the world.

The Pantheon Temple that we have already discussed; it was located in the City of Rome. We read a nice passage from J. N. Andrews last time where he dealt with this a little bit. But, *Pantheon* comes from two Greek words, *PAN* and *THEOS*, *THEOS* meaning god.

PAN, you see in your notes.

PAN: noun (Greek mythology) **the Greek god** of fields, woods, shepherds, and flocks; represented as a man with goat's legs, horns, and ears; identified with Roman Sylvanus or Faunus

Synonyms: goat god. Topic: Greek mythology. Type of Greek deity

It is a Greek god of fields, woods, shepherds, and flocks.

What kind of god do you think of when you think of the god of fields, woods, shepherds, and flocks? Perhaps, Pantheism: God is in everything.

Represented as a man with goat's legs, horns, and ears; identified with Roman Sylvanus or Faunus.

Synonyms: goat god. Topic: Greek mythology. Type of Greek deity.

It is interesting that it is a Greek deity, because it is from the Greek system of education that both the reform time of Christ was corrupted, and it is also from that system of education that Adventism stands in such a corrupted fashion here at the end of the world.

PANTHEON: 1. temple for all the gods 2. a temple built by Agrippa in Rome in 27, and rebuilt in the 2d century by Hadrian: used since 609 as a Christian Church

So, when we look at the word *Pantheon*, which is the name of the temple in Rome that represents Paganism, we see that it is made up of two words. *Pantheon* means a temple for all gods, and it was built by Agrippa in Rome in 27BC, and in AD609 became a Christian church. That is worth noting.

The Pantheon Temple is a temple of all gods. That is how the Romans used it; that is what the name means; and, it was a very simple thing in the 7th Century to change it from a Pagan temple to a Catholic temple, which they call “Christian,” and you and I know that the Catholic Church is not Christian.

PANTHEISM: the belief that all the forces in the universe are God. (noun) An example of pantheism is rejecting the idea that God has an individual personality. *YourDictionary* definition and usage example. Copyright © 2012 by LoveToKnow Corp. See pantheism in *Webster's New World College Dictionary* (noun) the doctrine that God is not a personality, but that all laws, forces, manifestations, etc. of the universe are God; the belief that God and the universe are one and the same; **the worship, or toleration of worship, of all gods of various cults**—Synonyms for pantheism: heathenism, polytheism, animism; see **paganism**.

But, in our day and age—in Adventism, anyway, not in our day and age, in the history of the beginning of the 20th Century, Kellogg introduces Pantheism through his book, *The Living Temple*.

So, if you go and look up the definition of *Pantheism*, it is the belief that all the forces in the universe are God. An example of pantheism is rejecting the idea that God has an individual personality—that was one of Sister White’s warnings—the doctrine that God is not a personality, but that all laws, forces, manifestations of the universe are God; the belief that God and the universe are one and the same; the worship—now, notice this!—*Pantheism*: the worship, or toleration of worship, of all gods of various cults. Pantheism is exactly what the Pantheon Temple represented.

So, when we are speaking about the Daily in Daniel 8, verse 11, being lifted up and exalted, and we are seeing in verse 11, prophetically represented, a priest taking the offering of the slain of Pagan Rome (he has been taken away in AD508), and then he lifts Paganism off the dead body of Pagan Rome; he lifts it up and he exalts it right there, and the background is his temple, the Pantheon Temple, you see the connection between the Daily, *Pantheon*, and *Pantheism*, if you are willing to see.

Okay. So, before we go further on through Daniel 8, which we have a long way to go through Daniel 8, I want to do some board work this morning. And I am not so sure that this cannot be illustrated a little bit better. This is the first time I have tried to illustrate this.

So, I am going to point out things that we have been discussing in Habakkuk's Two Tables. They are a matter of the record of this particular series, and some of them are pretty fresh in our mind that have been in worship this past couple of weeks.

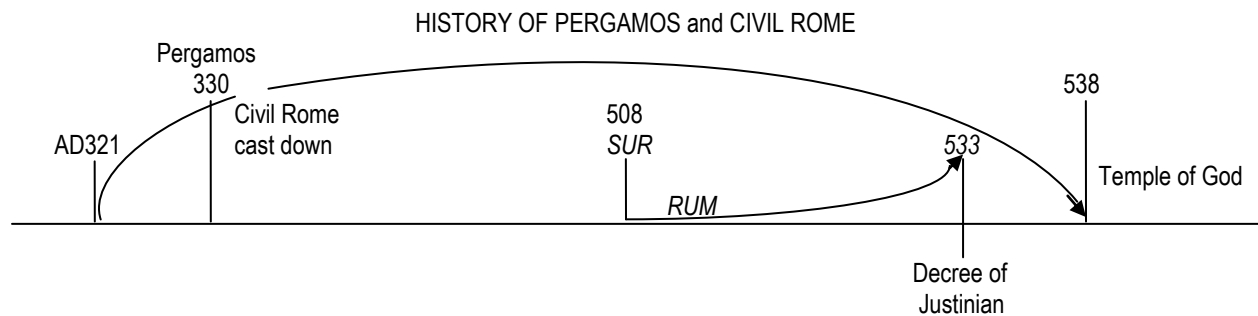


Figure No 168A.

In AD321, we see Constantine introducing the first Sunday law, and I am marking that date there—you could probably technically put it even before then—but, I am marking that date as where the Paganism is being brought into Christianity. And from an earlier study in Habakkuk's Two Tables, that is a symbol of the Mystery of Iniquity; and, we are putting this study today in the context of 2 Thessalonians, chapter 2, where Paul talks about the Mystery of Iniquity already working back here in the 1st Century when Paul wrote it and predicting that there would be a falling away that preceded the Papacy being placed upon the throne in AD538.

So, the Mystery of Iniquity is the combination of truth and error; and, Paul says it is already back there working in his day and age, but I am marking AD321 just as a point of reference for our study here.

And then in AD330, I am saying Civil Rome is cast down. Okay? This is the year that Constantine moved the capitol to Constantinople.

And then when we get to 538, according to Daniel 11:31 and Daniel 12:11, the Daily (Paganism) was removed. It was taken away. In terms of our illustration of a counterfeit sanctuary service, I am going to say that Pagan Rome here is slain, although I know that Pagan Rome still existed; but, we are talking at the prophetic level.

But, right here in AD508 is also where Paganism begins to be lifted up and exalted, in agreement with Daniel 8:11. It is going to get lifted up and exalted, and it is going to reach the height of this exaltation when the Papacy, professing to be a Christian church, is placed upon the throne of the Earth and continues to practice Paganism.

So, according to Daniel 12:11, from 508 to 538, the Papacy is being set up; and, we have already compared this recently with the History of Christ:

- Christ was 30 years in preparation and then He was empowered. The Papacy was 30 years in preparation, and then it was empowered.
- Once Christ was empowered, He gave His testimony of life for 1260 days. Once the Papacy was empowered, it gave its testimony of death for 1260 years.
- Then Christ was crucified, and then the Papacy received the deadly wound.

So, based upon that—and we are leaving lots of components out of that, this period here [508 to 538] is setting up time, the preparation time for the Papacy, paralleling this 30 years of preparation for Christ. In this time period, it is being *rum*(ed). Paganism is being lifted up and

exalted during the time of the falling away but in advance of the man of sin being revealed. We are putting this in the context of 2 Thessalonians, chapter 2: “. . . for *that day shall not come*,” by any means, “except there come a falling away first, . . .” (2 Thessalonians 2:3, KJV).

And this Mystery of Iniquity that begins back here in Paul’s day and age, represented by bringing Paganism into the church, by the time you get to this history [AD533], the Christian church is so corrupted that it has fallen away. And when it falls away, then the man of sin is going to be revealed.

And where is the man of sin sitting? He is sitting in the Temple of God.

Is he? Is the Papacy in 538 sitting in the Temple of God?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No!

That is how it is expressed in the Bible, but who is the Temple of God in this history? According to Revelation 12, who is the Temple of God? It is the woman.

And what does the woman do here in 538?

FROM THE AUDIENCE: She flees.

BROTHER PIPPENGER: She flees into the wilderness for 1260 years.

So, this is a counterfeit temple of god [wherein the man of sin sits].

So, what temple of god is this? It is the Pantheon Temple, all the way through; because, the Pantheon Temple is the temple that allows any kind of worship to be represented in it.

Right here he [the man of sin] is sitting in the temple of god.

So, the man of sin appears after there is a falling away. And I am marking 533 there because other than the removal of the third horn, this is where everything is in place for the Papacy. This is where it has received the civil authority from Justinian in 533, which is the Decree of Justinian. It is already sitting on the Seat of Rome, and now it has got the civil authority in his hands. What he has to do is just wait for the Goths to be driven out of the City of Rome, and it is in place.

And at the Third Synod of Orleans in May of 538, the Catholic Church passes a Sunday law. The Sunday law is here; the man of sin is revealed.

Does everyone follow me on this?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. So, this is the story of the taking away of the Daily, both taken away here [at AD508] in the sense of Pagan Rome being removed; but, also in Daniel 8:11, this is where the lifting up and exalting the Papacy takes place.

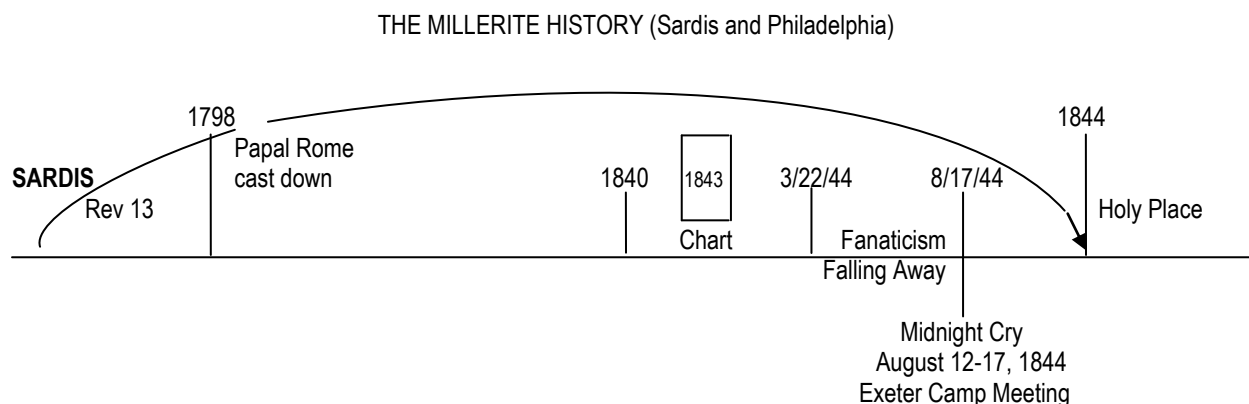


Figure No 168B.

So, the next history that I want to point us to is Sardis.

Now, in previous presentations we have demonstrated a principle that Stephen Haskell agrees with. Stephen Haskell teaches very clearly in *The Story of the Seer of Patmos* that all of the churches of Revelation repeat in the Church of Laodicea.

You guys are so busy writing this chart, which is okay, but you have got to follow, also. Okay?

FROM THE AUDIENCE: (Laughter).

BROTHER PIPPENGER: Notice this next quote from Stephen N. Haskell from *The Story of the Seer of Patmos*, pages 75-76.

“He, who walked among His churches, and who sought diligently for signs of life, searching among the seven stars,—the leaders of the churches, found that, although Sardis claimed to have life, it was dead.”—

Which church is Sardis? It is the one that follows Thyatira. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

—“Strange condition! So quietly had this life been lost, that, looking back upon the activity of the past, and priding itself upon what great things had been done by Protestantism, this church had allowed the very principles of the papacy to twine about it until its life was choked.”—

Okay. Now, this is Sardis.

I know some people, maybe most, place Sardis beginning in 1798. I disagree—all right?—and I respectfully disagree for a number of reasons, and we will not go into that now.

But, Sardis is when they are waking up from the Papal tyranny, and the waking up period actually ends before 1798. All right?

So, the next paragraph by Haskell says,

—“**There was a time in the history of Pergamos,**”—

That is here [referring to AD330 (see Figure No. 168A re the Church of Pergamos and Civil Rome)].

—“**when Christianity thought Paganism was dead; but in reality, the religion which was apparently vanquished, had conquered. Paganism baptized, stepped into the church. In the days of Sardis this history was repeated.**”—

So, here in Sardis [Figure No. 168B], what I am saying here is this compromise that is represented by Pergamos up here [Figure No. 168A], it begins in the time period of Sardis, and it is going to reach a falling away here [between 3/22/1844 to 8/17/1844]. Sardis is where the Protestant Reformation takes place.

So, there is a compromise that comes in right at the beginning that ultimately is going to allow the Protestants to reject the message of William Miller. The falling away is going to be the response to that message.

So, here, is what I am saying, in 1798 we have a parallel history, only here in 1798 it is not Civil Rome that is cast down; it is Papal Rome that is cast down, receiving the deadly wound.

In fact in this sacrificial service that is portrayed in Daniel 8:11 [referencing Figure No. 168A], where you have the Pantheon Temple, and you have an offering that is slain and then lifted up and exalted, and by implication you have a priest, Pagan Rome in this history is the offering. Paganism is lifted up from that offering.

But in this history [of the Church of Sardis in Figure No. 164B.], who is the offering? In this history, who is the offering; who gets slain in this history? The Catholic Church is going to get slain; because, the religion from the Catholic Church is going to get lifted up and exalted by whom?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The Protestants of the United States. Okay? It is a parallel history.

So, Stephen Haskell teaches us a truth that we are not taking time to really get it nailed down, but this history, this falling away that began in Pergamos began in Sardis. So, this line here represents the falling away that is going to impact this history down here [tracing the curved line from the time of Sardis to August 17, 1844], just like this falling away that impacted this history down here [tracing the curved line in Figure No. 168A from AD321 to 508], just like it impacted this history down here [in Figure No. 168B].

Are you with me?

So, I am marking 1840 here as the empowerment of the First Angel's Message; because, the falling away, it is going to be produced by a rejection of the message. There is going to be a testing message.

And even in here, if you go into *The Great Controversy*, pages 49 and 50, in this time period here [from 508 to 538 in Figure No. 168A], the true Christians were realizing that they could not stay in connection with the Church of Rome, if the Church of Rome was going to handle itself—this is where the separation is going on—and those that had their head on straight separated from the Church of Rome and they fled into the wilderness for 1260 years; but, the majority of the Christian church in this time period, they stayed with the Catholic Church.

But my point is, there was a testing message here, and what was the testing message? Sister White tells us what it was. It was 2 Thessalonians, chapter 2. They understood that there was going to be a falling away that preceded the man of sin.

And this is even more nice to recognize: Sister White tells us where this warning message of this history that is based on 2 Thessalonians, chapter 2—where did Paul get that warning message from, according to the Spirit of Prophecy? From the Book of Daniel.

So, the warning message here [the history portrayed in Figure No. 168A] is from the Book of Daniel.

The warning message here [the history portrayed in Figure No. 168B] is from the Book of Daniel.

The warning message here [referring to the board a timeline that will be introduced into this transcript as Figure No. 168D, the Alpha Apostasy] is from the Book of Daniel.

The warning message here [referring again to the board a timeline that will be introduced into this transcript as Figure No. 168E, the Omega Apostasy] is from the Book of Daniel.

Okay? And it is based upon the warning message that the falling away takes place.

—“Protestantism thought itself free from the principles of the Dark Ages; but the plant was sturdy and long lived, and although **Protestantism reared itself aloft like a mighty oak**, the rootlets of the papacy were planted with the oak, and soon the vine encircled the tree, and sapped its very life. **Protestantism reared the structure, and the papacy is supported by it.** ‘Be watchful,’ says the divine message to Sardis, ‘and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.’ There was, at the time this message came, some life still in the oak, but unless haste was made to ‘strengthen the things which remain,’ death would follow.

“Remember, therefore, how thou hast received and heard, and hold fast, and repent.’ The truths already received were indeed life; but a church, as well as an individual, must make constant progress, or they will suffer spiritual death.” Stephen Haskell, *The Story of the Seer of Patmos*, 75–76.

[Skipping to] the next quote in your notes.

This is kind of heavy for early morning, right?

FROM THE AUDIENCE: (Subdued laughter.)

BROTHER PIPPENGER: From *Early Writings*, page 238:

“As the churches refused to receive the first angel’s message, they rejected the light from heaven and fell from the favor of God. They trusted to their own strength, and by opposing the first message placed themselves where they could not see the light of the second angel’s message. But the beloved of God, who were oppressed, accepted the message, ‘Babylon is fallen,’ and left the churches.” *Early Writings*, 238.

So, this falling away in here [the period of Fanaticism in Figure No. 168B], what is that based upon?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: Pardon me? What?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Yes, but it is based upon them rejecting the message.

And why did they reject the message?

This is worth noting; because, what we are doing is we are seeing that in these histories here, the subject is the Daily, all the way down to the Omega Apostasy.

How does she say it? “They trusted to their own strength, . . . “

What is that?

FROM THE AUDIENCE: Spiritualism.

BROTHER PIPPENGER: That is self-exaltation. You are trusting to your own strength.

It is right here [indicating the period of 1840 to 1844 in Figure No. 168B], this is *gâdal*.

And what is the symbol of *gâdal*? It is the Daily, in the Book of Daniel.

So, here they were holding onto the Daily. They were holding onto the Daily. They refused to have it taken away and, because of that, there came a falling away.

All right. The next quote, from *The Great Controversy*, page 398.

In this history, in this area here is where fanaticism is marked.

“It was not the proclamation of the second advent”—

What was the proclamation of the Second Advent? That is the First Angel’s Message. She is saying,

—“It was not the proclamation of the second advent that created fanaticism and division. These appeared in the summer of 1844,”—

Here is where fanaticism and division appears, in the Summer of 1844.

—“when Adventists were in a state of doubt and perplexity concerning their real position.”—

When did they get into a state of doubt and perplexity?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: Right here, the First Disappointment.

So, right in here there was no fanaticism in here [between 1840 and March 22, 1844], with the empowerment of the First Message. But, once 1843 passes, then there is doubt and perplexity and fanaticism begins to come in.

It says,

—“The preaching of the first angel’s message and of the ‘midnight cry’”—

Here is the Midnight Cry, down here [indicating between August 17, 1844, and the 1844 waymarks of Figure No. 168B], the preaching of the First Angel’s Message and of the Midnight Cry. So, she has isolated this history now, from the First Disappointment [March 22, 1844], until the arrival of the Midnight Cry in August 12 – 17, 1844. In this history fanaticism arrives.

And what is fanaticism? It is the counterfeit Holy Spirit. It is taking a crazy idea and thinking it is of the Lord and pushing it to an extreme. Fanaticism.

—“The preaching of the first angel’s message and of the ‘midnight cry’ tended directly to repress fanaticism and dissension. Those who participated in these solemn movements were in harmony; 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.” *The Great Controversy*, 398.

What I am wanting you to see here, right here [between March 22, 1844 and August 17, 1844], is fanaticism. And, right here is the falling away.

What goes on right here? What arrives in history right here? I do not have it marked, but you should know what it is. What arrives in the Summer of 1844?

FROM THE AUDIENCE: The Second Angel’s Message.

BROTHER PIPPENGER: And what is the Second Angel’s Message? Babylon is fallen, is fallen.

Right here is the falling away that is going to precede the revelation of the man of sin.

And we have dealt with this in our last presentation, that right here [the 1844 waymark in Figure No. 168B], the separation of these two classes takes place. And the class that has fallen away, they are directing their prayers to where?

FROM THE AUDIENCE: To the Holy Place.

BROTHER PIPPENGER: To the Holy Place, and Satan is answering their prayers.

Is this the true Holy Place?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No. This is the Pantheon Temple. It will take any kind of worship and use it to counterfeit God's worship. This is the Pantheon Temple coming all the way down, and the man of sin has appeared. He is in there answering their prayers; because, Satan and the Pope are the man of sin.

Lesson 38

EZEKIEL 8

THE IMAGE OF JEALOUSY—EZEKIEL 8:1, 3-4

You will notice in your notes—we are not going to go through this—but, you will notice in your notes that I have “Ezekiel 8,” and right before it I have Lesson 38. We went through Ezekiel 8—this is Lesson No. 82, so something, whatever that would be—44 lessons ago. All right? So, if you are watching this on DVD and you want to refresh yourself on Ezekiel 8, you back up 44 presentations.

THE FOUR ABOMINATIONS (Ezekiel 8)

SUNDAY
WORSHIP

JEALOUSY • SPIRITUALISM • WEEPING for TAMMUZ

Figure No. 168C.

In Ezekiel 8 we noticed a progressive escalation of abominations that lead to the fourth abomination, which is the 25 leaders of Adventism bowing down to the sun. All right?

But, the first abomination that Ezekiel has shown is the image of jealousy.

And, what does the image of jealousy represent?

Where did it all begin? Where did it begin? In Heaven.

What was it? It was self-exaltation; because, Satan was jealous of Christ, was it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: The first thing, self-exaltation: the image of jealousy is a symbol of self-exaltation. It is a symbol of the Daily.

And you will notice [referencing back to Figure No. 168B], in their self-exaltation in this history [in the time period of the 1843 Chart], they are rejecting the First Angel's Message, and then they go into fanaticism—okay?—a false outpouring of the Spirit.

And, here is the true outpouring of the Spirit, is it not? This is the Midnight Cry.

What did Sister White tell us about that outpouring of the Holy Spirit?

You could not know the answer I am wanting. She says the counterfeit always precedes the true. The Midnight Cry is the true outpouring; but, before the Midnight Cry arrives you have this history here where fanaticism develops.

In this history [Figure No. 168C], you have *gâdal*, self-exaltation (jealousy, the Daily, in Ezekiel 8), and then it is followed by Spiritualism.

You have it in your notes, from *Pamphlets 150*, page 21.

“Warnings have been given me that the publishing house upon the Pacific coast should not, in thought, word, or deed, depreciate the office at Battle Creek, neither should the publishing house at Battle Creek look with **envy** and **jealousy** upon the instrumentalities the Lord has established upon the Pacific Coast. Plans should be carefully considered in Battle Creek, that they may in no case militate against the work in Oakland. But **the image of jealousy** was long ago set up, and has provoked to **jealousy**, which has grieved the Spirit of God.” *Pamphlets 150*, 21.

THE SECRET CHAMBER—Ezekiel 8:10-12

Ezekiel is taken into the secret chambers, in the second abomination in Ezekiel 8.

And commenting on what *secret chambers* means when Christ references them in Matthew 24, *The Desire of Ages*, page 631, it says,

“As one of the signs of **Jerusalem’s destruction**, Christ had said, ‘Many false prophets shall rise, and shall deceive many.’ False prophets did rise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But **this prophecy was spoken also for the last days**. This sign is given as a sign of the Second Advent. Even now false christs and false prophets are showing signs and wonders to seduce His disciples. Do we not hear the cry, ‘Behold, He is in the desert’? Have not thousands gone forth into the desert, hoping to find Christ? And from thousands of gatherings where **men profess to hold communion with departed spirits** is not the call now heard, ‘Behold, **He is in the secret chambers**’? This is the very claim that spiritism puts forth. But what says Christ? ‘Believe it not. 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.’” *The Desire of Ages*, 631.

The second manifestation in Ezekiel 8 of the abomination is he is taken into the secret chambers, spiritualism. Spiritualism follows the Daily. It follows jealousy.

Here is self-exaltation in this history [see Figure 168B], followed by fanaticism (spiritualism).

WEeping FOR TAMMUZ—Ezekiel 8:14

And the third—and this is a nice one; it is not a nice one but it is a nice observation—the third abomination in Ezekiel 8 is that they are weeping for Tammuz.

What is that? From *Myths of Babylonia and Assyria*, Donald A. MacKenzie, [1915], page 83, at www.sacred-texts.com the weeping ceremony (because, that is what they were doing in Ezekiel 8):

“The weeping ceremony was connected with **agricultural rites.**”—

Tammuz dies in the Winter—right?—but, he comes back to birth in the Spring. That is who this god is, and he is manifested in a lot of mythology. He is a god of resurrection, you know, bringing the plants back to life.

—“The weeping ceremony was connected with **agricultural rites.** Corn deities were weeping deities, **they shed fertilizing tears;** and the sowers simulated the sorrow of divine mourners when they cast seed in the soil ‘to die’, so that it might spring up as corn. **This ancient custom, like many others, contributed to the poetic imagery of the Bible. ‘They that sow in tears’, David sang, ‘shall reap in joy.** He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.’ In Egypt the priestesses who acted the parts of Isis and Nephtys, mourned for the slain corn god Osiris.” *Myths of Babylonia and Assyria*, by Donald A. MacKenzie, [1915], page 83, at sacred-texts.com

What I am saying is, what is weeping for Tammuz? It is putting your tears in the ground, because Tammuz died in the Wintertime; but, he has got to come back to life in the Springtime. And what brings the plants back to life in the Springtime?

FROM THE AUDIENCE: The rain.

BROTHER PIPPENGER: This is the false Latter Rain.

SUNDAY WORSHIP—EZEKIEL 8:16

SELF-EXALTATION, SPIRITUALISM, A FALSE LATTER RAIN AND SUNDAY WORSHIP

1860

This is the manifestation here of spiritualism that leads into a counterfeit Latter Rain, that leads to the next abomination, which is Sunday worship; and, we know that Sunday worship the man of sin has revealed, whether you are marking the Pope or the men that receive the mark of the Pope. The man of sin in them is revealed.

We are just putting this in because we have studied it before. It is another line to show the sequences of *gâdal* (the Daily), followed by spiritualism, and fanaticism (a false revival) that leads to the man of sin being revealed.

We dealt with the bringing down of Jericho, and Brother Noel, who is not here, pointed something out the other day that adds to what we understood about 1860.

If you remember the story of Jericho, there was a prophecy by Joshua that the man that laid the foundation of Jericho would give his first-born son for doing so, and he would give his last-born son for raising the gates. And we went through and showed that the gates represent the church, and the foundations represent the foundations.

And then we went into the history of James White.

“Without church organization, without appointed responsible leaders, without a creed, the rather loose-knit church was growing more and more unwieldy. Ministers and laymen who had met in Battle Creek in late September, 1860, in response to an invitation signed by four leading brethren and couched in the form of an announcement, set about to form a legal organization to hold the assets and manage the affairs of the publishing

work. Out of the meeting came plans for a publishing association—but it could not organize legally until the legislature of the State of Michigan had formulated laws under which they could incorporate. Organizing the publishing work called for the choice of the name Seventh-day Adventists. The action of choosing a name set the field buzzing with the cry that the church was going into Babylon.” Arthur White, *Ellen G. White Biography*, volume 1, 445.

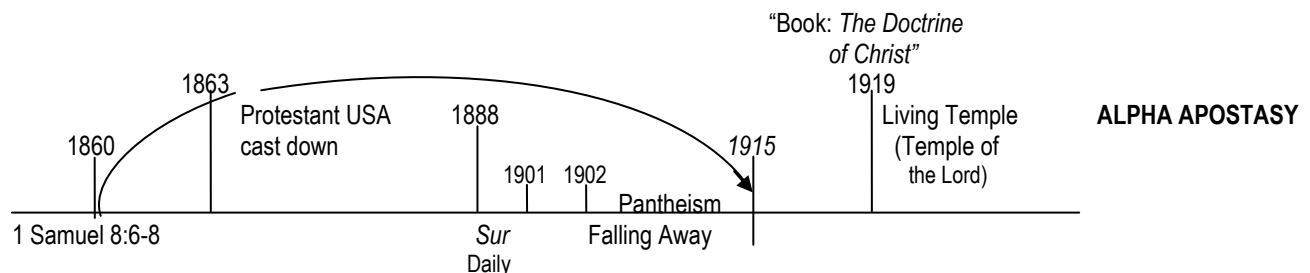


Figure No 168D.

So, in Arthur White’s *Ellen G. White Biography*, volume 1, page 445, something that I had not noticed until Noel shared it with me—and you have it right in here—is, as they were getting ready to organize the church in 1860, not only were they talking about organization but in order to get legal control over the publishing houses that they were developing, in 1860 is when they chose the name *Seventh-day Adventists*. So that, in 1860, the gates are being marked, and this is the year that James White’s youngest son died.

“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.

1863

But, in 1863, when they organized into the Seventh-day Adventist Church legally, James White’s oldest son died, and he died because he came home on a cool, windy day and took a nap on the materials that were being used to produce the 1863 Chart. And the cloths that were used as backing to produce those charts were damp, and from him taking a nap on the damp backing of the 1863 Chart, where the foundations were being set aside, he developed pneumonia and died in 1863.

“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 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.

The story of Jericho was the story of the Seventh Trumpet. They had marched around Jericho for seven days; therefore, they had marched around Jericho seven times in that sense. There is one *seven times* for you.

But, then on the seventh day they marched around Jericho seven times. So, there are two *seven times* in the story of Jericho.

Then they blew the trumpet. And if Jericho illustrates the end of the world, that is the Third Woe (the Seventh Trumpet).

Then they did a loud cry which brought the walls down.

And Jesus illustrates the end from the beginning; so, if the end of the world is illustrated by Jericho, then the beginning of Adventism would be illustrated by Jericho, because the beginning is going to illustrate the end of Adventism.

And at the beginning of Adventism, you have two 2520s, one that ends in 1798 and one that ends in 1844.

And right here in this history [see Figure No. 168B], you have the Midnight Cry which typifies the Loud Cry. And what empowers this history is the trumpet message that came to fulfillment in 1840.

So, what happens in this history, right in here in the Summer of 1844 is the Millerites come to understand—they had not planned this—that the organized churches were Babylon.

So, when you come to this history here [Figure No. 168D], and they are going to start organizing themselves into a church, then they are building here [in 1860] what they had torn down here [in 1844]. They are raising up Jericho right here [1860], and it cost the youngest son and the first-born of James White to make that work.

1 Samuel 8:6-8

And here in 1 Samuel 8:6-8—let us go there—we see a principle in God’s Word, if you accept the principle that all the Bible is speaking about the end of the world, in connection with the emphasis that it is the story of Ancient Israel that illustrates modern Israel.

In 1 Samuel 8—and I know you all know this story, but I want to remind us of one thing—verse 6:

“⁶But the thing displeased Samuel,”—

What displeased Samuel? That the people wanted a king.

—“⁶But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. ⁷And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. ⁸According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.” 1 Samuel 8:6-8 (KJV).

In the story of Samuel, what were they rejecting? What were their basic rejection to lead them to want a king?

FROM THE AUDIENCE: Samuel's sons.

BROTHER PIPPENGER: Samuel's sons were the premise that they used to get a king; but, what they had forgotten and lost sight of was the mighty deliverance out of Egypt. They lost sight of the Movement here [1840 to 1844], the foundational Movement. They forgot the signs and wonders that were done in the Lane of Zoan.

Now, notice from *Patriarchs and Prophets*, page 604, here is the one thought from Sister White that I want to add to this.

“The injustice of these judges caused much dissatisfaction, and a pretext was thus furnished for urging the change that had long been secretly desired.”—

Okay. Samuel's sons is just a pretext to make this happen.

—“All the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.’ The cases of abuse among the people had not been referred to Samuel. Had the evil course of his sons been known to him, he would have removed them without delay; but this was not what the petitioners desired. Samuel saw that their real motive was discontent and pride, and that their demand was the result of a deliberate and determined purpose. No complaint had been made against Samuel. All acknowledged the integrity and wisdom of his administration; but the aged prophet looked upon the request as a censure upon himself, and a direct effort to set him aside. He did not,”—

Now, here is the part that I want you to see.

—“He did not, however, reveal his feelings; he uttered no reproach, but carried the matter to the Lord in prayer and sought counsel from Him alone.” *Patriarchs and Prophets*, 604.

“Oh, Brother Jeff, I don't know that Sister White protested them starting a church in 1863. I thought she participated in it. I thought Samuel participated in anointing King Saul and King David.”

He did, but the Lord told him, “They have not rejected you; they rejected me and you as well; but, we are going to go with this one, so you just keep your mouth shut.” Okay?

So, we have every reason to understand that the prophetess knew what was going on.

So, what I am saying here is, I am saying this is a rejection of the Spirit of Prophecy, as much as anything else.

And, I am saying right here [1860], this is paralleling the Mystery of Iniquity in all these histories, right here it is starting; and, it is going to produce a falling away in this history. It is going to produce a falling away in this history here [Figure No. 168D]; because, this history here, 1888, this is where the Alpha Apostasy begins. I know if you have read books about the Alpha Apostasy, many authors are not going to say this; but, this is.

We know that in 1883 and 1884, first Uriah Smith started teaching at the Adventist College that Sister White's testimonies were not inspired; and, the next year it was followed by the General Conference President doing ten articles where he said there were portions of the Bible that are not inspired. So, in 1883 and 1884 the leadership of the *Review and Herald*, Uriah Smith, the publishing work—and James White is dead at this time—so, the leader of the publishing work and the leader of the educational work Uriah Smith, and the leader of the General Conference, George Ide Butler, have come out and rejected the Bible and the Spirit of Prophecy, which prepares the way for the Conference in 1888 where Sister White is clear that in 1888, in a convention that brings all the leaders together, that they together now reject the Bible and the Spirit of Prophecy *en masse*.

So, here [1888], this begins the problem; because, the Bible is very simple on this one: you reap what you sow.

So, there is an abundant amount of things that you could put in this history to parallel all these.

But, before we get there, I need to back up. I forgot one thing.

When you are coming into this history [Figure No. 168B, the Millerite History], right here [at the 1844 waymark], the Protestants of the United States, they close their doors against the Millerite message. So, they go into darkness, right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, it leaves only one Protestant group. Who is that?

FROM THE AUDIENCE: Adventists.

BROTHER PIPPENGER: The Millerite Adventists; they are the Protestant group. They are the Protestant Movement that is still on Planet Earth.

But, right here in 1863 [Figure No. 168D, Alpha Apostasy timeline], they do the very thing that they defined as Babylon. When they are defining what makes these fallen churches here in this time period [of the Millerite History in Figure No. 168B] part of Babylon, it says that they are organized legally and they have creeds.

So, right here [in 1863] the last Protestant entity, Millerite Adventism, it begins to cease to be Protestant. And here, Protestant USA is cast down.

Up here [Figure No. 168A] Civil Rome was cast down first, then Papal Rome [Figure No. 168B]. This is State Rome, and this is Church Rome.

But, here [Figure No. 168D], "Church United States" is going to be cast down; and, then in the Ronald Reagan years [Figure No. 168E (to be developed later in this transcript as the Omega Apostasy timeline)], "State United States" is going to be cast down.

And remember, Pagan Rome power placed the Papacy on the throne of the Earth and is typifying the United States, the power that places the Papacy on the throne of the Earth. So, there are two casting downs in both of these powers.

And the first one here [Protestant USA] gets cast down when they do the very definition, accomplishes the very definition that they used to identify what it meant to be part of Babylon.

Now, I am not saying that the Seventh-day Adventist Church is Babylon. We are letting prophecy illustrate what was going on, to lead to this history here; and, I am calling this history the Alpha Apostasy

1902

In this book here, this man here [holding up the book], Gilbert Valentine, if you have read his books and you understand the work of Jesuits, then you understand that he accomplishes

the same work as Jesuits do. Jesuits work to go back into history and change it. So, when you are reading his books, you have to know—and George Knight, who is his mentor (he is a student of George Knight)—that they rewrite history to suit their own preconceived idea of what that history was. But, nevertheless, there is information in here that helps put this story together.

And in this history here, he thinks that W. W. Prescott was a positive influence on Adventism; and, he thinks wrongly.

The title is, *W. W. Prescott, Forgotten Giant of Adventism's Second Generation*; and, I agree. Adventism's second generation ends in 1919 when they published Prescott's book, *The Doctrine of Christ*. And *The Doctrine of Christ* was to take the Advent message and eliminate all the prophecy out of it and just leave a presentation of Christ.

So, Valentine documents in his book that in this history here [Figure No. 168D]—and I have 1901, because this is when Louis Conradi introduces the old Protestant view of the Daily. The Pioneer view of the Daily, right here, is being taken away, *sur*; and it is going to be followed by Pantheism of John Harvey Kellogg. And I have got 1902 for the burning down of the publishing house and the sanitarium to mark that history. But, Pantheism you can take back farther. The Daily you can take back, even back to here in 1845 with Crossier. So, I am placing them not where you can really mark their beginnings. I am placing them when a testing message arrives, because it is a testing message that is going to produce a falling away.

Publishing Ministry, pages 170 – 171:

“Three nights before the *Review* office burned, I was in an agony that words cannot describe. I could not sleep. I walked the room, praying to God to have mercy upon His people. Then I seemed to be in the *Review* office with the men who have the management of the institution. I was trying to speak to them and thus to help them. One of authority arose and said, ‘You say, The temple of the Lord, the temple of the Lord are we; therefore, we have authority to do this thing and that thing and the other thing. But the word of God forbids many of the things that you propose to do.’ At His first advent, Christ cleansed the Temple. Prior to His second advent He will again cleanse the temple. He was there cleansing the temple. Why? Because commercial work had been brought in, and God had been forgotten. With hurry here and hurry there and hurry somewhere else, there was no time to think of heaven. The principles of God’s law were presented, and I heard the question asked, ‘How much of the law have you obeyed?’ Then the word was spoken, ‘God will cleanse and purify His temple in His displeasure.’

“In the visions of the night I saw a sword of fire hung out over Battle Creek.

“Brethren, God is in earnest with us. I want to tell you that if after the warnings given in these burnings the leaders of our people go right on, just as they have done in the past, **exalting themselves**, God will take the bodies next. Just as surely as He lives, He will speak to them in language that they cannot fail to understand.

“**God is watching us to see if we will humble ourselves before Him as little children.** I speak these words now that we may come to Him in humility and contrition and find out what He requires of us.’ *Publishing Ministry*, 170–171.

So, in this history, one of the things that should be put in here—and, this, Valentine upholds—is that W. W. Prescott, his whole purpose was to remove the Pioneer position of the Daily,

And, Prescott produced *The Protestant Magazine*, and if you go to *The Protestant Magazine*, Valentine will tell in here [his biography of W. W. Prescott] that Prescott never says that the Daily is Christ’s sanctuary ministry in that magazine. But, every article is attempting to

let you come to that very conclusion, that the Daily is Christ's sanctuary ministry. That is the whole purpose of *The Protestant Magazine*, even though he never says it once.

So, what is he doing? Prescott is trying to take away the Pioneer position of the Daily; but, in doing so he is bringing to an end genuine Protestantism—(laughter)—and he does it with a tool called *The Protestant Magazine*!

So, in this history, when you get to 1888, once again do you have a testing message? Yes, they are being tested. The Daily arrives to shake them all the way through this history.

And Pantheism, what is Pantheism? Spiritualism.

The Daily: Jealousy, *gâdal*.

Pantheism (Spiritualism) is the same sequence of events.

And then there is going to be a falling away.

And why do I have 1915 as the falling away?

We will get to that.

THE LIVING TEMPLE

Let us deal with Pantheism a little bit.

Review and Herald, October 22, 1903:

“In regard to the faith to be cherished and preserved in these last days, very little light is given in *The Living Temple*, and this light is so uncertain that it would not help God's people at this stage of their work.”—

Now, when I mentioned here just a minute ago—and I did not put an emphasis on it—about Prescott, when he comes out with his book, *The Doctrine of Christ*, here [in 1919], I am not being just vague. He purposely created an advent message that no longer has the prophetic message in it. He takes it out! He removes it!

So, notice what Sister White says about *The Living Temple*, because these are a one-two-punch.

Second paragraph,

—“In the visions of the night this matter was clearly presented to me, before a large number. One of authority was speaking, and he said, ‘If the suppositions and statements found in this book were essential, if these statements were pure provender, thoroughly winnowed from the chaff, there would be some decided mention of them in the revelation given by Christ to John to give to the churches. To John the Lord Jesus opened the subjects that he saw would be needed by his people in the last days. The instruction that he gave is found in the book of Revelation. Those who would be co-workers with our Lord and Saviour Jesus Christ will show a deep interest in the truths found in the book of Revelation. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal.’

“The first chapter of the book of Revelation was then read, with great solemnity.”—

Who was reading it? One with great authority is reading it to Ellen White.

—“The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.’

“Our Instructor presented the solemn messages that have been given in their order in Revelation, and that are to occupy the first place in the minds of God’s people.

“All through the book, *The Living Temple*, passages of Scripture are used, but in many instances these passages are used in such a way that the right interpretation is not given to them. The message for this time is not, ‘The temple of the Lord, the temple of the Lord, the temple of the Lord are we.’”—

So, what is the message of *The Living Temple* book? “The temple of the Lord, the temple of the Lord, the temple of the Lord are we.”

—“Whom does the Lord receive as vessels unto honor?—Those who co-operate with Christ; those who believe the truth, who live the truth, who proclaim the truth in all its bearings.” *Review and Herald*, October 22, 1903.

Brothers and Sisters, in this history [of Civil Rome, Figure No. 168A], Pagan Rome is being sacrificed and Paganism is being lifted up and exalted through the Papacy, a Pagan religion that professes to be Christian.

In this history [of the Church of Sardis and of the Millerites, Figure No. 168B], the Papacy is sacrificed, but the same religion, Paganism, is going to be lifted up and exalted by people professing to be Protestants.

In this history [of the Alpha Apostasy, Figure No. 168D], there is something being sacrificed here that is not Pagan Rome or Papal Rome. It is Protestantism.

And the temple here [in Figure No. 168A] is the Temple of God; and, here [in Figure No. 168B], it is the Holy Place; but, here [in Figure No. 168D], it is the Living Temple, which they think is the temple of the Lord, the temple of the Lord, are we.

Notice the next quote from *Manuscript Releases*, volume 13, page 222.

“These are not the words of Sister White, but the words of the Lord, and His messenger has given them to me to give to you. God calls upon you to no longer work at cross purposes with Him. Much instruction was given in regard to men claiming to be Christian when they are revealing the attributes of Satan, counteracting in spirit, word, and action the advancement of truth, and are surely **following the path where Satan is leading them**. In their hardness of heart they have grasped authority which in no way belongs to them, and which they should not exercise. Saith the great Teacher, ‘I will overturn, overturn, overturn.’ Men say in Battle Creek, ‘The temple of the Lord, the temple of the Lord are we’ but they are using common fire. Their hearts are not softened and subdued by the grace of God.” *Manuscript Releases*, volume 13, 222.

So, these people that are being brought into this delusion here, Spiritualism, *The Living Temple* time period, they rejected the Bible and the Spirit of Prophecy in 1888. They are going into the Alpha Apostasy. Now, they are lifting themselves up, and they are saying what Sister White said in *Early Writings*, page 74, that this [1843] Chart was directed by the hand of the Lord and should not be altered; and, “I saw that those that gave the judgment hour cry had the correct view of the Daily.” And that was the argument of that history, that very quote. These men who are rejecting the Spirit of Prophecy concerning the Daily here are going into a spiritualistic experience, because Spiritualism is when you put God’s Word below man’s word. They are taking man’s word, and they are going into Spiritualism; and, at the same time they are saying, “We have the authority. We are the temple of the Lord, the temple of the Lord.” And, the symbol of the temple of the Lord that they are erecting here is the living temple, which is just another manifestation of the Pantheon Temple that comes all the way down through these histories.

So, Protestantism is the sacrifice here; because, in *The Protestant Magazine*, the prophetic message—and in the book that is published in 1919 [*The Doctrine of Christ*—the prophetic message which is supposed to consume, be first place in our minds, consume our attention, it is removed. **It is removed!**

Okay. 1915: *Testimonies*, volume 5, page 77:

“The patience of God has an object, but you are defeating it. He is allowing a state of things to come that you would fain see counteracted by and by, but it will be too late. God commanded Elijah to anoint the cruel and deceitful Hazael king over Syria, that he might be a scourge to idolatrous Israel.”—

How many people did Elijah anoint?

FROM THE AUDIENCE: Three.

BROTHER PIPPENGER: Three.

Who were they?

FROM THE AUDIENCE: Jehu.

BROTHER PIPPENGER: Jehu. And if you typed *Jehu* into the CD-ROM, over and over again who does Jehu symbolize? The Pharisees. He is the zealous defender of God’s truth; but, his heart is not right with him. He is much too zealous.

Who else did Elijah anoint?

FROM THE AUDIENCE: Elisha.

BROTHER PIPPENGER: Elisha. He anointed the prophet.

But who is Hazael? She is going to tell you right here. Sister White speaks of Hazael probably about 10 to 15 times; but, here is the definition of who Hazael is.

Why do we need to know that?

Are we to believe that the history of Elijah is actually going to be repeated here at the end of the world? If there is one passage that Sister White repeatedly compares to the end of the world is the story of Elijah. Okay?

So, there are three anointings, and Jehu, that is the Pharisees in Adventism that think they are going to be defending the foundational truths, but they are going to be fighting against the foundational truths. They are “the defenders of the Law”!

Elisha is the prophetic message, but who is Hazael?

—“God commanded Elijah to anoint the cruel and deceitful Hazael king over Syria, that he might be a scourge to idolatrous Israel. Who knows whether God will not give you up to **the deceptions you love?**”—

What does that remind you of, those that have been studying here for the past couple of weeks? Isaiah 66:4-5. The Lord is going to choose their delusions, and Sister White compares that passage with 2 Thessalonians. He is going to give you up to the deceptions that you love. He is going to give you up to the strong delusion of 2 Thessalonians.

And, why does the strong delusion come? “Because they would not receive the love of the truth.”

And what is the truth being discussed in 2 Thessalonians? It is the relationship of the Daily and the abomination that maketh desolate that brings the strong delusion.

—“Who knows whether God will not give you up to **the deceptions you love?** Who knows but that the preachers who are faithful, firm, and true may be the last who shall offer the gospel of peace to our unthankful churches? It may be that the destroyers are already training under the hand of Satan”—

What destroyers? The destroyers that are represented by Hazael that are going to be a scourge to idolatrous Israel.

—“It may be that the destroyers are already training under the hand of Satan and only wait the departure of a few more standard-bearers to take their places, and **with the voice of the /DRAGON/cry,**”—

FROM THE AUDIENCE: The voice of the False Prophet.

BROTHER PIPPENGER: What?

FROM THE AUDIENCE: The voice of the False Prophet.

BROTHER PIPPENGER: They are going to speak like the False Prophet?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: The Hazael's are going to speak like the False Prophet?

Who is the False Prophet?

FROM THE AUDIENCE: The United States?

BROTHER PIPPENGER: That is apostate Protestantism.

What is going to be a scourge to Adventism are the pastors that are going to carry the message of apostate Protestantism. That is Hazael, and that is W. W. Prescott. That is this book here that removes this message [referring to the 1843 and 1850 Charts] out of the Advent Message and leaves you the peace and safety message of the false prophet of apostate Protestantism.

And when does this come in? When should we expect Hazael to come into history? When those few faithful pastors who were standing in this time period fighting for the faith once delivered to the saints get laid to rest, you can rest assured from here on [1919 on] that the voice of the False Prophet is going to exist in Adventism. And it does! **It does.**

—“and only wait the departure of a few more standard-bearers to take their places, and **with the voice of the false prophet cry, ‘Peace, peace,’** when the Lord hath not spoken peace. **I seldom weep, but now I find my eyes blinded with tears; they are falling upon my paper as I write.**”—

Notice the next sentence.

—“It may be that **ere long all prophesyings among us will be at an end**, and the voice which has stirred the people”—

Right there [1915, the year of Ellen White’s death]. This [1860 to 1915] is the falling away; it comes right there.

—“and the voice which has stirred the people may no longer disturb their carnal slumbers.

“When God shall work His strange work on the earth, when holy hands bear the ark no longer, woe will be upon the people.”—

And, of course, that is something that you need to bring down to this history [Figure No. 168E].

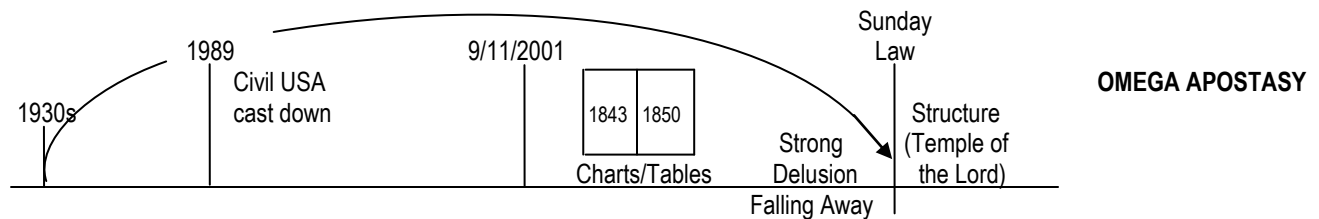


Figure No. 168E.

When holy hands no longer bear the ark, He is going to do His strange work, and His strange work is not simply punishing the wicked and the Seven Last Plagues. It is a punishment that comes upon those that are supposed to be carrying the ark of God, but they are no longer carrying it with holy hands.

And when is that period of time? When the Woe is upon the people [indicating 9/11 in Figure No. 168E].

But, here is the falling away. The voice of reproof is silent. The silent ministers are being set aside.

And in 1919 we are going to have a book by Prescott called *The Doctrine of Christ* [Figure No. 168D]..

I worked with people from Columbia and Venezuela, and they did not mind working with me because they realized that when you give the prophetic message, God’s people come under conviction. And they liked to see the people come under conviction, because then they could give them *The Doctrine of Christ*.

But, when the message got too pointed, they decided that they did not want to carry on with this. They wanted to carry on with W. W. Prescott’s message, which is *The Doctrine of Christ* that has removed the prophetic message out of it. They did not even care what prophetic

message that they had. Anyone could come and preach prophecy because they knew it stimulated their audience, and they wanted to deal with their audience in an emotional state so they could give them Prescott's message of *The Doctrine of Christ*.

But, *The Doctrine of Christ*, without the message of Daniel and Revelation is what? What is it? It is a false Christ. Right here, [Prescott's book, *The Doctrine of Christ*] is a false Christ. **It is a false Christ!**

—"When God shall work His strange work on the earth, when holy hands bear the ark no longer, woe will be upon the people. Oh, that thou hadst known, even thou, in this thy day, the things that belong unto thy peace! Oh, that our people may, as did Nineveh, repent with all their might and believe with all their heart, that God may turn away His fierce anger from them." *Testimonies*, volume 5, 77.

Notice the next quote, *Review and Herald*, December 16, 1890.

"Men in the highest positions need to realize that they are as dependent upon God as are the humblest of their brethren. The greater their light and the clearer their knowledge of the truth, the greater is their responsibility. If they are clothed with the righteousness of Christ, they will have a humble estimation of themselves. In the worship of God, and in confession of sin, they will be as the lowliest of his creatures, while at the same time they will take the lead and set the example in everything that is pure and noble. They will be despised by many for their piety, humility, and conscientiousness. They will be a by-word and a hissing to those who, while they profess godliness, are not connected with God. But they will be honored by heaven, and by men whose hearts have not been hardened by rejection of light.

"Brethren, I see your peril, and again I ask, Do you who err make any effort to correct the wrong? Souls may be stumbling along, walking in darkness, because you have not made straight paths for your feet."—

Now, if you notice, if you go back up a couple of passages, in this history she says, "following the path where Satan is leading them." So, this is about this path in this history that I am trying to mark out for us.

—"because you have not made straight paths for your feet."—

What are the straight paths? The Old Paths [the 1843 and 1850 Charts], if you have rejected these.

—"If you are in positions of trust, I appeal the more earnestly to you, for your own souls' sake and for the sake of those who look to you as guides, repent before God for every mistake made, and confess your error.

"If you indulge stubbornness of heart,"—

What is stubbornness of heart? *Gâdal*; there is the Daily.

—“and **through pride and self-righteousness do not confess your faults, you will be left subject to Satan’s temptations.**”—

That is what went on in here. They would be left to Satan’s temptations.

—“If when the Lord reveals your errors you do not repent or make confession, his providence will bring you over the ground again and again. You will be left to make mistakes of a similar character, you will continue to lack wisdom, and will call sin righteousness, and righteousness sin. The multitude of deceptions”—*THERE IS ISAIAH 66 AGAIN*—“The multitude of deceptions that will prevail in these last days will encircle you, and”—*WHAT?*—“**you will change leaders, and not know that you have done so.**” *Review and Herald*, December 16, 1890.

They changed leaders right here in 1919, and did not know they had done so. They accepted a false Christ.

And, that is what happens here. There is a falling away first, and then what happens? The man of sin is revealed, only now it is talking about the leadership of Adventism that has determined that the temple of the Lord, the temple of the Lord, are we.

And what is this temple of the Lord symbolically represented by the book *The Living Temple*? It is the Pantheon Temple, all the way through.

What was sacrificed here? Protestantism; **Protestantism**, as represented in *The Protestant Magazine* that takes the symbol of Rome out of the prophetic message.

And remember Daniel 11:14 says what? Rome establishes the vision. Take Rome out of the vision, and you have no vision; and when you have no vision, the people perish.

Now, in study 23—for those of you who are watching on DVD, we would have to go back farther—we did a study on Judas.

This will not be long; this will not be long. We are going to add one more line right down here.

But, what I am saying—I skipped this line. I do not know why I did that; because, I am looking at the clock, I suppose—in the 1930s Hermes arrived, *hermeneutics*. There is a lot of information on that out there now. This is where we [the Seventh-day Adventist Church] accept apostate Protestantism’s approach to Biblical interpretation: *Hermeneutics*, from the name HERMES.

I will not go there.

It begins with the Mystery of Iniquity that is going to impact us here [Figure No. 168E, at the falling away].

This [referring to the arched line in each of the timelines of Figure Nos. 168A, B, C, D, E, and F leading to the time periods of the falling away, at AD533; to fanaticism between March 22, 1844 and August 17, 1844; to the Weeping for Tammuz; to 1915 (the Alpha Apostasy); to the time of strong delusion before The Sunday Law of the Omega Apostasy; and, to the time period before the cross of Christ’s crucifixion] is always the Mystery of Iniquity; and the Mystery of Iniquity always causes a falling away first before the man of sin is revealed.

Are you following the parallel lines here, or is this just too much information?

I think it might be too much information for me.

In the 1930s we have a Mystery of Iniquity that is introduced in response to this history [Figure No. 168D], when they changed leaders and do not even know it.

And this starts going through history, and it is in this history [Figure No. 168E] in 1989 when Reagan forms an alliance with the Pope. And now not Protestant USA but Civil USA is being cast down. Okay? This is another line, another thought, but it brings us to 9/11/2001, which parallels 1888 and 1840, and I suggest 508, when there is going to be a testing message once again.

And based upon this history [Figure No. 168A], when there is a testing message about whether you as a Christian is going to stay connected with the Church of Rome that is based upon 2 Thessalonians, according to Sister White, this testing message is causing a separation in this history. And the testing message is 2 Thessalonians, chapter 2, the place where William Miller discovers what the true meaning of the Daily is. So, we see the Daily here a part of this testing message.

And then in 1840, what begins to close the doors is this 1843 Chart, and right under the cross on this Chart is the Daily: right here, *gâdal*.

Then in Ezekiel 8 [Figure No. 168C] we see the first manifestation of the first abomination, which is the Daily, *gâdal* (jealousy, self-exaltation).

Then in here [Figure No. 168D] we see the Daily (Louis Conradi introducing the false view of the Daily), once again causing this testing process.

So, when we get down here to 9/11 [Figure No. 168E] and these people do not want to hear that the Daily is testing truth, and that the Daily (self-exaltation) is a symbol of the Omega Apostasy, I am sorry, there are too many lines that say otherwise.

These here [referencing the 1843 and 1850 Charts], these are the Old Paths that we are being tested upon; and, in order to step on [walk in] those Old Paths you have to humble yourself and say, "I'm going to do what the Lord instructs me to do, not what men instruct me to do." And that is [in direct opposition to] the very essence of *gâdal* and self-exaltation.

That is going on right here [indicating the Charts represented on the timeline]. And those people that reject the call to return to the Old Paths and hearken to the sound of the trumpet in Jeremiah 66:16 and 17, they are destined to receive strong delusion just before The Sunday Law, a false revival just before The Sunday Law, that has been prefigured by the celebration that took place at Ellen White's death by those people who had wanted her gone, and they wanted her gone bad enough after 1888 that they exiled her to Australia. And it is documented that after she died, they put her son Willie in exile in the sense that they just left him alone. They did not want to hear no more about it. They were happy about it: strong delusion [Figure No. 168E], strong delusion [1915, Figure No. 168D].

Weeping for Tammuz: strong delusion, a false revival [Figure No. 168C], a false Latter Rain.

Fanaticism right here in the Millerite History comes in right here [Figure No. 168B]; and, of course, the empowerment of the Papacy here [AD533, the Decree of Justinian, in Figure No. 168A].

And this strong delusion [in Figure No. 168E] leads to The Sunday Law; but, the falling away first, that is the falling away of the foolish virgins of Adventism that the man of sin might be revealed.

And according to the prophecies about the Omega Apostasy, in here [between 9/11 and The Sunday Law], the foolish virgins are going to have a Movement that nothing is allowed to stand in the way of; but, storm and tempest will sweep their structure away, and they think their structure is "the temple of the Lord, the temple of the Lord, the temple of the Lord." But this structure is the parallel to *The Living Temple*, that is a parallel to the Holy Place, that is a parallel

to the false Temple of God. It is the Pantheon Temple; because, the Pantheon Temple will receive any god because it is Satan's temple that he uses to deceive those people that fail the tests right in here [referencing on the board all the periods of falling away in Figure Nos. 168A, B, C, D, E and F].

Do you follow me?

TURNING POINTS

So, along with this we will add one more line, and it is the story of Judas.

Bible Echo, August, 1895:

“There are lessons to be learned from the history of the past; and attention is called to these, that all may understand that God works on the same lines now that He ever has done.”—

He works on the same lines now that He has ever done; the same lines.

—His hand is seen in His work and among the nations now, just the same as it has been ever since the gospel was first proclaimed to Adam in Eden.

“There are periods which are turning points in the history of nations and of the church.”—

September 11, 2001, was a turning point in the history of the world, in the history of the United States. And September 11, 2001, is when the Seventh-day Adventist Church decided that if you were going to be an ordained pastor in Adventism that you have to take a course in the spiritual teachings of the Jesuits, which was Spiritualism. That was a turning point for Adventism. You have now turned your ministry over to the Jesuit Order.

But, there was a turning point in the life of Judas as well.

I should finish the quote.

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

This is when the light of Revelation 18 is given [September 11, 2001, Figure No. 168E].

—“If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow. **The Lord in His word has opened up the aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement.**”
Bible Echo, August 26, 1895.

JUDAS

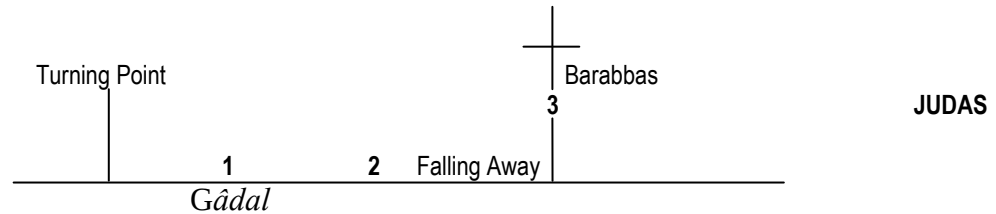


Figure No. 168F.

But, in [the story of] Judas, from *The Desire of Ages*, page 719, it says,

“Christ’s discourse in the synagogue concerning the bread of life was **the turning point in the history of Judas.**”—

What is the sermon that was the turning point in the history of Judas? It was the sermon about the Bread of Heaven: “You need to eat my flesh and drink my blood.” This was the turning point.

And when this Angel comes down on 9/11, the Angel of Revelation 18, He is paralleling when the Angel came down on August 11, 1840. And when the Angel came down on August 11, 1840, He had the Little Book of Daniel open in His hand, and He told John (representing the Millerites and us) to go and take the Little Book and eat it.

So, right here on 9/11, we are to eat the Little Book.

And, right here on 9/11, Judas had the same turning point; and, he refused to eat. The Biblical record shows us then that he went through three tests.

What were the three tests [for Judas]? Three times he covenanted to sell Christ; three times.

And here he fell away [at the cross].

— He heard the words, ‘Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.’ **John 6:53.** He saw that Christ was offering spiritual rather than worldly good. He regarded himself as farsighted, and thought he could see that Jesus would have no honor, and that He could bestow no high position upon His followers. He determined not to unite himself so closely to Christ but that he could draw away. He would watch. And he did watch.

“From **that time** he expressed doubts that confused the disciples. He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ. **All the little and large troubles and crosses, the difficulties and the apparent hindrances to the advancement of the gospel, Judas interpreted as evidences against its truthfulness.** He would introduce texts of Scripture that had no connection with the truths Christ was presenting. These texts, separated from their connection, perplexed the disciples, and increased the discouragement that was constantly pressing upon them. Yet all this was done by Judas in such a way as to make it appear that he was conscientious. And while the disciples were searching for evidence to confirm the words of the Great Teacher, Judas would lead them almost imperceptibly on another track. **Thus in a very religious, and apparently wise, way he was presenting**

matters in a different light from that in which Jesus had given them, and attaching to His words a meaning that He had not conveyed. His suggestions were constantly exciting an ambitious desire for temporal preferment, and thus turning the disciples from the important things they should have considered. The dissension as to **which of them should be greatest was generally excited by Judas.**" *The Desire of Ages*, 719.

FIRST TEST REJECTED

His rebellion, his *gâdal* begins here [at Test 1] at the foot washing of Mary. At the foot washing of Mary, his *gâdal* was lifted up, and he goes out and he starts this covenant process. He is going to barter three times with the Jews to sell out His Lord.

But notice when Jesus rebukes him. I am going to cut in the middle of that paragraph. It says,

Youth Instructor, July 12, 1900:

"The look that Jesus cast upon the selfish Judas convinced him that the Master had penetrated his hypocrisy, and read his base, contemptible character. This was a more direct reproof than Judas had before received. He was provoked by it, and thus **a door was opened** through which Satan entered to control his thoughts. Instead of repenting, he planned revenge. **Stung by the knowledge of his sin, and provoked to madness because his guilt was known,**"—

About Mary anointing the feet of Jesus.

—"he rose from the table, and went to the palace of the high priest, where he found the council assembled."—

Right there [at the first test], that is *gâdal*. That is the Daily.

And this was the first time that he met with the Sanhedrin; and, when he did it, what did he do? He rose from the table; he left the Tables [referencing the 1843 and 1850 Charts]. Okay? He rose from the table.

—"He was imbued with the spirit of Satan, and acted like one bereft of reason. The reward promised for the betrayal of his Master was thirty pieces of silver; and for a far less sum than the box of ointment cost he sold the Savior."—

And then in the second paragraph, it says,

"In spirit and practice many resemble Judas."—

Now, this is Adventism, is it not? It is Judas.

—"As long as there is silence in regard to the plague-spot in their character, no open enmity is seen; but when they are reproved, bitterness fills their hearts." *Youth Instructor*, July 12, 1900.

SELF-EXALTATION

His rebellion, the *gâdal* begins—and you have it in your notes—at the foot washing of Mary.

The Desire of Ages, page 559:

“Judas had a high opinion of his own executive ability. As a financier he thought himself greatly superior to his fellow disciples, and he had led them to regard him in the same light. He had gained their confidence, and had a strong influence over them. His professed sympathy for the poor deceived them, and his artful insinuation caused them to look distrustfully upon Mary’s devotion. The murmur passed round the table, ‘To what purpose is this waste? For this ointment might have been sold for much, and given to the poor.’” *The Desire of Ages*, 559.

THE SECOND TEST

Notice the second test. It says, from *The Desire of Ages*, page 645,

“Before the Passover Judas had met **a second time**”—

He has already covenanted a second time to sell our Christ.

—“with the priests and scribes, and had **closed the contract to deliver Jesus into their hands**. . . .”—

And at the bottom,

—“Judas was now offended at Christ’s act in washing the feet of His disciples. If Jesus could so humble Himself, he thought, He could not be Israel’s king. All hope of worldly honor in a temporal kingdom was destroyed. Judas was satisfied that there was nothing to be gained by following Christ. After seeing Him degrade Himself, as he thought, he was confirmed in his purpose to disown Him, and confess himself deceived. **He was possessed by a demon, and he resolved to complete the work he had agreed to do in betraying his Lord.**” *The Desire of Ages*, 645.

He was possessed by a demon. So, in here, what was happening to him if he is possessed by a demon? Spiritualism—right?—if you are possessed by a demon, you are into Spiritualism.

First, it is *gâdal*, when he lifts himself up: “You know, I could take that perfume and make a lot more money for the Lord’s work than what she is wasting on His feet.” There is *gâdal* for you.

And now he is becoming demon-possessed.

THE FINAL DECISION

Notice the final decision, *The Desire of Ages*, pages 653 – 655:

“In surprise and confusion at the exposure of his purpose, **Judas** rose hastily to leave the room. ‘Then said Jesus unto him, **That thou doest, do quickly**. . . . He then having received the sop went immediately out: and **it was night**.’”—

It was nighttime, the Midnight Cry.

—“Night it was to the traitor as he turned away from Christ into the outer darkness.

“Until this step was taken, Judas had not passed beyond the possibility of repentance.”—

Now, Brothers and Sisters, he is still going to go covenant with them for the third time, where he gets the money; but, when he leaves Jesus right here at the foot washing, his story begins with the foot washing of Mary and ends with the foot washing of the Disciples. He is illustrated from beginning to end as exhibiting *gâdal*. He is rebelling against foot washing, humility. That is *gâdal*. That is the Daily.

But, before he covenants the third time, he has already closed his probation. Okay?

When the Adventists receive the strong delusion, it is before The Sunday Law; and, their probation is already closed before The Sunday Law.

And, if you are not receiving the strong delusion and you are a Seventh-day Adventist and you are going to receive the Seal of God, your probation closes before The Sunday Law. The Sunday Law is simply the test where you are going to demonstrate which character you have prepared. And, this is the case with Judas. He has already closed his probation before he goes the third time.

—“Until this step was taken, Judas had not passed beyond the possibility of repentance. But when he left the presence of his Lord and his fellow disciples, the final decision had been made. He had passed the boundary line.

“Wonderful had been the long-suffering of Jesus in His dealing with this tempted soul. Nothing that could be done to save Judas had been left undone. **After he had twice covenanted to betray his Lord, Jesus still gave him opportunity for repentance.** By reading the secret purpose of the traitor’s heart, Christ gave to Judas **the final, convincing evidence of His divinity.** This was to the false disciple **the last call to repentance.** No appeal that the divine-human heart of Christ could make had been spared. The waves of mercy, beaten back by stubborn pride, returned in a stronger tide of subduing love. But although surprised and alarmed at the discovery of his guilt, **Judas** became only the more determined. From the sacramental supper he went out to complete the work of betrayal.

“In pronouncing the woe upon Judas, Christ also had a purpose of mercy toward His disciples. He thus gave them **the crowning evidence of His Messiahship.** ‘**I tell you before it come,**’ He said, ‘**that, when it is come to pass, ye may believe that I AM.**’ Had Jesus remained silent, in apparent ignorance of what was to come upon Him, the disciples might have thought that their Master had not **divine foresight**, and had been surprised and betrayed into the hands of the murderous mob. **A year before, Jesus had told the disciples that He had chosen twelve, and that one was a devil.** Now His words to Judas, showing that his treachery was fully known to his Master, would strengthen the faith of Christ’s true followers during His humiliation. And when Judas should have come to his dreadful end, they would remember the woe that Jesus had pronounced upon the betrayer.” *The Desire of Ages*, 653–655.

REVEALED IN HIS TIME

So, you have some quotes here about Judas.

“⁶And now ye know what withholdeth that he might be **revealed in his time**. ⁷For the mystery of iniquity doth already work: only he who now letteth *will let, until he be taken out of the way*. 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 2:6–8 (KJV).

THE MYSTERY OF INIQUITY DOTH ALREADY WORK

Review and Herald, November 16, 1897:

“But Judas had opened the door of his heart, the chambers of his mind, to the temptations of Satan. And the enemy sowed in his heart and mind **the seed which he communicated to his brethren**. The questioning doubts which were passed on to the minds of his brethren. This one man, professing to be a follower of Christ, while not bearing the precious fruit revealed in the life of Christ, would be **a channel of darkness to the other disciples in the time of test and trial that was soon to come**, and that was even then upon them. He presented so much accusation of his brethren that he was counterworking the lessons of Christ. This is why Jesus called **Judas a devil**.” *Review and Herald*, November 16, 1897.

In here [at the first test] he begins to mix truth and error as he interacts with the Disciples down in this history. That is the Mystery of Iniquity, and this Iniquity leads him to falling away.

A FALLING AWAY FIRST

And you have the quote in there that when he goes out and hangs himself, the branch would not hold him, would it?

The Desire of Ages, pages 718 – 722:

“**In falling**, his body had been horribly mangled, and dogs were now devouring it. His remains were immediately buried out of sight; but there was less mockery among the throng, and many a pale face revealed the thoughts within. Retribution seemed already visiting those who were guilty of the blood of Jesus.” *The Desire of Ages*, 718–722.

So, he falls away before the cross. Okay? And the cross is here, and then Barabbas, who is a false Christ, is revealed.

THE MAN OF SIN REVEALED

The Desire of Ages, page 738:

“That people who chose Barabbas in the place of Christ were to feel the cruelty of Barabbas as long as time should last.” *The Desire of Ages*, 738.

The Great Controversy, page 43:

“But **Judas did not walk in the light so graciously permitted to shine upon him**. By indulgence in sin he invited the temptations of Satan. His evil traits of character became predominant. He yielded his mind to the control of the powers of darkness, he

became angry when his faults were reproved, and thus he was led to commit the fearful crime of betraying his Master. So do all who cherish evil under a profession of godliness hate those who disturb their peace by condemning their course of sin. When a favorable opportunity is presented, **they will, like Judas**, betray those who for their good have sought to reprove them.” *The Great Controversy*, 43.

SELF-EXALTATION; SPIRITUALISM, A FALLING AWAY AND A FALSE CHRIST *Selected Messages*, book 1, pages 204 – 205:

“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. 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.** 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.

“**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.

SUMMARY

Okay. So, what am I saying?

I am saying that Daniel 8:11 opens up an illustration of the work of Satan as he counterfeits the Temple of God through history.

Figure No. 168A (Pergamos and Civil Rome)

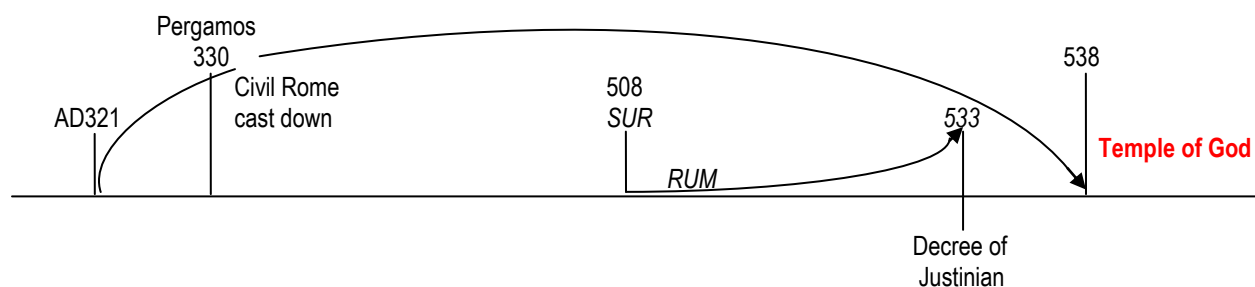


Figure No. 168B (The Millerite History – Sardis and Philadelphia)

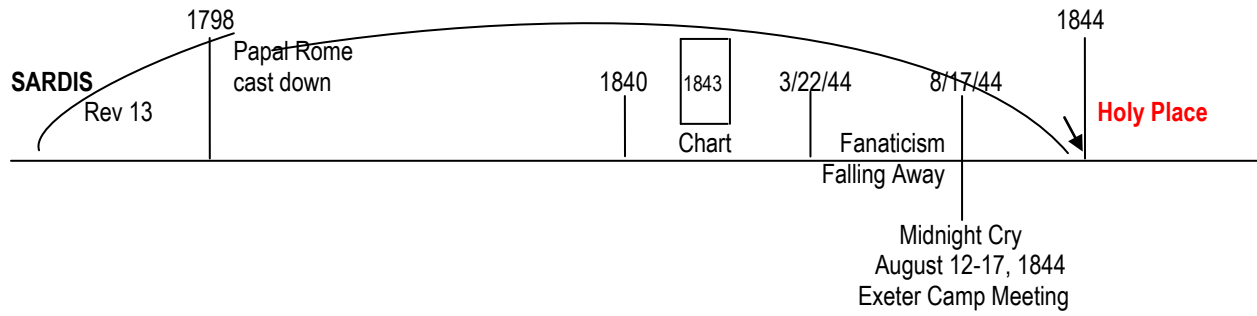


Figure No. 168C (The Four Abominations, Ezekiel 8)

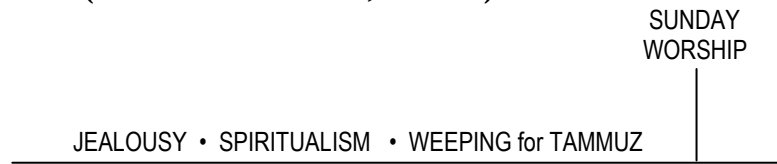


Figure No. 168D (Alpha Apostasy)

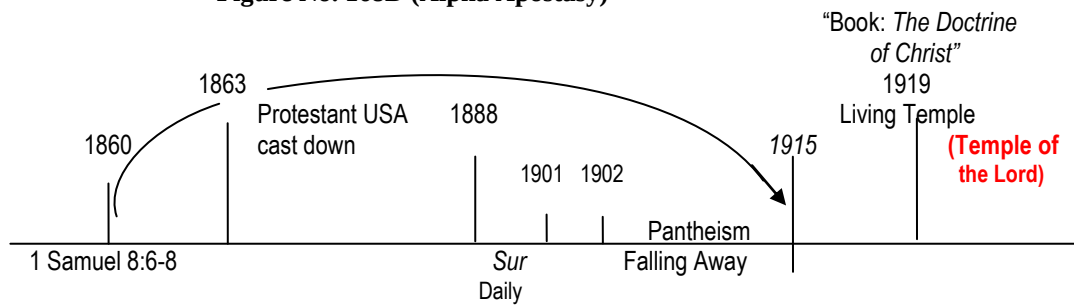


Figure No. 168E (Omega Apostasy)

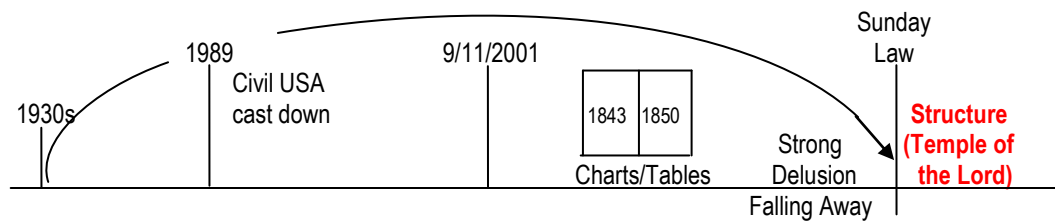
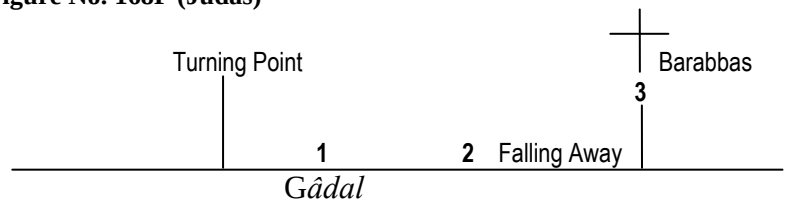


Figure No. 168F (Judas)



That Satan is here [Figure No. 168A] sacrificing Pagan Rome in order to lift up Paganism.

He is here [Figure No. 168B] sacrificing Papal Rome in order to lift up Paganism.

Here [Figure No. 168D] he is sacrificing Protestantism in order to lift up Paganism.

And, here [Figure No. 168E] he is sacrificing Adventism in order to lift up Paganism.

And these temples that he is portrayed in, in these histories, are nothing more than the Pantheon Temple in that particular place in history.

And the first step towards death for Seventh-day Adventists at the end is represented by the Daily in the Book of Daniel, the self-exaltation that allows someone to place their own human wisdom above a “Thus saith the Lord,” whether it occurs in the Bible or in the Spirit of Prophecy; and, that this truth is one of the truths connected with the Daily in the Book of Daniel, whether God’s people want to see it or not.

Shall we pray?

Benediction: Heavenly Father, we ask that you awaken us to the crisis that your people are now in, in this testing process that the separation is well underway. We do not want to be like Judas; we want to be like John. We want to be benefited by the light; we do not want to reject the light; we do not want to be hardened by the light. We want to be softened and changed into your image. We thank you for the lines of information that you have given us, but we know that information is worthless if we cannot turn it into an experience that glorifies you; so, we ask that you give us the wisdom to not only understand these wonderful truths but the wisdom on how to allow these truths to change us into your image. We have a busy day today. We have people arriving. We are going to begin a week of presentations with Pastor Emiliano; so, we ask that those people that are traveling here, that you give them traveling mercies and that you would make this coming week a blessing to all involved, that you would watch over and protect the work that we are doing with the LiveStreaming and the DVDs; and, we thank you in advance for doing this. In Jesus’s name, amen.

Habakkuk's Two Tables #83

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together this morning. We thank you that you have watched over the many souls that have been traveling here for the beginning of this week of presentations by Pastor Richards. And as we take up the worship this morning, we once again ask that you grant us the presence of your Holy Spirit, that you would speak to our hearts about the truths that are presented in Daniel, chapter 8. We want to understand these things in a way that allows us to be prepared to give an answer to any man that asks us. We want to understand these things in a way that the Holy Spirit can convict us of the nearness of your return and our need of personal preparation. So, we ask that this time that we spend here this morning would help accomplish that work in us and for us. We ask that you would overrule my humanity; hide me behind your cross and touch my lips with a coal from off the altar that what is presented would be a message designed by you to edify and strengthen your people. We ask a blessing upon the LiveStream and the DVD presentations that we are doing right now and throughout this week. We also pray for the short evangelistic series that we are going to have at the church at the end of this week, that your Holy Spirit will be convicting those in the community that they might attend those meetings. We thank you for all these things in Jesus's name. Amen.

THE DAILY (CONTINUED)

BROTHER PIPPENGER: Now, one of the things that I was hoping to do with these morning worships we have pretty much accomplished. I know that some of the presentations that I intend to do for morning worships in concluding Habakkuk's Two Tables are a little bit more complex than others, and I had hoped to have some of the complex ones, if that is the right word, accomplished before Emiliano got here, because we have full days ahead of us for the next five days, lots of presentations; and, it would be easier, no doubt, if I was not burdening our minds with a lot of information the beginning of each day in the morning. But, still, we want to put what we want to study here in the record.

I do not know if you listened to yesterday's presentation No. 82, that presentation, from my experience, is one that has of all kinds of lights that can be turned on further than what we touched yesterday. So, it was one of the more complex ones.

VERSE TWELVE

Now we are going to return back to Daniel 8 and finish off a couple of things and begin a couple of other things.

We have been emphasizing, among other things, that where there is no vision, the people perish; and, that vision is established by the subject of Rome, according to Daniel 11, verse 14. And we have been looking closely at Rome as a subject of Bible prophecy.

We have identified that Daniel 7 and Daniel 8 have been purposely tied together by Inspiration by Daniel. In chapter 7, the first couple of verses, and in chapter 8, the first couple of verses, it is obvious that the vision of Daniel 7 is a complement of the vision of Daniel 8.

We have identified that Bible prophecy deals with the combination of church and state, and that Daniel, chapter 7, are the manifestations of the kingdoms of Bible prophecy in their state manifestations; and, in Daniel, chapter 8, are the kingdoms of Bible prophecy in their religious manifestations.

And we have shown that Daniel uses symbols from the sanctuary to illustrate the kingdoms of Bible prophecy in Daniel 8 in order for us to recognize that these are the religious manifestations of those kingdoms; but, the symbols that he uses are corrupted symbols, whether it is the horns that are corrupted on the animals that were sanctuary animals or whether it is the word *tamid* that is translated as *Daily*, and it is only a noun in the Book of Daniel, where everywhere else it is a verb or an adverb, and that itself is a corruption.

And, we have seen that the religion of these kingdoms of Bible prophecy is a counterfeit religion, a corrupted religion all the way through. This would tell you right off the bat that the Daily cannot be Christ's Sanctuary ministry because it is a corrupted symbol and there is no corruption in Christ.

So, we have identified that the Daily, of course, represents an escalation of self-exaltation as illustrated in Daniel 8 with the word *gâdal*. Each of the kingdoms became "great," and that word *great* is *gâdal*; and, each of the kingdoms exceeded the previous kingdoms in their *gâdal*, in their self-exaltation, thus identifying a progression that is also noted in Daniel 2 (in the metals). There is a progression that is marked; and, there is a progression that is marked in Revelation 17.

The Books of Daniel and of Revelation are the same book. So, when you come to the kingdoms of Bible prophecy, there is a progression that is illustrated upon the testimony of two; and then in chapter 8, you have a third witness. And the progression there that is emphasized is this escalation of self-exaltation as illustrated by the word *gâdal*; and, therefore, the symbol of this *gâdal* is the word *Daily* (Paganism, continual). It means *continual*. It is the continual religion of Satan from his rebellion in Heaven, until the end of time; and, his rebellion, his religion escalates as history proceeds.

And then we looked, of course, at the illustration of this counterfeit sanctuary service in Daniel 8:11.

And now we want to go back into verses 8, 9, 10, 11, and 12 and finish out that thought.

We have not dealt with verse 12 yet; but, in verse 9, we have identified that the little horn there is the masculine little horn, and in verse 10 it is the feminine, and in verse 11 it is the masculine, and in verse 12 it is the feminine. The masculine little horn is Pagan Rome; the feminine little horn is Papal Rome. We walked down through 9, 10, and 11.

And verse 12 says, in your notes,

“¹²And an host was given *him* against the daily ~~sacrifice~~ by reason of transgression,”—

The word *him* is in italics, meaning that it is an added word.

—“and it cast down the truth to the ground; and it practised, and prospered.”
Daniel 8:12 (KJV).

When we see the word *it* for the little horn in these verses, it is identifying that it is the little horn in the feminine tense; therefore, verse 12 once again is dealing with Papal Rome. This is the little horn in the feminine.

AGAINST

Verse 12 says, “an host,” an army (military strength) was given him “against”—and we have already put in the record, we have already used the next quote from Uriah Smith, where we are dealing with the time prophecy of Daniel 11:24 that identifies that Pagan Rome would rule the world for 360 years, beginning with the Battle of Actium, and ending when Constantine moved the capitol from the City of Rome to Constantinople, that Pagan Rome would rule the world supremely for a time (for 360 years). And when Uriah Smith is addressing that verse, verse 24 of Daniel 11, it says—let us just go there where you can see it and remind ourselves. We have already put this in the record of Habakkuk’s Two Tables more than once.

But, the last phrase of verse 24 of Daniel 11 says,

“²⁴ . . . he shall forecast his devices against the strong holds, even for a time.”
Daniel 11:24, last phrase (KJV).

So, you will see in your notes there, if you will go back to your notes where it says, “Against,” it says from Uriah Smith, *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**, instead of against them.”—

What he is doing is he is bringing a well-known Bible commentator to say that this word *against* in verse 24 can also be understood as *from*. And, sure enough, if you look at the *Strong’s Concordance*, that is one of the correct definitions for this word that is translated as *against*. And this word translated as *against* in Daniel 11:24 is the same word that is translated as *against* in Daniel 8:12.

—“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.

What I am suggesting to you here is that in verse 12—back to your notes—it says, “And an host [*MILITARY STRENGTH*] was given *him* [*WAS GIVEN THE PAPACY*], [*NOT AGAINST THE DAILY, BUT*] **from** the daily” From these former Pagan kings, beginning with Clovis in AD496, military strength was supplied to the Papacy, “And an host was given *him* **from** [Paganism] by reason of transgression, and it [the Papacy] cast down the truth to the ground; and it practised, and prospered.”

VERSE 9

So, I have a breakdown for us, just in passing. Verse 9, the little horn, the male manifestation, is talking about three areas of conquest for Pagan Rome, and you see the dates there:

65BC Syria (the East); 63BC Palestine (the pleasant land); 31BC Egypt (the South).

Syria is the east in the verse; Palestine is the pleasant land in the verse, and Egypt is the south in the verse. And those are the dates of the conquest, 65BC, 63BC, and 31BC.

VERSE 10

First Century to 1798 (waxed great)

Then in verse 10, which is one of the most difficult for me to understand, when I look at Uriah Smith's comments, they are there but this is a difficult one for me, verse 10, in the sense that it says,

“¹⁰And it”—

The Papacy; it is feminine, if you have your Bibles opened to verse 10.

—“¹⁰And it [*THE PAPACY*] waxed great,”—

This is this *gâdal* getting greater.

—“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.” Daniel 8:10 (KJV).

I understand here that the Papacy exalts itself to Heaven. I get that part; but, I do not know how the Papacy actually casts some of the stars of heaven down to the ground.

Now, Uriah Smith tries to tie it in with the persecution of the leadership of God's church during the 1260 years, and that may very well be. I do not have a problem with that, but I do not know how it casts down the host of Heaven. Okay?

So, anyway, there is a thought in there about the persecution, no doubt.

So, for verse 10 the history is from the 1st Century, because Paul tells us that the Mystery of Iniquity “doth already work,” and this is the beginning of the Papacy here in the 1st Century. All the way through AD1798 it waxed great. That is the history of verse 10.

Verse 11

Birth of Christ: AD31, 508, 330

Then in verse 11, Pagan Rome magnified itself against Christ, the Prince of the host, at His birth. When they tried to kill him, He had to flee into Egypt; and, at His death at the cross. So, you have those dates there.

And, of course, Paganism was lifted up. Once it was taken away, the religion of Paganism was lifted up from Pagan Rome and exalted unto Heaven, and this process begins in AD508, until the Papacy is placed upon the throne in 538.

And the “place of his sanctuary” was the Pantheon Temple. It was located in the City of Rome. It was cast down in the year AD330.

So, those were the dates that you can tie together with verse 11.

VERSE 12

AD496 (transgression); AD538 through 1798 (practiced and prospered)

Then in verse 12, it says,

“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).

“And an host was given [*THE PAPACY*] from [*PAGANISM*] by reason of transgression, . . .” And the host (the military strength that came to the aid of the Papacy) began with Clovis in AD496 by reason of transgression, which we are going to discuss.

So, you can see AD496, on through 1798, which it practiced and prospered.

So, that is just a breakdown of what histories are marked in these verses that allow us to go to other verses and get second and third witnesses on them.

SPOKEN OF BY DANIEL THE PROPHET

Matthew 24:15; Daniel 9:26-27

“¹⁵When ye therefore shall see the ABOMINATION OF DESOLATION, spoken of by Daniel the prophet, stand in the holy place, (whosoever readeth, let him understand:) . . .” Matthew 24:15 (KJV).

“²⁶And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. ²⁷And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate [*MARGIN: DESOLATOR*].” Daniel 9:26-27 (KJV).

Now, we have read this in Habakkuk’s Two Tables. This is already part of the record; but, from Damsteegt’s *Foundations of the Seventh-day Adventist Message and Mission*, page 22, speaking of William Miller’s Rules of Prophetic Interpretation, he says the fundamental approach to Bible prophecy by the Millerites was that there are two desolating powers in Bible prophecy. Damsteegt says,

“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.

So, what I am saying is we have been instructed to study the same way that William Miller studied, and we have been instructed to use William Miller’s Rules of Biblical interpretation; therefore, logic tells us that we, too, should be recognizing two desolating powers in Daniel and Revelation, and those desolating powers are Paganism and Papalism.

REMEMBER DANIEL 11:14

Daniel 7:23-25; 8:9-12, 13-14; 11:30-31; 12:11; Revelation 12 and 13; 2:12-29

Now, we have spent some time on Daniel 11:14, identifying—and this is a big thing. Seventh-day Adventists should understand this, but Seventh-day Adventists do not understand this!—that the “robbers of thy people” in Daniel 11:14 is Rome; and, you need to know that because Rome establishes the vision.

And in the history of the Millerites, this truth was so attacked by the opposition of the Millerite Movement that here [referring to the 1843 Chart] we have a date on this sacred Chart, 164BC, that has no reference to the Bible whatsoever. Okay? What it is the reference to is that the people that were opposing the presentation of the Millerites that what established the vision was Rome were using a counterfeit symbol, a counterfeit argument, to undermine the identification of Rome, and that counterfeit was Antiochus Epiphanes. Therefore, it was such a controversy in their history that it was important for them to put it on this Chart.

And what the 1843 Chart says about 164 is, “Death of Antiochus Epiphanes, who of course, stood not up against the Prince of Princes; as he had been 164 yrs. dead before the Prince of Princes was born.”

So, this was such an issue within their history that it is even marked on the [1843] Chart. And what the issue is, is who is going to establish the vision? Is it one of the last of these Greek kings, or is it Rome that establishes the vision?

And, of course, this is the argument of Desmond Ford, is that it is Antiochus Epiphanes; and, of course, the argument of Desmond Ford is what crystallizes the two types of hermeneutics in Adventism today.

Because of the controversy of Desmond Ford, you suddenly can see these two false systems of hermeneutics in Adventism because they had all been pretty much in the same realm of study until Desmond Ford started taking their false hermeneutics to the conclusion that destroyed Adventism.

Then some of those theologians decided, “Oh, no, we can’t destroy Adventism. We need to fine-tune our hermeneutics so we can defend against Desmond Ford,” and this is what crystallizes these two false hermeneutic practices in Adventism today, the Biblical Research Institute being the line that is opposing Desmond Ford but, in reality, they are just as much in darkness as Desmond Ford; because, the Biblical Research Institute will tell you we no longer believe this portion of the 1843 Chart (the Pioneer teaching of Islam); we no longer believe this portion of the Chart, the 1335 and the 1290 because we no longer believe the Daily in AD508, which is the starting point of these two time prophecies [the 1335 and the 1290]; and, we no longer believe the 2520. Therefore, they do not believe much of it. Okay? They just do not believe much of it, which, of course, means they reject the authority of the Spirit of Prophecy,

because Ellen G. White says this Chart was directed by the hand of the Lord and it should not be altered.

Although, they [the Biblical Research Institute] are the champions to oppose Desmond Ford, and Desmond Ford's primary argument is Antiochus Epiphanes.

So, when we remember that Rome establishes the vision, then underneath in your notes you will see in Daniel 7:23-25, that when Rome is presented, there are two phases of Rome: Pagan Rome and Papal Rome.

“²³Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. ²⁴And 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. 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 7:23-25 (KJV).

In Daniel 8:9-12, which we are looking at, there are two phases of Rome: Pagan Rome and Papal 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*. 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. 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. 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 8:9-12 (KJV).

In verses 13 and 14 of Daniel 8, where we are heading, we will see two phases of Rome: Pagan Rome and Papal Rome.

“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).

We have already considered more than once Daniel 11:30-31, where arms (Pagan Rome) stand on the part of Papal Rome; so, we see both of these Romes in those verses.

“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.” Daniel 11:30-31 (KJV).

In Daniel 12:11, we see Paganism (Pagan Rome) being taken away in order to set up the Papacy. There are both phases of Rome in that verse.

“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).

In Revelation, chapters 12 and 13, we see the dragon in chapter 12, and the Papacy in chapters 12 and 13; so, we see both these desolating powers in Revelation 12 and 13.

“chapter 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: ² And she being with child cried, travailing in birth, and pained to be delivered. ³ And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. ⁴ And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. ⁵ And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. ⁶ And 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. ⁷ And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, ⁸ And prevailed not; neither was their place found any more in heaven. ⁹ And 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. ¹⁰ And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. ¹¹ And 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. ¹² Therefore 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. ¹³ And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*. ¹⁴ And 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. ¹⁵ And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. ¹⁶ And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. ¹⁷ And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Revelation 12 (KJV).

“chapter 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

² And 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 his power, and his seat, and great authority. ³ And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. ⁴ And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? ⁵ And there was given unto him a mouth speaking great things and blasphemies; and power was given

unto him to continue forty *and* two months. ⁶ And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. ⁷ And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. ⁸ And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. ⁹ If any man have an ear, let him hear. ¹⁰ He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. ¹¹ And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. ¹² And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. ¹³ And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 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. ¹⁵ And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. ¹⁶ And 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: ¹⁷ And 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. ¹⁸ Here 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 (KJV).

In Revelation 2:12-29, we see Pergamos, which is Pagan Rome, followed by Thyatira, which is Papal Rome. So, when we understand that Rome establishes the vision, and we understand the Millerites recognized two desolating powers, we can go into Daniel and Revelation and see that the Millerites were correct. Rome is an illustration of two desolating powers.

“chapter 2:12 And to the angel of the church in **Pergamos** write; These things saith he which hath the sharp sword with two edges; ¹³ I 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. ¹⁴ But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. ¹⁵ So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. ¹⁶ Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. ¹⁷ He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

¹⁸ And unto the angel of the church in **Thyatira** write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; ¹⁹ I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first. ²⁰ Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. ²¹ And I gave her space to repent of her fornication; and she repented not. ²² Behold, I

will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. ²³ And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. ²⁴ But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. ²⁵ But that which ye have *already* hold fast till I come. ²⁶ And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: ²⁷ AND HE SHALL RULE THEM WITH A ROD OF IRON; AS THE VESSELS OF A POTTER SHALL THEY BE BROKEN TO SHIVERS: even as I received of my Father. ²⁸ And I will give him the morning star. ²⁹ He that hath an ear, let him hear what the Spirit saith unto the churches.” Revelation 2:12-29 (KJV).

And the dragon in Revelation 12 is Satan, but in a secondary sense it is Pagan Rome.

“The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. Thus while **the dragon, primarily, represents Satan**, it is, in a secondary sense, a symbol of **pagan Rome**.” *The Great Controversy*, 439.

THE DAILY AND THE TRANSGRESSION OF DESOLATION

This is J. N. Andrews; and, J. N. Andrews in this brief statement we are going to read is going to quote not only William Miller but Josiah Litch, so it is as much them as it is him. This is from *The Sanctuary and the 2300 Days*, pages 33 – 34, and it says this:

“THERE ARE TWO ‘DESOLATIONS’ IN DANIEL 8.—This fact is made so plain by Josiah Litch that we present his words:

“‘The daily sacrifice’ is the present reading of the English text. But no such thing as sacrifice is found in the original. This is acknowledged on all hands.”—

So, when you see the Daily in the Book of Daniel, and it says, “the daily *sacrifice*,” what he is saying is just what Sister White says in *Early Writings* that this word was added by human wisdom and does not belong to the text. Okay? So, when we see the Daily in the Book of Daniel, it should be just “the daily.”

—“This is acknowledged on all hands. It is a gloss or construction put on it by the translators. The true reading is, “**the daily and the transgression of desolation**,” daily and transgression being connected together by “and;” the daily desolation and the transgression of desolation. **They are two desolating powers**, which were to desolate the sanctuary and the host.”—*Prophetic Expositions*, Volume 1, page 127.

“It is plain that the sanctuary and the host were to be trodden under foot by the daily and the transgression of desolation. The careful reading of verse 13 [*DANIEL 8:13*] settles this point. And this fact establishes another, viz.: that these two desolations are the two grand forms under which Satan has attempted to

overthrow the worship and the cause of Jehovah. Mr. Miller's remarks on the meaning of these two terms, and the course pursued by himself in ascertaining that meaning, is presented under the following head:

“THE TWO DESOLATIONS ARE PAGANISM AND PAPACY”—

Now, this is William Miller. We have read this more than once. He is going to describe how he comes to understand the Daily is Paganism in 2 Thessalonians, chapter 2; because, it was the power that was holding back the Papacy from rising. Okay?

—“I read on, and could find no other case in which it [the daily] was found, but in Daniel. 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, oh! 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.”—*Second Advent Manual*, page 66.”

J. N. Andrews, *The Sanctuary and the 2300 Days*, 33–34.

So, there are two desolating powers that are represented by Rome in the Scriptures, and this is the fundamental approach to prophecy of the Millerites.

TRANSGRESSION

But, in verse 12 that we are dealing with, it says,

“¹²And an host was given *him* [*THE PAPACY*] against the daily [*FROM PAGANISM*] **by reason of transgression**, and it cast down the truth to the ground; and it practiced, and prospered.” Daniel 8:12 (KJV).

So, we want to know what it means “by reason of transgression.”

TRANSGRESSION: *Strong's Concordance* H6588—From **H6586**; a *revolt* (national, moral or religious): - rebellion, sin, transgression, trespassive.

And *transgression* in the *Strong's* means a revolt (national, moral or religious): - rebellion, sin, transgression, trespassive.

So, there was some kind of transgression that took place that allowed the Papacy to assume authority over the military strength of Pagan Rome, and it is worth understanding what that transgression is; because, that transgression is one of the themes of Bible prophecy.

Now, the next verses here that are listed out for you in your notes, so you can easily compare them, are three places where these two desolating powers are illustrated; but, I want you to see a distinction.

In Daniel 8:13, 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 I have removed the word *sacrifice*, because Ellen White and everyone, all hands agree it does not belong there.

—“**the daily and the transgression of desolation**, to give both the sanctuary and the host to be trodden under foot?” Daniel 8:13 (KJV).

Okay. Do you see that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: That is Paganism, and what else?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: The Papacy.

All right. But, now if you go to Daniel 11:31, it says,

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

Pagan Rome is going to stand up for the Papacy, and those arms are going to “pollute the sanctuary of strength.” They are going to destroy the City of Rome over and over again in the warfare that takes place; and shall take away Paganism, “and they shall place the abomination that maketh desolate.”

Who is the abomination that maketh desolate?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: Who is the Daily?

FROM THE AUDIENCE: Paganism.

BROTHER PIPPENGER: Okay. So, here, Daniel is giving us an illustration of Paganism and Papalism, but it is a little bit different than verse 13. In verse 13 the Papacy is not the “abomination that maketh desolate,” it is “the transgression of desolation.”

Do you see that? Do you see that distinction?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. And then in Daniel 12:11, it says,

“¹¹And from the time *that the daily [PAGANISM]* shall be taken away [*IN AD508*], and **the abomination that maketh desolate**”—

Who is “the abomination that maketh desolate”?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: It is the Papacy.

—“set up, *there shall be* a thousand two hundred and ninety days.” Daniel 12:11 (KJV).

So, what am I trying to get you to see here? That when portrayed in connection with the Daily in the Book of Daniel, when the Papacy is portrayed as the second desolating power in the Book of Daniel, the Daily is Paganism but the Papacy is portrayed in two different ways: one time it is “the transgression of desolation” in verse 13 of Daniel 8, and in Daniel 12:11 and 11:31 it is “the abomination that maketh desolate.”

So, you see the differences, right?

And you, as students of prophecy, you want to know what the differences represent—do you not?—because, we have been told in the Spirit of Prophecy that every fact has its bearing. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, what is the distinction that is being made there?

And the first clue is that in verse 12, which comes right before verse 13 of Daniel 8, it says an army, a host, was given the Papacy from Paganism by reason of transgression. Okay? So, if we can figure out what that transgression was that allowed the Papacy to take control of the military strength of these former Pagan kingdoms, then we might understand why the Papacy is sometimes referred to as “the transgression of desolation.”

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Because, it is the verse before.

TRANSGRESSION OF DESOLATION—COMBINATION OF CHURCH AND STATE

What allowed the Papacy to take control of the military strength of Pagan Rome was the combination of church and state. When Clovis became a Catholic, he dedicated his throne to placing the Papacy upon the throne of the Earth; but, he also came into a church-state alliance, and this is the transgression. “By reason of transgression,” this is how the Papacy took control of those armies. The transgression is the combination of church and state.

ABOMINATION THAT MAKETH DESOLATE

But, what is “the abomination that maketh desolate”?

If you look up *abomination*, it says,

ABOMINATION: H8251—*disgusting*, that is, *filthy*; especially ***idolatrous*** or **(concretely) an idol**: - abominable filth (**idol**, -ation), detestable (thing).

The word *abomination* in the Bible is associated with *idol*, I-D-O-L.

So, what I am saying is that the idol that represents the Papacy is the sun—okay?—the idol, the premier idol of the Papacy.

Brother Mark and Tara Marie sent us a YouTube clip last week when we were talking about the Pantheon Temple, and it was a nice little clip. But, in the Pantheon Temple, it purposely has this great big hole, this perfect, perfect hole in the top of the Pantheon. So, when it rains, the rain comes in; so, it is a purposeful hole. The hole in the roof is circular, but this hole is in there, and they give you this speculation about what the purpose of that hole is. The

purpose of that hole is they were sun worshippers. It is a symbol of the sun, because that is the premier idol of Paganism and the Papacy; and, an idol is an abomination. So, when the Papacy is portrayed as “the abomination that maketh desolate,” it is emphasizing its premier idol which is the sun: Sunday worship.

COMPLEMENT

You will notice in *Acts of the Apostles*, page 585, it says,

“In the Revelation all the books of the Bible meet and end.”—

That sentence there is a very important sentence. That is an argument that every single word that comes before Revelation is pointing to Revelation and meets its conclusion in Revelation, which tells you, as the Revelation is an illustration of the end of the world, that all the prophets are speaking about the end of the world.

—“In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel.”—

And a complement spelled with an “E” is different than a compliment spelled with an “I.”

If I say, “You look nice today,” it is a compliment with an “I.”

But, the word *complement* with an “E,” you see the definition, it means:

COMPLEMENT: Fullness; completion; whence, perfection. *Webster’s 1828 Dictionary*.

So, when Sister White says here, in the Book of Revelation, is the complement of the Book of Daniel, she is saying that the Book of Revelation brings the Book of Daniel to perfection. They are the same book.

—“One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.’ Daniel 12:4.” *Acts of the Apostles*, 585.

THE SAME LINE

The next quote, from *Manuscript Releases*, volume 9, page 8, says,

“Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth’s history. The teachings of this book [REVELATION] are definite, not mystical and unintelligible. In it [THE BOOK OF THE REVELATION] **the same line of prophecy is taken up as in Daniel**. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.” *Manuscript Releases*, volume 9, 8.

Okay. So, they are the same book.

So, why did I jump into identifying that Daniel and Revelation are the same book? I did so, because there are two symbols for the Papacy in the Book of Revelation that are premier symbols of the Papacy. One is the image of the beast, and one is the mark of the beast.

And the image of the beast we have dealt with more than once in this presentation is the combination of church and state, and the mark of the beast is The Sunday Law.

So, what I am suggesting to you is because the same line of prophecy taken up in the Book of Revelation as is found in the Book of Daniel that when the Papacy is portrayed as “the transgression of desolation” in Daniel 8:13, it is emphasizing how the Papacy took control of the armies of these Pagan kingdoms, and it did so by the combination of church and state. And in the Book of Revelation, this “transgression of desolation” is identified as the image of the beast—all right?—because, there is only one definition of the image of the beast given in Inspiration: it is the combination of church and state, with the church in control of that relationship.

But, when the Papacy is identified as “the abomination that maketh desolate” in the Book of Daniel—and an abomination is an idol—it is emphasizing its premier idol. And in the Book of Revelation, when it is being represented by John, it is represented as “the mark of the beast.” So, the two characteristics of the Papacy in both Daniel and Revelation are the image of the beast and the mark of the beast; or, as Daniel would say, “the transgression of desolation” and “the abomination that maketh desolate.”

And you have references for this below your notes that we have looked at previously in these presentations. Now, I am not reading these definitions of the image of the beast and the mark of the beast:

Selected Messages, book 2, page 359:

“The Protestant world have set up **an idol sabbath** in the place where God’s Sabbath should be, and **they are treading in the footsteps of the Papacy.**” *Selected Messages*, book 2, 359.

PAPAL SUNDAY LAW—538

Third Synod at Orleans, the seventh of May

Review and Herald, April 29, 1890:

“No law has ever been made to exalt **the idol sabbath** but that Satan has taken a leading part in its enactment and its enforcement. Every law for the elevation of Sunday has a direct reference to the fourth commandment. Every move that has been made to enforce its observance, is for the purpose of exalting the man of sin above God and above all that is worshiped. Satan would have us exalt **the idol sabbath**, but we cannot do it, for it would be disloyalty to God. In the face of Nebuchadnezzar’s decree of death, the three Hebrew children refused to bend the knee, preferring to be cast into the fiery furnace rather than bow to the golden image. They declared they were not careful to answer the king, and said, ‘If it be so, our God whom we serve is able to deliver from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up.’” *Review and Herald*, April 29, 1890.

The Seventh-day Adventist Bible Commentary, volume 7, page 977:

“Sundaykeeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to worship **this idol sabbath**. The time will come when this day will be the test, but that time has not come yet.” *The Seventh-day Adventist Bible Commentary*, volume 7, 977.

THE MARK AND THE IMAGE OF THE BEAST

The Great Controversy, page 445:

“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.

The Great Controversy, pages 448-449:

“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, 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.

Do you get my point?

FROM THE AUDIENCE: (Affirmations.)

THE TRAMPLING DOWN?

“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?**” Daniel 8:13 (KJV).

In verse 13 of Daniel 8, where it says “The Trampling Down?” I want you to see something about these three verses that we just looked at, where we see “the transgression of desolation,” and “the abomination that maketh desolate,” and “the abomination that maketh desolate.”

Daniel 8:13, Daniel 11:31, and Daniel 12:11 teach different things about these histories.

THE PLACING—AD538

We will start with “The Placing.”

In verse 31 of Daniel 11, it says,

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

The Papacy (the abomination that maketh desolate) was placed on the throne of the Earth in AD538.

And in May of AD538, if you back up in your notes, you will see a reference that says “Third Synod at Orleans, the seventh of May.” In May of 538, they passed a Sunday law.

And in 538 there is also a Sunday law that is marked in history, as was Constantine’s in AD321.

THE SETTING UP—AD508

Then in Daniel 12:11, it says,

“¹²And from the time *that* the daily [*PAGANISM*] shall be taken away [*IN AD508*], and the abomination that maketh desolate **set up**, *there shall be* a thousand two hundred and ninety days.” Daniel 12:11 (KJV).

This verse is not emphasizing when the Papacy was placed upon the throne of the Earth; it is pointing up the setting up process that begins in AD508 to 538.

There are different truths about these desolating powers.

So, if you go back up to verse 13 [under the subtitle “The Trampling Down?”] that verse is not emphasizing about these two desolating powers (Paganism and Papalism); it is what they are going to do. They are going to give the sanctuary and the host to be trodden under foot.

It does not say they are going to trod the sanctuary under foot. It does not say they are going to trod the host under foot. It says they are going to trod both the sanctuary and the host down. Two entities, both of them are going to do it: Paganism is going to do it; Papalism is going to do it. It is going to tread down these two entities.

STUDY 41

TWO VISIONS

THE CHÂZÔN

Daniel 8:1-2, 15-17, 26-27

This is Presentation #83. In Presentation #41 we spent some time to identify that in Daniel 8 there are two visions. In the Book of Daniel there are two visions; although, some people will protest that there are actually three, and there is.

But, in Daniel 8 we have the *châzôn* and the *mareh*; but, we will find that the *mareh* in chapter 10 of Daniel takes a feminine tense and it adds light to what this represents.

But, in Daniel 8 we are looking at the *mareh* and the *châzôn*, these two visions. And these two Hebrew words that are translated as *vision* in Daniel, chapter 8, occur 10 times in the chapter. You see the verses where you can see the *châzôn* vision, and you can see the verses where you can find the *mareh* vision.

CHÂZÔN: Strong's Concordance H2377—From H2372; a *sight* (mentally), that is, **a dream, revelation, or oracle:—vision.**

And **CHÂZÔN**, you see the definition: a dream, a revelation, or oracle:—vision. The *châzôn* is a vision, a prophetic dream that a prophet sees, a prophetic vision that they see.

THE **MAREH**

Daniel 8:26, 14, 16

MAREH: Strong's Concordance H4758—From **H7200**; a *view* (**the act of seeing**); also an **appearance (the thing seen)**, whether (real) a *shape* (especially if handsome, *comeliness*; often plural the *looks*), or (mental) a *vision*: - X apparently, appearance (-reth), X as soon as beautiful (-ly), countenance, fair, favoured, form, goodly, to look (up) on (to), look [-eth], pattern, to see, seem, sight, visage, vision.

MAREH, the other word that is translated as *vision*, you see the definition: It is the appearance. It is the act of seeing an appearance. And, you can see the definition of this word illustrated in Daniel, chapter 8.

If you go to Daniel, chapter 8, verse 15, it says in verse 15,

“¹⁵And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold there stood before me as the **appearance** of a man.” Daniel 8:15 (KJV).

This word translated as *appearance* is *mareh*. In the other places that this word is used in Daniel, chapter 8, it is translated as *vision*; but, here, the same word *mareh* is translated as *appearance*. And this is pretty much the definition of this word, and this is why they did this.

So, these two visions, if you do not make a distinction with them, if you are a real casual surface reader and you see *vision* 10 times in Daniel and you assume, “Well, it is the same thing every time,” then you will miss a great deal of light that can be derived if you make the distinction between these two words.

Okay. We are going to spend some time with these two words over the next several days; but, we are just putting that in place.

VERSE 13

“¹³Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* **the [CHÂZÔN] vision** concerning the daily *sacrifice*, and the transgression of desolation, to give both **the sanctuary and the host to be trodden under foot?**” Daniel 8:13 (KJV).

In verse 13, and that is what we are dealing with now, Daniel 8:13, when he says, “How long shall be the vision concerning the daily and the transgression of desolation?” that word *vision* there is the *châzôn* vision. And the *châzôn* vision in the context of Daniel 8 begins in

verse 2 and goes all the way at least through verse 13. That is the *châzôn* vision. It is the vision of prophetic history that Daniel sees of the kingdoms of Bible prophecy. All right? It is not the appearance. The *appearance* we will define later.

Okay. You can see Sister White's statement about the word *sacrifice* not belonging to the text, *Early Writings*, page 74.

“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” *Early Writings*, 74.

So, we have taken that [the word *sacrifice*] out.

THAT CERTAIN SAINT

PALMONI: the wonderful numberer or the numberer of secrets.

Now, drop down to “That Certain Saint.”
Daniel 8:13, it says,

“¹³Then I heard one saint speaking, and another saint said unto **that certain saint** which spake, How long *shall be* the [*CHÂZÔN*] vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” Daniel 8:13 (KJV).

And if you have a marginal reference for “that certain saint,” it is Palmoni. It means *The Wonderful Numberer*, or *The Numberer of Secrets*.” And I think it is Isaiah 9:6, that Christ’s name was going to be *Wonderful*: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called **Wonderful**, Counsellor, The mighty God, The everlasting Father, the Prince of Peace.” He is The Wonderful Numberer.

And, we have spent some time here earlier in Habakkuk’s Two Tables in identifying that when Christ is portrayed as *Michael*, it is always a symbol of the Great Controversy. Every time *Michael* is portrayed, whether it is in the Book of Revelation, the Book of Jude, or the Book of Daniel, He is in confrontation with Satan. Okay? So, when you see Christ portrayed as *Michael*, it is teaching you that it is a symbol, a story that directly relates to the Great Controversy.

The Lion of the Tribe of Judah, when you see Christ portrayed as The Lion of the Tribe of Judah, it can be representing that He is the King; but, also *The Lion of the Tribe of Judah* can represent that He is the One that has been given the authority to both close God’s Word up to the understanding of His people and to open the Book to His people. When the Book of Daniel is unsealed in 1798, it was The Lion of the Tribe of Judah that did so.

So, what I am saying here is that when words are used to illustrate Christ, we are supposed to understand the implications of those words. And here in Daniel 8:13, Christ is Palmoni, He is The Wonderful Numberer, which teaches you that when you come to verse 13 of Daniel 8, which is the question, and verse 14, which is the answer, that you know that Christ here is telling you that He is the One that numbers the Bible. And there are so many ways that this is manifested that I will not try to illustrate it. But, so you know that verse 13 has something to do with time prophecy.

And you see the quote from *Education*, page 123:

“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.

How Long?

Okay. “How long?”

Now, we are dealing with controversies as we go along; and, when it comes to those people that have the false view of the Daily in Adventism—I am not going to get into explaining their logic why—but, when it comes to verse 13 where it says,

“¹³ . . . “How long *shall be* the [CHÂZÔN] vision *concerning* the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” Daniel 8:13 (KJV).

The answer is in verse 14: “Until 1844.”

“¹⁴ And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14 (KJV).

But, because of their misunderstanding about the Daily, they cannot uphold—if you uphold this question “How long?” as representing duration, it destroys their false teaching of the Daily. In fact, this is William Miller’s Rule, William Miller’s argument. We will show you that as we proceed. If you have the wrong view of the Daily, you destroy the 2300 years, period! You do so!

And in an attempt to undermine that argument of William Miller, they will emphasize that the word that is translated as *How long?* here in verse 13 actually means *when*. Okay? Because, if the question is *when*, then it is talking about the point in time; but, if the question *How long?*, it is talking about duration.

And, I agree that there are some places in the Scriptures where this word that is translated as *How long?* has a connotation of *when*; but, by the context, it is about duration.

And, of course, if you look up the definition, it will tell you that it is *duration*, too.

HOW LONG: Strong’s Concordance H5704—Properly the same as **H5703** (used as a preposition, adverb or conjugation; especially with a preposition); as *far* (or *long*, or *much*) *as*, whether of space (*even unto*) or time (*during*, *while*, *until*) or degree (*equally with*): - against, and, as, at, before, by (that), even (to), for (-as much as), [hither-] to, + **how long**, into, as long (much) as, (so) that, till, toward, until, when, while, (+ as) yet. **H5703**—From **H5710**; properly a (peremptory) *terminus*, that is, (by implication) **duration**, in the sense of *perpetuity* (substantially as a noun, either with or without a preposition): - eternity, ever (-lasting, -more), old, perpetually, + world without end.

H4970—From an unused root meaning to *extend*; properly *extent* (of time); but used only adverbially (especially with other particles prefixed), *when* (either relative or interrogative): - **long**, when.

So, I am just giving you that point, that the subject *How long?* is important. This is part of the arguments of these followers of Antiochus Epiphanes, way back at the beginning of Adventism that are still among us today.

So, by context, you can understand *How long?* can be duration.

Psalms 74:1-10; Daniel 12:5-7; Zechariah 1:12; Revelation 6:9-10

Go to Psalm 74, beginning in verse 1. All the prophets agree with one another, 1 Corinthians 14:32-33: “And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints.”

So, all the prophets are speaking about the end of the world. So, when one prophet is saying, “How long?” if the context is the same context and the other prophet says “How long?” then you know it is the same question.

And in Psalm 74, beginning in verse 1, it says—and this is an important passage.

“¹ O God, why hast thou cast us off for ever? *why* doth thine anger smoke against the sheep of thy pasture? ² Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt. ³ Lift up thy feet unto the perpetual desolations;”—

Okay. This is about the desolation of Jerusalem, right? And, that is what Daniel 8:13 is all about, that Paganism and Papalism are going to trample down the sanctuary and the host. This is the same context, and there is going to be a question of “How long?” in here.

—“³ Lift up thy feet unto the perpetual desolations, *even all that* the enemy hath done wickedly in the sanctuary.”—

So, this is about the destruction of the sanctuary. It says,

—“⁴ Thine enemies roar in the midst of thy congregations; they set up their ensigns *for signs*.”—

This is what Jesus is quoting from in Matthew 24:15. He says, “When ye therefore shall see the ABOMINATION OF DESOLATION, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)” And Sister White is clear that when Pagan Rome set their ensign up in the sacred precincts of the sanctuary, that was a sign to the Christians to flee Jerusalem because it was about to be destroyed.

So, here is where Jesus is getting the point of reference for that prophecy. He says,

—“⁴ Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs. ⁵ A *man* was famous according as he had lifted up axes upon the thick trees.”—

Thus, referring to Hiram, who cut down the trees for Solomon to build the sanctuary. He was famous for doing so.

Verse 6,

—“⁶ But now they break down the carved work thereof at once with axes and hammers.”—

This is about the destruction of the sanctuary, AD70; and, also, when Nebuchadnezzar destroyed it.

—“⁷ They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground. ⁸ They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land. ⁹ We see not our signs: *there* is no more any prophet: neither *is there* among us any that knoweth how long. ¹⁰ O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? Psalm 74:1-10 (KJV).

Now, this is the same question. It is the same subject, about the trampling down of the sanctuary; and, there is no way here that you are going to interpret this “How long?” as *when*. This is about how long is this going to keep going on?

So, what I am saying is, in verse 13 of Daniel 8, the context of the Bible tells you that this “How long?” is about duration.

And, of course, this passage corresponds to the passage we are considering.

Go to Daniel 12:5-7.

“⁵ Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river,”—

There were two.

Where were they? There was one on this side of the river and the other on that side of the river.

Verse 6,

—“⁶ And *one* said to the man clothed in linen, which *was* upon the waters of the river,”—

Who is it that walks upon the waters—and it is not Peter—who is it?

FROM THE AUDIENCE: Christ the Lord.

BROTHER PIPPENGER: This is Christ walking upon the water, with an angel on one side and an angel on the other side.

—“How long *shall it be* to the end of these wonders?”—

There is the question again: “How long *shall it be* to the end of these wonders?”

—“⁷And I heard the man clothed in linen, which was upon the waters of the river,”—

This is who? Who is this?

FROM THE AUDIENCE: Christ again.

BROTHER PIPPENGER: Try again. Who is this?

This is Palmoni; because, He is going to give us some wonderful numbers right now. All right?

—“⁷ And I heard the man clothed in linen [*WHO IS CHRIST*] 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 12:5-7 (KJV).

So, what is the “time, times, and an half,” particularly in the context of Daniel 12?

Daniel 12, the Book of Daniel is sealed up until the time of the end; and, we know the time of the end is what?

FROM THE AUDIENCE: 1798.

BROTHER PIPPENGER: 1798.

So, now, Palmoni has raised up His hand and says, “. . . *it shall be* for a time, times, and an half; . . .” That is the 1260. Okay?

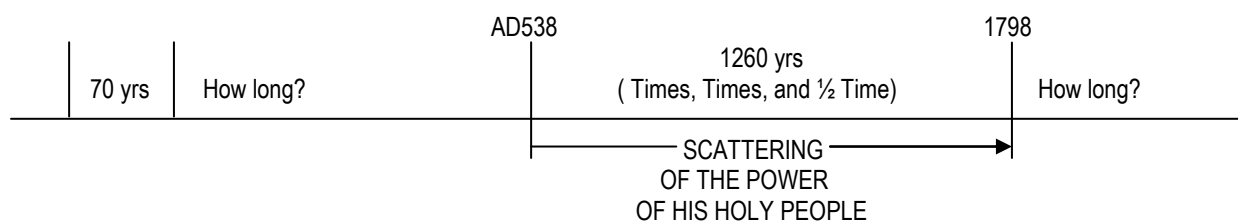


Figure No. 169A.

[Marking on the whiteboard.]

And that takes us back to AD538.

What happens here? He accomplishes . . . ? *Accomplishes?*

What does that mean, *He accomplishes* . . . ? Shall be finished?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And the scattering, this here is the scattering and it finishes in 1798, right here.

And what is He scattering?

FROM THE AUDIENCE: The power of His people.

BROTHER PIPPENGER: The power of God’s holy people. Right?

Okay. We have put that in the record. We will have more to say about that later.

In Zechariah 1:12 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? Zechariah 1:12 (KJV).

What is that? What are the threescore and ten years?

FROM THE AUDIENCE: Seventy years.

BROTHER PIPPENGER: Seventy years.

At the end of the 70 years—where is the 70 years? That would be way back here, right?

And there is a question, “How long?”

And, I just said these questions are all the same.

God had indignation against the sanctuary and the host in this time period [70 years], had he not? He had destroyed the sanctuary here, or allowed the sanctuary to be destroyed by Nebuchadnezzar, and the host were trampled down and they were carried to Babylon. Correct?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, it is the same history; only, we are looking at Daniel 12 saying that this scattering (this trampling down) ends in 1798. So, we are seeing some prophetic expansion to what this truth means.

And this is a reference we have had in Habakkuk’s Two Tables four times so far from *Prophets and Kings*, page 714.

“God’s church on earth was as verily in captivity during this long period of relentless persecution”—

Right here, these 1260 years.

—“as were the children of Israel held captive in Babylon during the period of the exile.” *Prophets and Kings*, 714.

So, Sister White just compares these 70 years with these 1260 years. So, this is the same thing, because all the prophets are speaking about the end of the world.

This history [the 70 years] is illustrating this history [of the 1260 years].

And the question is, “How long?”

And if we go to Revelation 6, in the Fifth Seal, beginning in verse 9, it says,

“⁹And when he had opened the fifth seal,”—

And the Fourth Seal represents this history here, the 1260 years.

—“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?” Revelation 6:9-10 (KJV).

At the end of the 70 years, Zechariah asked the question, “How long until you have mercy on Jerusalem?”

At the end of the 1260 years, the martyrs of this 1260 years says, “How long until you judge the Papacy for persecuting us during this time period?”

It is the same question, just broadening the understanding of this history.

But, this history here [the 70 years] and this history here [the 1260 years], it is the same history prophetically—right?—“Then I heard one saint speaking, and another saint said unto Palmoni which spake, How long *shall be* the chazon vision *concerning* Paganism and Papalism, to give both the sanctuary and the host to be trodden under foot?”

Do you see it?

FROM THE AUDIENCE: (Affirmations).

BROTHER PIPPENGER: Okay. So, let us add some to this.

Luke 21:20-24; Revelation 11:2-3

Go to Luke 21, beginning in verse 20.

“²⁰And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.”—

What is that? **What is that?**

Where have we read this already?

FROM THE AUDIENCE: AD70.

BROTHER PIPPENGER: You are saying that is AD70.

How many believe that is AD70?

FROM THE AUDIENCE: (Various responses.)

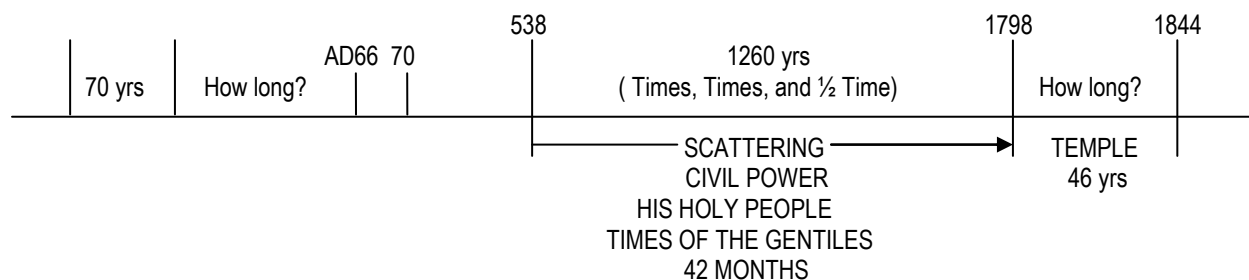


Figure No. 169B.

BROTHER PIPPENGER: It is AD66; but, you want to put AD70 somewhere in there, too.

But, that is not my point. It was not my question.

Where have we seen this? We have seen this in Psalm 74. Okay? This is the sign. The enemies have set up their ensigns as signs.

In AD66 the sign is set up identifying that Jerusalem is about to be destroyed.

Verse 21:

—“²¹Then let them which are of Judaea flee to the mountains, and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. ²²For these be the days of vengeance, that all things which are written may be fulfilled. ²³But woe unto them that are with child, and to them that give suck, in those days! For there shall be great distress in the land, and wrath upon this people. 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 21:20-24 (KJV).

So, Jesus is saying here [AD70] that Jerusalem is going to be trodden down until this Times of the Gentiles is fulfilled.

Now, you might think that that is right here in AD70, but it is not. We are going to show you that it is not.

And I am trying to show you that the scattering and the Times of the Gentiles are interchangeable terms here.

Go to Revelation 11:2-3. This is review for most of us in this room. I do not know that it is for people watching on LiveStream or perhaps on DVD; and, I do not want to weary anyone's mind that is here today because we have four presentations following by Emiliano. But, we are going to go to Revelation 11, verses 2 and 3; and, I want to tell you that we only have a few minutes left. And in the few minutes that we have left, we are going to pull at least one trigger. So, focus in now. Okay?

This is Revelation 11, beginning at verse 2:

“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 *and* two months.”—

Here is the trampling down of Jerusalem, right? This is Daniel 8:13. And here the Gentiles, the Times of the Gentiles (Luke 21:24), Jerusalem is going to be trodden down until the Times of the Gentiles are fulfilled. And here [in Revelation 11:2] it says, “Leave off the courtyard because it is given to the Gentiles, and they shall tread down the holy city”—that is Jerusalem—“for 42 months.

So, when do the Times of the Gentiles end?

FROM THE AUDIENCE: 1798.

BROTHER PIPPENGER: 1798.

So, we have a false teaching in Adventism saying the Time of the Gentiles ends in the Six-Day War in 1967, or whatever. That is based upon Catholic rules of prophetic interpretation, if it is not based upon the Word of God.

The Times of the Gentiles is 42 months.

But, what is John doing in Revelation 11, verses 1, 2 and 3? He is given a rod to measure the temple and the worshippers therein.

It says, “Measure the temple and the worshippers therein, but leave off the 42 months because it is given to the Gentiles.”

And, John is told to do this in Revelation 11:1, which comes right after Revelation 10 (verses 8, 9, 10, and 11). And in Revelation 10, verses 8, 9, 10, and 11, John has just eaten the

Little Book. It is sweet in his mouth and becomes bitter in his stomach. So, John is standing in October 22, 1844. And in verse 11 He is saying, “You must prophesy again.”

And then in chapter 11, verse 1, He says, standing in 1844, “Measure the temple, but leave off the courtyard,” which is the 42 months.

So, He is saying, “Measure this history [AD538 to 1798], but leave this off [1798 to 1844].” In other words, the temple here that John is measuring is the 46 years from 1798 to 1844. Right? That is what John is measuring.

—³“And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.” Revelation 11:2-3 (KJV).

In your notes you will see two quotes there that Sister White tells you two things, if you read them carefully.

The first quote, *The Desire of Ages*, page 630:

“From the destruction of Jerusalem, Christ passed on rapidly to the greater event, the last link in the chain of this earth’s history,—the coming of the Son of God in majesty and glory. Between these two events, there lay open to Christ’s view long centuries of darkness, centuries for His church marked with blood and tears and agony. Upon these scenes His disciples could not then endure to look, and Jesus passed them by with a brief mention. ‘Then shall be great tribulation,’ He said, ‘such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.’ For more than a thousand years such persecution as the world had never before known was to come upon Christ’s followers. Millions upon millions of His faithful witnesses were to be slain. Had not God’s hand been stretched out to preserve His people, all would have perished. ‘But for the elect’s sake,’ He said, ‘those days shall be shortened.’” *The Desire of Ages*, 630.

This was talking about the destruction of Jerusalem to the Disciples, that He was portraying the destruction of Jerusalem, AND the terrors of the last days down here when human probation closes, AND the history of the Papacy from AD538 to 1798.

And then in *The Great Controversy*, page 25, she says,

“The future was mercifully veiled from the disciples. Had they at that time fully comprehended the two awful facts,—the Redeemer’s sufferings and death and the destruction of their city and temple,—they would have been overwhelmed with horror. Christ presented before them an outline of the prominent events to take place before the close of time. His words were not then fully understood; but their meaning was to be unfolded as his people should need the instruction therein given. The prophecy which he uttered was twofold in its meaning: while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day.” *The Great Controversy*, 25.

He [Christ] is talking about the destruction of Jerusalem and this history [AD538 to 1798]. And line upon line tells you that Jesus is using the history of the destruction of Jerusalem to illustrate the 1260 years of Papal rule, and the time period of the Seven Last Plagues. Okay?

So, you have two references there to show you that.

Now, I want to deal with something that maybe you have not looked at before. I am going to skip over, because of time, the page where it says Daniel 7:25.

Daniel 7:25; 9:26-27; 12:11

“²⁵And he shall speak *great* words against the most High, and shall war 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).

Daniel 7:25 is identifying this time period, the 1260 years of Papal rule.

Daniel 9:26-27:

“²⁶And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. ²⁷And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, given until the consummation, and that determined shall be poured upon the desolate [*MARGIN: DESOLATOR*].” Daniel 9:26-27 (KJV).

Daniel 9:26 and 27 is identifying the two desolating powers. The one is the prince that comes and destroys the city in Daniel 9:26; but, unto the end of the war a flood is going to take place, and Daniel 12:11³² tells us the flood is this period [the 1260 years].

“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).

So, Daniel 9:26-27 is talking about these two desolating powers.

But, I want to go back to Daniel 12:7 to close this study out and spend some time there. Follow this. This is the one thing to follow. Follow it all, but . . .

“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. I want to know what the power of His holy people is.

POWER IN THE BOOK OF DANIEL

2:37; 3:27; 4:30; 6:27; 8:6-7, 23-24; 11:6, 25, 43; Leviticus 26:18-19, 33-35

³² Corrects DVD audio from Revelation 12 to Daniel 12:11.

So, you see “Power in the Book of Daniel” in your notes. In Daniel 2:37—go to Daniel 2:37.

I will just give you a couple of these. We will not read them all.

But, in Daniel 2:37, we are looking at what *power* means. We want to know what the power of His holy people is. Right? Because, he is going to scatter the power of His holy people.

Daniel 2:37 says,

“³⁷Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.” Daniel 2:37 (KJV).

What I want you to see is, every time that Daniel uses *power* in his book, it represents the power of a king—okay?—a monarchy, a civil power every single time.

Go to Daniel 3:27.

“²⁷And the princes, governors, and captains, and the king’s counsellors, being gathered together, saw these men, **upon whose bodies the fire had no power**, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.” Daniel 3:27 (KJV).

What happened? They [Shadrach, Meshach, and Abednego] had just been thrown into the burning fire by whom?

FROM THE AUDIENCE: By Nebuchadnezzar.

BROTHER PIPPENGER: The king’s power had them thrown in the fire. It had no power; the king had no power.

Okay. It does not matter. You go to [Daniel], chapter 4, verse 30,

“³⁰The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? Daniel 4:30 (KJV).

There is the king’s power.

You have got all the references to *power* there. You look them up. You test it out and see if I am pulling your leg.

Daniel 6:27:

“²⁷He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel **from the power of the lions**.” Daniel 6:27 (KJV).

Daniel 8:6-7:

“⁶And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him **in the fury of his power**. ⁷And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground,

and stamped upon him: and there was none that could deliver the ram out of his hand.” Daniel 8:6-7 (KJV).

Daniel 8:23-24:

“²³And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. ²⁴And his power shall be mighty, but **not by his own power**, and he shall destroy wonderfully, and shall prosper, and practise and shall destroy the mighty and the holy people.” Daniel 8:23-24 (KJV).

Daniel 11:6:

“⁶And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she **shall not retain the power** of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times.” Daniel 11:6 (KJV).

Daniel 11:25:

²⁵And **he shall stir up his power** and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.” Daniel 11:25 (KJV).

Daniel 11:43:

“⁴³But **he shall have power** over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians *shall be* at his steps.” (Daniel 11:43 (KJV).

Every time *power* is mentioned in the Book of Daniel, in one way or another it is emphasizing the power of a king. All right?

Are you with me?

So, what does that mean? **What does that mean?**

Well, if you go back to verse 7 of Daniel 12, which is what we are looking at now, it says, “. . . ; and when he shall have accomplished to scatter **the power** of the holy people, all these *things* shall be finished.” Daniel 12:7 (KJV).

This scattering of this time, times, and an half time, what is being accomplished is that he is dealing with the power of the holy people. He has scattered the power of the holy people; therefore, he has scattered—what?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: —civil power; kings. This is the power of a king that has been scattered, is it not?

By the context of Daniel, *power* represents the power of a monarchy.

Are you with me?

Okay. Go to Leviticus 26:18-19. Beginning with verse 18, it says,

“¹⁸And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. ¹⁹And **I will break the pride of your power**; and I will make your heaven as iron, and your earth as brass: . . .” Leviticus 26:18-19 (KJV).

Whatever this *seven times* is, when the *seven times* comes into—when it is fulfilled because Israel breaks the statutes, one of the things that happens is that He is going to break the pride of their power.

What is their power? It is a monarchy. It is their civil government. He is going to break their civil government as represented by a king; but, not simply their king; it is the pride of their power.

Now, in our last presentation or two we read a quote about Samuel thinking he was rejected when Israel rejected God and wanted a king. And in the quote that we read, which is right at the bottom of your page of notes—no.

While you are still in Leviticus, go to verses 33-35. I want you to see something. I almost passed over that.

Verse 33 is still talking about the curse that takes place when the pride of their power is broken. It says,

“³³And I will scatter you”—

He is going to scatter the power of the holy people. And part of the curse is that He is going to break the pride of their power, but He is going to scatter them in verse 33.

—“³³Ad 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 26:33-34 (KJV).

And on to verse 35; we will not deal with that today.

PRIDE

But now, in our previous quote when we were dealing with Israel rejecting the Lord and wanting a king, Sister White says why they did so.

It says, from *Patriarchs and Prophets*, page 604,

“Samuel saw that their real motive **was discontent and pride**, and that their demand was the result of a deliberate and determined purpose. No complaint had been made against Samuel. All acknowledged the integrity and wisdom of his administration; but the aged prophet looked upon the request as a censure upon himself, and a direct effort to set him aside. He did not, however, reveal his feelings; he uttered no reproach, but carried the matter to the Lord in prayer and sought counsel from Him alone.” *Patriarchs and Prophets*, 604.

It was their pride that wanted them to have a king.

Notice this next quote from *Spirit of Prophecy*, volume 1, page 355:

“But the people would not receive the advice of Samuel, and continued to demand a king. ‘And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them.’ **Here, God granted to rebellious Israel that which would prove a heavy curse to them, because they would not submit to have the Lord rule over them.** They thought that it would be more honorable in the sight of other nations to have it said, The Hebrews have a king. The Lord directed Samuel to anoint Saul as king of Israel. **His appearance was noble, such as would suit the pride of the children of Israel.** But God gave them an exhibition of his displeasure. It was not a season of the year when they were visited with heavy rains accompanied with thunder. ‘So Samuel called unto the Lord, and the Lord sent thunder and rain that day. And all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins this evil, to ask us a king.’ Samuel sought to encourage the people, that although they had sinned, yet if they from that time followed the Lord, he would not forsake them, for his great name’s sake. ‘Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way; only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.’” *Spirit of Prophecy*, volume 1, 355.

When the Lord is going to break the pride of their power, it means He is going to punish their king at the beginning of this *seven times*. Okay? Because, the power of the holy people is going to be scattered, and the power in the Book of Daniel is only a king.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

Nehemiah 9:32; 2 Chronicles 33:10-12; 2 Kings 21:10-16; 1 Kings 14:20-21; Deuteronomy 7:6; Daniel 8:24

Go to Nehemiah 9:32. We are almost done here.

This is in this history. They have come out of Babylon after the 70 years.

Okay. Nehemiah 9:32. Nehemiah says in Nehemiah 9:32:

“³²Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the”—*WHAT?*—“since the time of the kings of Assyria unto this day.” Nehemiah 9:32 (KJV).

Well, the problems that had been going on here according to God’s Word, according to Nehemiah, started with the kings of Assyria.

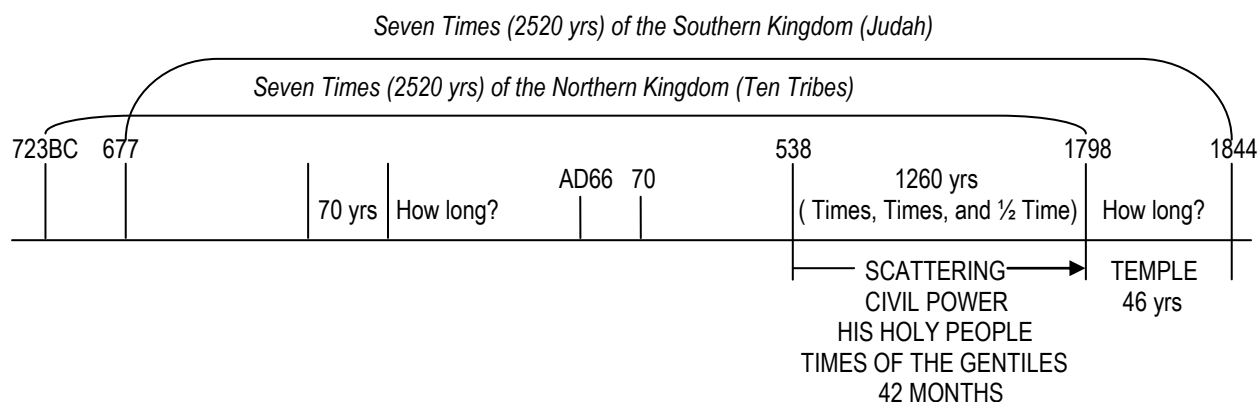


Figure No. 169C.

The kings of Assyria: of course, we know that in 723BC, the kings of Assyria removed the Northern Kingdom out of history. Right? It scattered them! And, when it did so, it conquered the king of Israel. It broke the pride of Israel. Right?

But, then we know that the Assyrians took Manasseh captive and broke the pride of Judah's power in 677BC.

Now, there is an argument that is brought by the people that want to stay blind; and, they say, "Well, Manasseh repented."

Well, there is no argument there. You have to deal with Nehemiah. Nehemiah says in verse 32 that from the days of the Assyrian kings until this time—way down here [between the end of the 70 years and AD66]—that the kings, the princes, they have been in subjection to these Pagan powers.

So, it is here in this history [from 723BC to 677] where the price of their power was broken and scattered. Get it? It was in this history back here.

But, we are looking at Daniel 12:7, where He is going to finish the scattering of the power of the holy people in AD1798. Right?

So, go to 2 Chronicles 33:10-12. Almost done.

We should know this one. This one is enshrined upon this [1843] Chart, the starting point for the 2520.

But, beginning in verse 10, it says,

“¹⁰And the LORD spake to Manasseh, and to his people: but they would not hearken. ¹¹Wherefore the LORD brought upon them the captains of the host of the king of Assyria,”—

That is what Nehemiah said.

—“which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. ¹²And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers.”
2 Chronicles 33:10-12 (KJV).

But, it was too late. The pride of Judah's power had been broken; and, even though he had repented, he was from that point on in subjection to the Pagan kings around them, and they are still in subjection in this history [after the 70 years], when Nehemiah says, “to this very day.”

The pride of their power was broken right here [677BC].
Okay. 2 Kings 21—almost finished—2 Kings 21:10-16 says,

“¹⁰ And the LORD spake by his servants the prophets, saying, ¹¹ Because Manasseh”—

“I thought Manasseh repented” [the argument of the people that want to stay blind]?
Just follow along.

—“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. 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, and deliver them into the hand of their enemies; 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. ¹⁶ Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which* was evil in the sight of the LORD.” 2 Kings 21:10-16 (KJV).

Here, the same punishment that came upon the House of Israel, **this plummet** [in 723BC]—which in Habakkuk’s Two Tables we have already let the Bible define as **the 2520**—this plummet is going to be stretched over Judah. The same punishment that was placed upon the Northern Kingdom (the House of Ahab) is going to be placed upon Manasseh [Judah, the Southern Kingdom].

And the beginning point of either of these plummets is the breaking of the pride of the power.

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: And the scattering.

So, in 1 Kings—we are almost done [smiling]—14:20-21; 1 Kings 14:20-21 says,

“²⁰ And the days which Jeroboam reigned *were* two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

“²¹ And 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 14:20-21 (KJV).

Now, here we have the story of the separation of the two kingdoms (the Southern Kingdom and the Northern Ten Tribes), and what does it tell us? That the Lord chose Jerusalem. He is

choosing Jerusalem. Okay? He is not choosing the Northern Kingdom; He is choosing Jerusalem.

Go to Deuteronomy 7:6.

And you can find this throughout Moses's writings. We are going to look at one reference to make a point in closing, Deuteronomy 7:6.

What I am saying is that the Lord is specific in whom He chose. He chose Judah; He chose Jerusalem. He did not choose Jeroboam; He chose Rehoboam.

Jerusalem is what is being trampled down. It is the chosen city, all the way through.

And, verse 6 of Deuteronomy, chapter 7, says,

“⁶For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, and all people that *are* upon the face of the earth.” Deuteronomy 7:6 (KJV).

So, the Lord chose Ancient Israel to be what?

FROM THE AUDIENCE: A special people.

BROTHER PIPPENGER: A special people; and, what were they? A holy people.

Now, we need to know this; because, in Daniel 12:7 He scattered the power of the holy people. Okay?

And what is the power of the holy people?

FROM THE AUDIENCE: The king.

BROTHER PIPPENGER: The king, **the king**.

So, this time, times and an half time that is accomplished in 1798, what is being emphasized about it is this is the end of the scattering of the holy people and the breaking of the pride of their power.

Go to Daniel 8:24, so you can see how Daniel understands *the holy people*.

Daniel 8:24, speaking of Rome; and, it says,

“²⁴And his power shall be mighty, but not by his own power;”—

Once again, *power* being associated with a kingdom, a king; Rome.

“and he shall destroy wonderfully and shall prosper, and practise and shall destroy the mighty and”—

The what?

FROM THE AUDIENCE: —“the holy people.” Daniel 8:24 (KJV).

BROTHER PIPPENGER: Who are the holy people?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Okay. Now we are dealing with closing with Daniel 12:7.

Here is Palmoni (The Wonderful Numberer) on the water, lifts up His hand unto Heaven and says when the question is asked, “How long?”, “it shall be for a time, times, and the dividing of time,” until He has accomplished the scattering of the power of His holy people.

Well, in AD538 to 1798, who was His holy people?

FROM THE AUDIENCE: The Christian Church.

BROTHER PIPPENGER: The Christian Church.

Okay. And where was it in Christianity within this history, what was the date, that the Christian Church selected a king?

FROM THE AUDIENCE: AD538?

BROTHER PIPPENGER: They never did. **They never did.** The Christian Church never had a king.

So, the scattering of the power of the holy people is referencing the beginning of a time prophecy when the holy people (God’s people) had a king; therefore, in verse 7 of Daniel 12 what is being referenced is not simply the time, times and an half time but the *seven times* that begins [723BC and ends in AD1798 for the Northern Kingdom]; and, this one [begins 677BC] and should go to here [ends in AD1844 for the Southern Kingdom].

So, Daniel 12:7, the time, times, and half a time is referencing the *seven times* when the kings, when the power of their pride, were broken to start the *seven times* scattering.

So, we are not done with verse 13 of Daniel 8.

Shall we pray?

Benediction: Heavenly Father, we want to understand that the Books of Daniel and Revelation are the same book and that they are illustrating two desolating powers that are represented by Rome in order that we can understand not only the prophetic history that you used to establish the Millerites at the beginning of Adventism but that this history would prepare us to understand the history that is unfolding on Planet Earth today. In either case, it is Rome that establishes the vision, and we need to understand who modern Rome is. We recently have a new pope placed upon the beast of Revelation 16. We see the United Nations ready to come together with the beast of Revelation 16. The Beast and the Dragon are prepared to strike; and, we see the False Prophet (the United States) preparing to push this threefold union upon the world and, once again, Rome (modern Rome) will be persecuting God’s people, as it has done in past ages. We want to understand this past history to rightly divide what is taking place on Planet Earth today. So, we ask that you give us the discernment to come back upon the platform that you established at the beginning of this Movement and rightly divide the Books of Daniel and Revelation that we can be among those that are lifted up as your ensign in the near future to clarify these issues for those of your other children that are still in Babylon. We thank you for these things in Jesus’s name. Amen.

Habakkuk's Two Tables #84

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a night's rest. We ask that you would awaken us now to this initial study this morning, that you would grant us the presence of the Holy Spirit, that you would help us to understand some of the implications of the controversy in Adventism over the true and the false understanding of the Daily, that you help us to better understand Daniel, chapter 8, which represents the foundational truth of Adventism. We know that as human beings we have many things in us that prevent us from conveying the truth and understanding the truth correctly. We would ask that you would overrule all of those limitations, that you would take a coal from off the altar and touch my lips that the words that are conveyed would be not human words, not human ideas but concepts that would prepare your people to stand in these testing times that are just ahead. We know that in the time of the Latter Rain we are to ask for the Latter Rain, and we do so now; that we want the Latter Rain poured out upon us this day. We want our vessels purified that they might receive all that you have for us. So, we would ask that you forgive us of any transgressions, any missteps that we may have made. Make us clean vessels, that as we begin our study this morning you can speak to us. We ask for a continued blessing upon the work we are doing here with the production of the DVDs and the LiveStreaming. And we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: The Habakkuk's Two Tables series began long ago, the first part identifying that the Spirit of Prophecy upholds the truths on this [1843] Chart.

And, then we went into a rather long demonstration as Part 2 as how the truths on this [1843] Chart and these [1843 and 1850] Charts are actually typified in God's Word. They are a subject of the prophetic Word.

And now we are in the conclusion, and here we are demonstrating that the truths on these Charts can be defended from God's Word. We started with the Spirit of Prophecy, and then we looked at these Charts and the truths on the Charts typified in God's Word.

THE DAILY (CONTINUED)

And we began by discussing the Daily, as in our conclusion here, as a truth that is sustainable by God's Word. And by "a truth," I mean a truth that agrees with the Pioneer understanding of the Daily.

So, certain things that we have put in place already concerning the Daily, because we are now at the point where we are going to begin moving away from the Daily and take up another truth on this [1843] Chart, which is the 2520; so, I am going to be trying to bind off some of these things that we have already discussed over the past couple of weeks about the Daily, and then maybe get back into Daniel 8 and move into the 2520.

One of the things that we have already looked at here recently, and I am going to give you a second witness to it before, there is much to say about this particular study [referencing timelines of Christ, the Word, and the Antichrist on the whiteboard]. This corner here can easily take three or four hours just to present this.

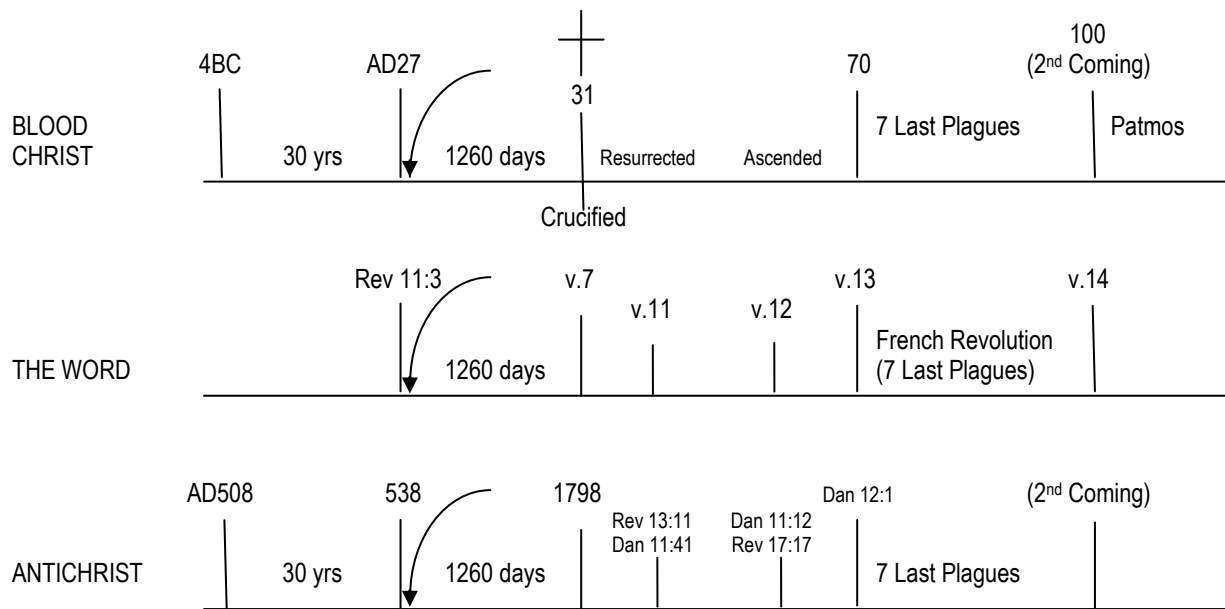


Figure No. 170.

This pattern of Christ, Tracy, what is the date that Christ was born?

BROTHER TRACY: I don't know.

BROTHER PIPPENGER: What do you usually say?

FROM THE AUDIENCE: 4.

BROTHER PIPPENGER: 4? 4BC?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: I will admit on DVD, I do not know; but, we are going to put 4BC here for the birth of Christ. All right?

And He was 30 years in preparation. The Spirit of Prophecy and the Bible say He was 30 years old when He was baptized.

So, what I am saying here, this is the line of Christ up here. All right? And He was 30 years in preparation, and then he was empowered at the baptism. He was anointed. He was empowered, and He gave His testimony for 1260 days; and, after that He was crucified in the midst of the week. After that He was resurrected, and after that He ascended to Heaven.

And then in AD70, Jerusalem was destroyed, which Sister White informs us this is the symbol of the Seven Last Plagues.

And after that in AD100, he appears to John at the Isle of Patmos, and Sister White plainly says in the days of the early Christians, Christ came a second time. His first appearing was at His birth, and His second coming was at the Isle of Patmos when He gave the Revelation to John.

So, that quote in the Spirit of Prophecy tell us that when He came to see John on the Isle of Patmos, that represented the Second Coming, the destruction of Jerusalem as the Seven Last Plagues. His ascension, His resurrection, etc., this is the pattern of Christ in terms of waymarks.

This is about the covenant. And in this history, Hebrews tells us that He came to set aside the old and bring in the new. This is a change of dispensations in this history. It is one of

the main teachings about this. Whether it is from the earthly sanctuary to the Heavenly Sanctuary, Old Testament to New Testament, there is a change in dispensations here.

But, it is about the covenant. He came to confirm the covenant with many for one week.

There are two primary components of the covenant in the Bible, and what is that? The covenant is based upon God's Word; but, a covenant has to be ratified with what?

FROM THE AUDIENCE: Christ's blood.

BROTHER PIPPENGER: So, this is the covenant here [the timeline of Christ], the part of the covenant that is ratified by blood.

But, in Revelation 11, in Revelation 11 we all know as Seventh-day Adventists that this is about the Old and New Testaments. It is about the Word.

And who is the Word?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ is the Word.

So, in Revelation 11 we see the Word that confirms the covenant. And in this history of the Word (the Old and New Testaments) runs parallel totally with the pattern of Christ; because, the Word is Christ.

These two lines together [the timelines of Christ and the Word] will give you the Word and the blood that confirms the covenant (these two witnesses).

Okay. So, if you go to Revelation 11, verse 3—we are going to go through this quickly, because we are not even close to our notes yet—Revelation 11:3 says,

“³And I will give *power* unto my two witnesses,”—

So, right here the Old and New Testaments are empowered in the time period of the French Revolution. And that is what this is, in verse 3.

—“³And I will give *power* unto my two witnesses, and they shall prophesy”—

How long? 1260 days.

—“a thousand two hundred *and* threescore days, clothed in sackcloth.”
Revelation 11:3 (KJV).

How long did Christ give His testimony in person? 1260 days.

Okay. And then what happens to the Old and New Testaments in verse 7?

Right on time, it says,

“⁷And when they shall have finished their testimony,”—

And they are going to give their testimony for 1260 days; so, at the end of 1260 days.

—“⁷And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.” Revelation 11:7 (KJV).

Right here they are crucified, just as Christ was crucified, the same place, same time: no accidents in the Word of God.

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And then in verse 11, it says,

“¹¹And after three days”—*THEY ARE DEAD*—after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.” Revelation 11:11 (KJV).

They were resurrected, just as Christ was resurrected. They are following the pattern of Christ to the very letter.

And then in verse 12, it says,

“¹²And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.” Revelation 11:12 (KJV).

They ascended, just like Christ ascended.

And where did Christ ascend to?

FROM THE AUDIENCE: Heaven.

BROTHER PIPPENGER: Heaven.

Where did they ascend to? Heaven. Okay? It is a parallel line, the second witness to the pattern of Christ.

Do you follow me?

And then in verse 13, it says,

“¹³And the same hour was there a great earthquake,”—

That earthquake is the French Revolution.

—“and the tenth part of the city”—

And a *city* in Bible prophecy is a kingdom, and the kingdom that is divided into 10 parts is Pagan Rome, and this earthquake is going to impact one-tenth of the city, because one-tenth of the tenfold division of Pagan Rome is France. And this earthquake is the French Revolution.

And it says,

—“¹³And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.” Revelation 11:13 (KJV).

This was the French Revolution.

And Sister White tells us that the French Revolution is a symbol of the Seven Last Plagues, just like Sister White tells us that the destruction of Jerusalem is a symbol of the Seven Last Plagues. Okay?

And then in the next verse, verse 14, it says,

“¹⁴The second woe is past; *and*, behold, the third woe cometh quickly.”
Revelation 11:14 (KJV).

And the Third Woe represents the judgments that lead to the Second Coming of Christ.

Do you follow me?

Okay. So, you have got two witnesses here about the covenant of Life: You have got one of them giving the Word. And it is. This is prophetic language, and God’s Word is always in prophetic language. The Bible says that God cannot lie. “God cannot lie” means that every word He speaks is going to be fulfilled. Every word He speaks is a prophecy, then.

So, Revelation 11 is God’s Word that is confirming this history [of Christ]. It is giving a second witness to this history. And this history is the history of Christ where the blood is shed. So, these two histories are confirming the covenant, both with the Word and with the blood.

But, these two histories give you the pattern of the antichrist.

Antichrist: Paganism is set aside in AD508, right? And this is what this story is about [the history of Christ]. It is a change in dispensations. Jesus is setting aside the old and bringing in the new.

That is what is happening down here [with the timeline of the antichrist]. Paganism is being set aside to bring in Papalism: a change in dispensations. This is a counterfeit of Christ, but it is right on time.

AD508, Paganism is taken away.

Thirty years later, just like Christ, the Papacy is empowered to give its testimony for 1260 days, just like the French Revolution, just like Christ. And at the end of the 1260 days in 1798, the Papacy receives the deadly wound, just like the two witnesses [the Old and the New Testaments], just like Christ.

Then in Revelation 13:11 and Daniel 11:41 (The Sunday Law in the United States), the Papacy is resurrected back to life.

“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).

“⁴¹He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.” Daniel 11:41 (KJV).

And you can find tons of quotes in the Spirit of Prophecy that at The Sunday Law that is when the Papacy is revived and the tyranny is about to begin.

But, after the United States in Daniel 11:42, the Papacy is going to take control of the world.

“⁴²He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.” Daniel 11:42 (KJV).

It is going to ascend to the throne of the Earth. This is Revelation 17:17, when the United Nations (the Ten Kings) agree to give their kingdom unto the Beast (unto the Papacy) for one hour.

“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, the Papacy is following this history perfectly. And, then as we are following Daniel 11, we get to Daniel 12:1: Michael stands up, and the Seven Last Plagues come, and then the Second Coming of Christ.

“¹And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” Daniel 12:1 (KJV).

So, there are the three witnesses. They are just absolutely simple and air-tight that confirm that there is a transition between Paganism and Papalism in this history [of the antichrist]. And the 30 years from AD508 to 538, it is confirming the Pioneer understanding that the Daily (Paganism) was taken away in 508.

So, this is an argument in support of the Pioneer position of the Daily is Paganism.

ALPHA	OMEGA		
Daily	Glorious Land	RUM – Daniel 8:11	MIQDĀSH – a sanctuary
Satanic	Satanic	SUR – Daniel 11:31; 12:1	QÔDESH – <i>God’s sanctuary</i>
Godly	Godly		

Figure No. 171.

Okay. Another argument that we have already put in place: the Alpha Apostasy, Brothers and Sisters. It began in 1888, maybe a little bit before but at least in 1888.

In 1888 the Seventh-day Adventist Church in committee, all the leadership in one place, and they reject the Spirit of Prophecy and they reject the Bible; and, from this point on, they are marching into darkness. Okay?

And there are several issues that take place between 1888 and 1919, that generation; but, one of those issues is a prophetic argument. And the prophetic argument that comes into that history is over the Daily.

The primary movers and shakers to present the new view of the Daily are General Conference President A. G. Daniells, and W. W. Prescott. There are others on their side of the issue. But, they argue that the Daily represents Christ’s Sanctuary ministry, a Godly symbol.

Christ’s Sanctuary ministry is Godly, is it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Of course, Sister White says that teaching came from angels that were expelled from Heaven; but, that is what they are teaching; whereas, the Pioneers say that the Daily represents a satanic power, Paganism.

That is the Alpha Apostasy.

We are now in the Omega Apostasy; and, in the Omega Apostasy, in *The Great Controversy* Sister White says, “The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed.” {GC88 594.1} And the paragraph that she introduces that thought from is she is talking about how the Jews since the time of Christ misunderstood prophecy. It is a paragraph talking about how the Jews misunderstood prophecy and, therefore, participated in the crucifixion of their Messiah because of a misunderstanding of prophecy.

And then she says to us, as a prophetess here at the end of the world, “The events connected with the close of probation”

Was the time of Christ a close of probation?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes. This whole history [of Christ] are events connected with the close of probation; because, in AD70 it is all over for the Jews. Their probation closes officially in AD34; but, actually, when they participated in the crucifixion of the Messiah, their probation is closed. In fact, you can go all the way back when He was 12 years old in the temple. You can go all the way back to His birth and the Jews were beginning to reject the Messiah and, therefore, closed their probation.

So, this is the history with the events connected with the close of probation. Sister White says what caused the Jews, or allowed the Jews to be placed in the position where they would misunderstand what was going on; it was a misunderstanding of prophecy. And then, in the next paragraph, she says the events connected with the close of probation and the need for preparation for the time of trouble, have been clearly revealed.

Where are the events connected with the close of probation? Well, Daniel 11:40 to 45; because, in Daniel 12:1 Michael stands up. There is no clearer illustration of the events connected with the close of probation than the last six verses of Daniel 11. This is what we need to understand at the end of the world, are the events connected with the close of probation.

But, we now are at the end of the world and, therefore, we are in the Omega Apostasy. And in the Alpha Apostasy there was a prophetic argument; and, in the Omega Apostasy, there is a prophetic argument, and the prophetic argument is that the glorious land in Daniel 11:41 is either the United States of America (that is the correct view!) or it is the Seventh-day Adventist Church.

And this is not just a random guess about this. These are the prophetic facts!

In the Omega Apostasy in our day and age, if you understand correctly that the glorious land represents the United States of America at the time when the United States of America is passing The Sunday Law, then you are identifying the glorious land as a satanic power; because, it is going to force the whole world to worship the Beast. The glorious land **is** the United States, and it **is** a satanic power.

But, it does not matter whether it is the self-supporting ministries or the BRI [Bible Research Institute] at the General Conference; they teach you that the glorious land is the Seventh-day Adventist Church, a Godly power. It is the same argument!

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: They have taken a symbol in the Alpha Apostasy that is a satanic symbol and said, “No, no! It is a Godly symbol.”

But, it is more than that. This symbol here, the Daily, represents Paganism and Pagan Rome; and, Pagan Rome was the power that placed the Papacy on the throne of the Earth.

And in our history, this satanic power (the United States) is the power that places the Papacy on the throne of the Earth.

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. This puts some significance to the correct understanding of the Daily. Okay? This is about the Alpha and Omega Apostasies.

Okay. When you go into the discussion of the Daily—and we are binding off “The Daily,” if you do not know what we are doing. We will deal with this a little bit more—but it really breaks down to when you approach the Book of Daniel, it breaks down this way.

I do not know if people get my point here. I have been making this point for years: If you are on the wrong side of the understanding of the Book of Daniel in terms of the controversy in Adventism, then you think that Daniel is a careless writer. If you are on the right side, you know that Daniel is a careful writer. I will try to explain that to you.

There are two words that are translated as *take away* in the Book of Daniel. The Daily is *sur*. It is taken away. The Hebrew word *sur* is translated as *take away*. And in Daniel 11:31 when the Daily is taken away, and in Daniel 12:11 when the Daily is taken away, the word is *sur*, and it means *removed*. In both of those verses, it means Paganism is removed.

But, not so when the Daily is taken away in Daniel 8:11. When the Daily is taken away in Daniel 8:11, the Hebrew word that is translated as *take away* is *rum*. And we showed you that Daniel uses this word *rum* five other places in his writings, and he always uses it just as it is defined; and, it is defined in the Hebrew as *lifting up and exalting*. It does not mean *take away*. It means *to lift up and exalt*.

And in Daniel 8:11, if you are on the wrong side of the issue, then you insist that *rum* means the same thing as *sur*. That is how you teach it: it means *take away*.

You cannot teach it means *lift up and exalt*; because, you are saying that verse 11 of Daniel 8 is talking about the activities of the Papacy, and you are also saying that the Daily represents Christ’s Sanctuary ministry. So, if the Daily is taken away in Daniel 8:11, what you are saying is that the Papacy lifted up and exalted Christ’s Sanctuary ministry.

“Oh, no, you cannot say that!”

So, you are saying, “Daniel was a careless writer, and really he should have used *sur* in Daniel 8:11; because, it really means *take away*. It does not mean *lift up and exalt*.”

Now, there are two words that are translated as *sanctuary* in the Book of Daniel: *miqdâsh* and *qôdesh*. *Miqdâsh* is a sanctuary. It can be God’s sanctuary; it can be a Pagan sanctuary. It could be a military fortress. Okay? It is a “sanctuary” in a general sense; but, *Miqdâsh* can also be used for God’s sanctuary.

But, *qôdesh*, which is also translated as *sanctuary* in the Book of Daniel, *qôdesh* in the Bible is **only** used as God’s sanctuary, whether it is His sanctuary on Earth or His Sanctuary in Heaven. When it is *qôdesh*: NEVER as a Pagan sanctuary.

So, if you are on the wrong side of the issue in Adventism, you are going to say that the sanctuary that is cast down in Daniel 8:11 is God’s Sanctuary in Heaven. But, that word there is *miqdâsh*.

And two verses later, Daniel talks about God’s sanctuary being trampled underfoot by Paganism and Papalism, and he uses the word *qôdesh*; and, then in verse 14 he says, “. . . Unto 2300 days; then shall the sanctuary [*qôdesh*] be cleansed.”

In four verses Daniel uses two different Hebrew words that are translated as *sanctuary* three times. And if you are on the wrong side of the issue, then you insist that *miqdâsh* has the same meaning as *qôdesh*.

“Well, Daniel should have put *qôdesh* in verse 11. He didn’t. He is a careless writer, just like he should have put *sur* in verse 11.”

Well, he did not. He put *rum*.

So, when you are on the **wrong side** of the issue, you have got to use your expertise in Biblical history and Biblical languages to correct Daniel—all right?—to correct Daniel, because “he is a careless writer.”

I do not believe that [“he is a careless writer”] for a moment!

I want to show you Miller’s argument now, and then we will start heading into our notes. I like this argument.

MILLER’S ARGUMENT	
2300	2300
+ <u>AD31</u>	– <u>457BC</u>
2331	1843 ³³

Figure No. 172.

Yesterday—and you may not remember it; I know yesterday was a long day and our part of the day was at the beginning of the day. But, if you go to Daniel 8, in verse 13, we looked at that not in fullness yesterday but it says,

“¹³Then I heard one saint speaking, and another saint said unto that certain *saint* which spake,”—

And that “certain *saint*” is Palmoni. And when Christ is typified as Palmoni, He is The Wonderful Numberer; and, it is telling us that there is some kind of wonderful revelation about numbers in this passage Okay?

—“that certain *saint* which spake, How long *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” Daniel 8:13 (KJV).

And he said, “How long . . . ?” And we took time to show that this means *duration*. And, I told you that the people that are on the wrong side of the issue says that this Hebrew word that is translated as *How long*? should be *When*. They do not want to deal with the *duration*; but, it is *How long*? We showed you that from the context of the Bible.

³³ Applying the fullness of the year as corrected by the Pioneers in the 1850 Chart; it upholds 1844.

Now, you have got to know that because there is a question in verse 13: if it should be “[*when*] shall be the vision concerning the daily, and the transgression of desolation.” And if it is *when*, then the answer is identifying a point in time; but if it is how long, it is *duration* and the answer is identifying a period of time instead of a point of time.

But, because those people in Adventism are on the wrong side of the issue, they have got to say “When,” and I am going to show you why in a moment. Okay? They have got to say, “When.”

And if you can focus in on this, if you have not heard this before, let this settle in. This is Miller’s argument.

And whose is Miller’s argument? We know where Miller’s argument came from? It was Gabriel’s argument.

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: Okay.

CHÂZÔN vision

MAREH vision

(MARAH vision)

Figure No. 173.

So, let us look at verse 13. It says,

—“How long shall be the [*CHÂZÔN*] vision”—

All right. The *châzôn* vision is a vision of prophetic history. And we are going to show you that perhaps today. It is in the notes, but we may not get there. It is the prophecy that covers a period of time, the *châzôn* vision;—this one here [Figure No. 173]—whereas, the *mareh*, we discussed there are two words translated as *vision* in Daniel 8. You will see it 10 times. One of them is the *châzôn* vision, which means a period of time, the prophetic history; but, the *mareh* is the appearance of Christ in the Most Holy Place.

And in chapter 10 we are going to see that there is a variation on *mareh*, which is the *marah* vision, which is the looking glass. But, we are not there.

In verse 13 it says, “How long is the *châzôn* vision?” the vision of prophetic history, and then it is going to tell us what this vision is about: concerning the Daily (Paganism), and the transgression of desolation (Papalism). And, it tells us what Paganism and Papalism are going to do: “to give both the sanctuary and the host to be trodden under foot.”

So, the controversy is, do we believe in the understanding of the Daily that Sister White said that came from angels that were expelled from Heaven, that the Daily is Christ’s Sanctuary ministry, or do we believe that the Daily is Paganism as marked in Daniel, chapter 8? Because, the question is, “How long is the vision?” And that question is asked in Daniel, chapter 8. So, the context of the question is Daniel, chapter 8.

And those of us who have studied this know that the *châzôn* vision goes beyond Daniel, chapter 8; but, I am saying, to be technical to this question, you first have to apply it to Daniel, chapter 8.

So, the question is, “How long is the prophetic vision (the *châzôn* vision) concerning the Daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”

Now, watch this: If you believe that the Daily represents Christ’s Sanctuary ministry, when did Christ begin His Sanctuary ministry?

Emiliano spent at least 30 minutes, if you brought it all together, yesterday telling us when Christ began His Sanctuary ministry. When did He begin it?

FROM THE AUDIENCE: 31AD.

BROTHER PIPPENGER: 31AD.

On what day?

FROM THE AUDIENCE: On Pentecost.

BROTHER PIPPENGER: On Pentecost.

So, Christ began His Sanctuary ministry in AD31.

Now, the question is about duration: How long is the vision concerning Christ’s Sanctuary ministry and the Papacy (the transgression of desolation)?

So, if the question is about duration, and the question is, “How long is this vision that is identifying the work of Christ in the Sanctuary and the Papacy?” can you start this duration before Christ began His work in the Sanctuary?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: You cannot start it before AD31.

Now, if you believe the understanding which Sister White says in *Early Writings*, page 74, “I was shown that those that gave the judgment hour cry had the correct view of the Daily,” if you believe that the Daily is Paganism, well, the Paganism that is illustrated in Daniel, chapter 8, begins in the times of the Medes and the Persians. It does not start with Babylon in chapter 8; it begins in the times of the Medes and the Persians. And, therefore, you have the authority on this vision to go back all the way to 457BC, once you get the direction in Daniel 9 from the going forth of the command to restore and rebuild Jerusalem. Then you can go right back into Daniel, chapter 8, into the times of the Medes and the Persians and you can say 457BC.

So, if you believe that the Daily is Christ’s Sanctuary ministry, what is the answer? The answer is verse 14: Unto 2300 days, then shall the sanctuary be cleansed.”

So, this is Miller’s math [Figure No. 171]. Add 2300 to AD31, and the sanctuary will be cleansed **a couple of hundred years from now** [in AD2331]! If you believe the Daily is Christ’s Sanctuary ministry, you destroy Adventism and prove that Ellen White is a false prophet, all in one swoop.

But, if you believe that the Daily is Paganism, you uphold 1844 [applying the fullness of the year, as corrected by the Pioneers in the 1850 Chart].

So, when you are dealing with this subject, you are dealing with Spiritualism. The people that are pushing this false view have put their word over God’s Word, and the Bible plainly says that rebellion is witchcraft, and witchcraft is Spiritualism. And to put your word over God’s Word is rebellion; it is witchcraft; it is Spiritualism. And that is why Sister White, when Prescott and Daniells were promoting the false view of the Daily, that she said, “I was shown the results, and they were weaving into their experience spiritualistic sentiments.” The false view of the Daily brings upon yourself Spiritualism.

And why would it not? Why would it not, to take a satanic symbol and say, “That is Christ”!

So, this is where some of the thoughts that we have been developing about the significance of the Daily.

Of course, on the other side of the board we had to work up the lines that we will not address.

Let us go to our notes now.

And I am sorry, for those of you that have just showed up the first time today, this is Presentation No. 84; so, there has been a lot of previous—and I have been kind of intemperate on ending my presentations in one hour—so, when this is Presentation No. 84, it does not mean that it was preceded by 83 hours. It was preceded, probably, by 100 hours.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: So, you are coming in very late in the game.

So, yesterday we dealt with the fact that in Daniel 8 there are two words that are translated as *vision*. We did not spend much time on pointing them out. We just wanted you to see that the *châzôn* vision was this vision in verse 13, the vision of prophetic history.

DAYS

Daniel 8:14

And I want to go to verse 14 now, and it says,

“¹⁴And he said unto me, Unto two thousand and three hundred days shall the sanctuary be cleansed.” Daniel 8:14 (KJV).

Yesterday we had a quote from the Spirit of Prophecy in our notes that we have used a few times in Habakkuk’s Two Tables, where Sister White says “every fact has its bearing.” Okay? So, I am going to give you a fact that will seem a little bit obscure.

In your notes where it says, “Days,” at the top of the page,

EVENING—*Strong’s Concordance H6153*: ereb: *dusk*: - + day, even (-ing, tide), night.

MORNING—*Strong’s Concordance H1242*: *bôqer*: properly *dawn* (as the *break* of day); generally *morning*: - (+) day, early, morning, morrow

“²⁷And **the vision** [*mareh*] of the evening [*ereb*] and the morning [*bôqer*] which was told is true: wherefore shut thou up the vision [*châzôn*]; for it shall be for many days.” Daniel 8:26³⁴ (KJV).

EVENING is the Hebrew word *ereb*; and, *MORNING IS THE* Hebrew word *bôqer*. So, *EVENING* and *MORNING* is *ereb* and *bôqer*; and, this is an expression in God’s Word that is repeated over and over. You know it is, “And the evening and the morning were the first day,” and “the evening and the morning were the second day.”

³⁴ Corrects the cite in the Notes from Daniel 8:27 to Daniel 8:26.

2300 EREB(S) AND BÔQER(S)

Throughout the Scriptures you will find this expression, *ereb* and *bôqer*, and it means *evening* and *morning*. Okay?

You will even find it in Daniel, chapter 8. Go to verse 26.

“²⁶And the vision of the evening and the morning,”—

That is there. That is the *mareh* vision. That is this one [see Figure No. 173]. That is not the *châzôn* vision. That is the *mareh* vision.

And what does the *mareh* vision mean? The appearance.

And the *mareh* vision is the vision of the evening and morning. It is the vision of the *ereb* and *bôqer*.

Do you follow me?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: If you follow me, say, “Amen.”

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Okay. I was wanting “Amens” from the newbies in the group.

Do you follow me, Sister?

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: All right. So, here is the fact (every fact has its bearing): Every time in God’s Word where *ereb* and *bôqer* is used, it is translated as *evening* and *morning*, except for one verse. There is only one verse in God’s Word where it is not translated as *evening* and *morning*, and according to Ellen White, that verse is the foundation of Adventism.

What verse is that?

FROM THE AUDIENCE: Daniel 8:14.

BROTHER PIPPENGER: Daniel 8:14, “Unto 2300 days” is actually “Unto 2300 *ereb(s)* and *bôqer(s)*. And the fact that that is the one verse where it gets translated differently is a fact that allows a student of prophecy to say, “God wants us to focus in on this verse. There is something there.”

And what He is teaching us, one of the things in verse 26, is that Daniel 8:14 is a *mareh* vision; because, in Daniel 8:26, it says, “The [*mareh*] vision of the evening and the morning is true.” And, the evenings and the mornings are in verse 14; so, we need to understand that Daniel 8:14 is the *mareh* vision, and in verse 13 where the question is, it says, “How long is the [*châzôn*] vision concerning Paganism and Papalism, to give both the sanctuary and the host to be trodden under foot?” And the answer is 2300 evenings and mornings; the answer is the *mareh* vision. Okay? You need to make that distinction.

If you can just understand that, the first time around without understanding what it is going to teach you, that is the first step. Just understand, these two visions are together but they are teaching two different things; and, understand that God has purposely emphasized verse 26 and Daniel 8:14 so we could be forewarned that this is something that we need to wrap our minds around; because, He does not make any accidents. Every fact has its bearing.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

CLEANSED: MADE RIGHT

CLEANSED: *Strong's Concordance* H6663—A primitive root; **to be (causatively make) right** (in a moral or forensic sense):—cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

“⁸And let them make me a sanctuary; that I may dwell among them.” Exodus 28:8 (KJV).

So, in verse 14, the sanctuary is going to be cleansed; and, you have that definition of *CLEANSED*: A primitive root; to *be* (causatively *make*) *right* (in a moral or forensic sense)—this is what happens on the Sanctuary in 1844—cleanse, clear self, justify, righteousness.

So, generally as Adventists, when we think of Daniel 8:14, we think, “Okay. The sanctuary is going to be cleansed. This is the work of Judgment. Christ is going to begin to remove the sins that have been accumulated in the sanctuary, in advance of the Second Coming of Christ.” And all that is true, but what I want you to see is that the word that is translated as *CLEANSED* can also be correctly translated as *made right*: “Unto 2300 years; then the sanctuary is going to be *made right*.”

And another way to say that is, before 1844 arrives, the sanctuary is not right; because, in 1844 there is something that needs to be cleansed and *made right* about the sanctuary. Okay?

Now, are you with me? Because, I will try to put some meat on these bones now.

MAKE DANIEL UNDERSTAND THE *MAREH* VISION

Go to verse 15 [of Daniel 8].

“¹⁵And it came to pass, when I, *even* I Daniel, had seen **the vision [châzôn]**, and sought for the meaning, then, behold, there stood before me as the appearance of a man. ¹⁶And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this man to understand **the vision [mareh]**. Daniel 8:15–16 (KJV).

This is the *châzôn* vision.

What is the *châzôn* vision that Daniel had seen?

You go to verse 2 in Daniel 8. All right? Go to verse 2 in Daniel 8.

Verse 1 is just telling you the place where it happens; but, verse 2 says,

“²**And I saw in a vision**; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.” Daniel 8:2 (KJV).

Okay. So, verse 2, Daniel starts seeing this *châzôn* vision—this is a *châzôn* vision in verse 2—and, from verse 2 and to verse 13 he sees this vision of prophetic history. And verse 13, along with the vision of the sequence of events in prophetic history, in verse 13 it has added this Heavenly dialogue with Palmoni, The Wonderful Numberer, that raises this question, “How long is Paganism and Papalism going to trample down the sanctuary and the host?” That is the *châzôn* vision. That is the complete story.

So, in verse 15, it says,

“¹⁵And it came to pass, when I, *even* I Daniel, had seen **the vision** [CHÂZÔN],”—

Have you ever seen a vision?

You have had a dream, right? Sometimes you have had a dream and you woke up and you remembered it or you remembered part of it and you want to remember it at least for maybe 15 minutes it is a significant thought in your life and then it is gone, you know, one of those type of things.

But, sometimes you might have had a dream, no doubt, that you remember for a long time, right?

This is more than a dream. This is a genuine, certified vision that was given to Daniel, the *châzôn* vision; but, he does not understand what that means. He wants to understand what means. Okay?

Verse 15,

—“¹⁵And it came to pass, when I, *even* I Daniel, had seen the [CHÂZÔN] vision [OF VERSES 2 THROUGH 13] and sought for the meaning,”—

He is wanting to understand the meaning of the *châzôn* vision.

—“then, behold, there stood before me as the appearance of a man. ¹⁶And I heard a man’s voice between *the banks of* Ulai, which called, and said, Gabriel, make this man to understand **the [mareh] vision**. Daniel 8:15–16 (KJV).

Daniel wants to understand the *châzôn* vision, and [Palmoni] said, “Gabriel make him to understand the *mareh* vision.”

And I said to my mom when I was a little boy, “I want some candy,” she says, “Have an apple.”

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Daniel wants to understand the *châzôn* vision. God says, “Gabriel, make him understand the *mareh* vision.

What is the *mareh* vision? It is verse 14, the vision of the *ereb(s)* and the *bôqer(s)*.

And believe it or not, Brothers and Sisters, if you are not going to make this distinction, you are not going to understand what Gabriel is there teaching. Gabriel is going to teach him about the *châzôn* and the *mareh*; but, his highest priority that comes from the Throne Room in Heaven is, “Make him understand the *mareh* vision.”

Do you see, even if you do not understand it yet, why it is worth making the distinction between these two Hebrew words that are translated as *vision*? It starts throwing some light into Daniel 8 that you do not see if you just read it at the surface of the English. Right?

THE TIME OF THE END—1798

Okay. So, verse 17:

“¹⁷ So he came near where I stood: and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man: for at the time of the end *shall be* the [CHÂZÔN] vision.” Daniel 8:17 (KJV).

So, he has been told to make him understand the *mareh*; but, the first thing that he tells him is that the *châzôn* vision is at the Time of the End.

And what is the *châzôn* vision?

FROM THE AUDIENCE: It is the events at the Time of the End.

BROTHER PIPPENGER: It is the vision of prophetic history.

And when is it going to be?

FROM THE AUDIENCE: The Time of the End.

BROTHER PIPPENGER: The Time of the End.

What does that mean?

Do we have any other references to the Time of the End in the Book of Daniel?

Daniel 11:24, 27, 29, 35, 40; 12:5-9

Go to Daniel 11:24.

Now, some of you—we are not going to spend a lot of time here; but, we have already addressed this more than once. Daniel 11:24, the last phrase, speaking of Pagan Rome, it says,

“²⁴ . . . and he shall forecast devices against the strong holds, even for a time.”

Daniel 11:24, in part (KJV).

This “time,” a *time* in Bible prophecy is a year; a Biblical year is 360 days. Pagan Rome was going to rule the world supremely for 360 years, from the Battle of Actium in 31BC, until Constantine moves the capitol from Rome to Constantinople in AD330. This is a time prophecy, this “time.”

And this time prophecy, we have read the quotes from Uriah Smith. It is in the record. This is not something that we are seeing. This is old-time Adventist understanding.

And you go to verse 27; it is still talking about this time prophecy. It is talking about the history of Pagan Rome. And it says,

“²⁷ And 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).

The end of what? Uriah Smith told us it is the end of this time prophecy. The end of this time prophecy is the Year AD330, and the end of this time prophecy is the “time appointed,” the Hebrew word *moed*. And *moed*, when you look at the definition, means *appointed time*. So the translation of “time appointed” is correct.

The end of this 360 years is going to be at the appointed time.

Then, in verse 29, it says,

“²⁹ **At the time appointed** [in 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).

All I am wanting you to see here is that the end of this time prophecy is called “the time appointed,” and “the end” in the Book of Daniel; because, we are dealing with Daniel’s terms here, and Gabriel has just come to Daniel with the commission to explain the *mareh* vision, but the first thing he tells him is the *châzôn* is going to be at the “time of the end.” Okay? He is trying to settle Daniel’s thoughts; because, Daniel just had a *châzôn* vision, and he wanted to understand it. And Gabriel comes to him and says, “Look, the *châzôn* vision is at the time of the end; but, I need to tell you about the *mareh*.”

Now, that is what is going on here.

And, what I am going to try to show you is what “the Time of the End” is, in connection with the *châzôn*, so we can understand that before we move into the *mareh*, just like Gabriel did with Daniel.

So, go to verse 35 of Daniel 11.

We have already established that in verse 31 of Daniel 11 that Pagan Rome places the Papacy on the throne of the Earth. They shall place the abomination that maketh desolate.

When was the Papacy placed upon the throne of the Earth?

FROM THE AUDIENCE: AD538.

BROTHER PIPPENGER: AD538.

And the following verses (and we have already dealt with this) describe the persecution of the 1260 years. All right.

This is in the Habakkuk’s Two Tables’ records. Rewind if you are not familiar with this.

So, once the Papacy is placed on the throne of the Earth in verse 31 of Daniel 11, it begins to persecute God’s people; and, in verse 35 it says,

“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:”—

When was the 1260 years over?

FROM THE AUDIENCE: 1798.

BROTHER PIPPENGER: Now, notice what he further said.

—“*even* to the time of the end: because *it is* yet for a time appointed.”
Daniel 11:35 (KJV).

See, the end of a prophecy is “the time appointed,” and the end of a prophecy is also “the time of the end.”

So, when you go back to Daniel 8—I just want you to see something here—in verse 17, when Gabriel is going to tell him about the *châzôn* vision, he says—the last half of the verse—

“¹⁷. . . Understand, O son of man: for at the time of the end *shall be* the vision.”
Daniel 8:17, in part (KJV).

The *châzôn* vision is going to come on time at the time appointed, at the end of a time prophecy.

Go to verse 40 of Daniel 11 now.

There is no justifiable change from the power that is set on the throne of the Earth in AD538 in verse 31 of Daniel 11, and all the way through the end of the chapter. There is no

grammatical or prophetic justification for saying that from verse 31 onward that the King of the North is other than the Papacy.

And in verse 35, the time of the end (1798) is the time appointed; and, when you get to verse 40 [of Daniel 11], the same flow of events that says,

“⁴⁰And at the time of the end shall the king of the south push at him: . . .”
Daniel 11:40, in part (KJV).

In 1798 atheistic France is going to begin a war against the Papacy. That is what verse 40 is all about, and it is 1798 that is the time of the end here.

The *châzôn* vision is for the time of the end.

Go to Daniel, chapter 12, beginning at verse 4. Daniel 12, verse 4, says,

“⁴But 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.

“⁵Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

⁶And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders? 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. ⁸And I heard, but I understood not: then said I, O my Lord, what shall be *the end of these* things? ⁹And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.” Daniel 12:5-9 (KJV).

The *châzôn* vision is sealed up to the time of the end.

So, going back to Daniel 8, according to the verbiage that is employed by Daniel, the time of the end is the *châzôn* vision, a vision of prophetic history that is going to be unsealed in 1798. Okay?

So, in verse 17, when Gabriel says,

“¹⁷So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end [1798] *shall be* the [CHÂZÔN] vision.” Daniel 8:17 (KJV).

The revelation of the *châzôn* vision, what is it going to be? In the terminology of Daniel 12, it is going to be the increase of knowledge that comes out of the Book of Daniel when it is unsealed. That is why it is for the time appointed.

And, what is it going to do? Daniel 12:10: Many shall be purified by this message. The wise will understand; the wicked will not understand it.

The *châzôn* vision is sealed up until 1798 because it is going to produce the Reformatory Movement of the Millerites that develops two classes of worshippers, and prepares one of those classes to move into the Most Holy Place with Christ. The *châzôn* vision is going to do that because, if you do not accept that message in the Millerite history, you perish; because, the Bible

says “Where there is no vision, the people perish.” And that word *vision* is the *châzôn* vision. Okay?

I have been saying *chalzone* [phonetic] for so many years; and, you know, only in the past four or five years people have said, “It is *khaw-zone* [phonetic]. You know, like the Chaldeans that is spelled with a ‘C-H,’ and the *khaw-zone* [phonetic] is spelled with a ‘C-H’; so, quit saying *chalzone* [phonetic].”

It is *khaw-zone* [phonetic]. It should be easy to remember. I could think “calzone,” the Italian sandwich, or whatever; but, I am making the correction now: *châzôn*, [khaw-zone, phonetically].

I do not particularly personally worry about the correct pronunciation of Hebrew or Greek words. I worry about what they mean in the prophetic record; but, I stand corrected.

CHÂZÔN VISION SEALED UP UNTIL FOR LATTER DAYS

So, go to Daniel 10:14. We are still dealing with the *châzôn* vision being sealed up until the time of the end. Daniel 10:14 says,

“¹⁴Now I am come to make thee understand what shall befall thy people in the latter days: for yet the [CHÂZÔN] vision is **for many days**. Daniel 10:14.

So, this *châzôn* vision, it not only going to produce a purifying process in the time of the Millerites, it is the vision that is going to allow us to understand what is going to befall you and me at the end of the world, what is going to befall God’s people in the Latter Days. So, this is a pretty important vision.

But, one of the characteristics is that it is “for many days.” The *châzôn* vision, one of its characteristics is that it is for many days.

Daniel 8:26

Notice Daniel 8:26

“²⁶And the [mareh] vision of the evening and the morning which was told is true; wherefore shut thou up”—SEAL UP—“the [CHÂZÔN] vision; for it shall be for many days.” Daniel 8:26 (KJV).

Okay. The reason in Daniel 8 Gabriel tells Daniel to do not be concerned about the *châzôn* so much is because it is going to be sealed up until 1798, until it fulfills its purpose.

Are you with me?

Okay. You might think we are done on this, but we are not. I mean, in terms of dealing with *châzôn*.

THING

Daniel 10:1; 9:21-23

Go to Daniel 10:1.

This is the smallest amount of notes (three pages) that we have probably done in these presentations—we may have had one smaller—but, we are not going to get through them today. (Laughter.) We are not going to do it.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Okay. We will bring this to a conclusion and try to get some break time in here.

We are at a hard part here now. We are at the hard part; because, what I am wanting to show you in Daniel 8 is that Gabriel came to explain the *mareh* vision. All right? We are not going to get to that today.

What we are doing is that we are making sure that we understand the *châzôn* vision in the context of all these things. And, what we have shown you is that the *châzôn* vision in Daniel is the vision that is sealed up to the time of the end. It is the vision that is the long vision. It is the vision that tells us what is going to happen to God's people in the Latter Days. It is the vision that produced the purification process in the time of the Millerites. Okay?

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, it is also in Daniel in a different way—and a lot of people do not see it; and, if you do not see it, then you are missing another component of the *châzôn* vision. This is a little bit tricky to where we are going; but, if you follow on, you will get it. If I can get it, you can get it.

Daniel 10:1; this is Daniel's last vision. Daniel 10, 11, and 12 is the same vision. It is important to remember that. There is a whole sector of Adventism that are going to be lost because they refuse to make that distinction. They pretend that Daniel 12 is something that is not connected with Daniel 10 and 11; and, therefore, they claim they have the right to take Daniel 12 and place it at the end of the world and say that those prophecies there are at the end of the world in a day-for-a-day fashion, and they get wrapped up in timesetting and they will be lost for that foolishness. It is fanaticism; it is a delusion. Daniel's last vision is 10, 11, and 12.

They will be lost if they do not repent. I better not be so dogmatic.

Verse 1 of Daniel 10:

“¹In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision.” Daniel 10:1 (KJV).

Hmm. Let me explain something got you that we have already put in Habakkuk's Two Tables. When a prophet becomes part of the prophecy, he is representing God's people at the end of the world. **And Adventists know this.**

You know that in Revelation 10, verses 8 through 10, that when John takes the Little Book and eats it, and it is sweet in his mouth and becomes bitter in his stomach, that he represents the Millerites who took the message of Daniel in their history that was sweet in their mouth. But, in October 22, 1844, that message of Daniel became bitter.

And, what I am saying is John in The Revelation, when he is giving that illustration, he has become part of the prophecy. He goes and he takes the Little Book out of the Angel's hand. He eats it. He has that experience.

And that is not John. That is John representing the Millerites, and it is John representing us; and, you can show how that experience is repeated in our history, and you can even show that primarily in Revelation 10:8-10 that he is more representing the 144,000 than he is the Millerites.

But, I will give you one more reference.

And in Habakkuk's Two Tables, we have done this argument over and over again and showed this.

But, go to Zechariah, chapter 4. It comes into my mind because Emiliano mentioned it briefly yesterday.

In verse 1 it says,

“¹And the angel that talked with me came again, and waked me,”—

This is Zechariah, chapter 4, verse 1.

“¹And the angel that talked with me”—

Who is that angel?

FROM THE AUDIENCE: Gabriel.

BROTHER PIPPENGER: If Gabriel talked to John, and Gabriel talked to Daniel, then upon a testimony of two, a thing is established: Gabriel is the Light Bearer. He is the one that replaced Lucifer (which means *Light Bearer*). He is the one that brings the message to the prophets.

“¹And the angel that talked with me”—*WITH ZECHARIAH*—“came again, and waked me, as a man that is wakened out of his sleep.” Zechariah 4:1 (KJV).

Zechariah here is representing the foolish virgins at the end of the world. And Sister White tells us in *The Great Controversy*, page 393, that the parable of the Ten Virgins of Matthew 25 illustrates the experience of the Adventist people.

And in *Review and Herald*, Sister White says, “I am often referred to the parable of the Ten Virgins, five of whom were wise and five foolish. And this parable has been and will be fulfilled to the very letter.”

The parable of the Ten Virgins was fulfilled to the very letter in the history of the Millerites, and it is going to be fulfilled to the very letter in our history.

So, Zechariah here is representing the virgins of both the Millerite History and of our history who are sleeping, and they wake up; because, he is becoming part of the prophecy.

In verse 2 it says,

“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.” Zechariah 4:2 (KJV).

What does Zechariah see?

What does he see?

FROM THE AUDIENCE: (Indistinct responses.)

BROTHER PIPPENGER: He sees right here, does he not [pointing to the Sanctuary message on the 1850 Chart]?

But, you know what? What are they doing in that history? What is Zechariah doing?

He is participating in rebuilding Jerusalem. They have come out of Babylon and they are building the temple; they are building the city.

So, a prophet that is in that history, when they are rebuilding the Sanctuary, he knows that the seven branched candlestick is, does he not?

Notice verse 3.

“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?” Zechariah 4:3-4 (KJV).

Zechariah did not know what the seven branched candlestick is.

And, it is emphasized. Notice the next verse.

“⁵Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.” Zechariah 4:5 (KJV).

We will not go into it any further, but I am just showing you, Zechariah there is representing the Millerites that woke up at the Midnight Cry in the Summer of 1844 thinking that the Sanctuary was the Earth.

And then when they woke up shortly thereafter, within two months they realized (the ones that were willing to realize) that they really did not know what the Sanctuary was. They thought it was the Earth; but, it was the Heavenly Sanctuary. They did not know what the candlestick was.

But, further on, there is another meaning of the candlestick. The candlestick represents the outpouring of the Holy Spirit and the Latter Rain at the end of the world during the wake-up time in Adventism; and, the Adventists are going to wake up and realize they do not know what the candlestick is; they do not know what the Latter Rain is.

So, it hits both histories.

So, that is the testimony of two that when a prophet becomes part of the prophecy, he represents God’s people at the end of the world.

Go back to Daniel 10, and notice verse 2. I am saying that Daniel becomes part of the prophecy here.

It says,

“²In those days I Daniel was mourning three full weeks. ³I ate no pleasant break, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. ⁴And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; . . .” Daniel 10:2-4 (KJV).

Okay. Who is it—what is Daniel doing? He is fasting.

Who is it that is fasting and afflicting their souls at the end of the world? This is Seventh-day Adventists at the end of the world.

And in verse 1—now, I am just trying to show you that Daniel is representing Seventh-day Adventists at the end of the world. We will go back to verse 1.

Daniel is representing Seventh-day Adventists at the end of the world, and it is emphasized that they understand two things in verse 1. It says,

“¹In the third year of Cyrus king of Persia a thing”—

“A thing.” What is “a thing” in the Hebrew? It is called *dâbâr*. It means the Word. Jesus is he *dâbâr*. He is the Word.

It says,

—“a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true,”—[*THE DÂBÂR WAS TRUE*]—“and the thing *was* true, but the time appointed *was* long;”—

When it comes to the *dâbâr*, to this Word [Jesus Christ], His Word is His prophetic Word. And this particular word, the *dâbâr*, one of its characteristics is that it is long.

Do you know any other vision in the Book of Daniel that is long, that is for many days?

Ah, the *dâbâr* is another word for the *châzôn* vision.

See, it says,

—“and the thing *was* true, but the time appointed *was* long; and he understood the thing,”—

It is emphasizing that he understands the *dâbâr*, the *châzôn* vision

—“and had understanding of the [*mareh*] vision.” Daniel 10:1 (KJV).

Daniel here represents Adventists that understand the *mareh* and the *châzôn* at the end of the world during the Day of Atonement.

The *dâbâr* is another word for the *châzôn*.

Now, go to Daniel 9, and we will close this out and take it up tomorrow.

Too much information this early in the morning, right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: That is why we are recording it. You can look at it again and again, if you need to, and test it to see if it is incorrect.

Verses 21-23 of Daniel 9,

“²¹Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. ²²And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.”—

Daniel has been praying in Daniel 9. Why?

Go back to Daniel 8, verse 27. The last verse in Daniel 8, it says,

“²⁷And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king’s business; and I was astonished at the vision,”—

The *mareh* vision that Gabriel was told to make him understand, he was astonished at it;

—“but, none understood *it*.” Daniel 8:27 (KJV).

Whereas, in Daniel 10:1, now Daniel understands it, in Daniel 10:1.

In Daniel 8, when that is all said and done, he does not yet understand the *mareh* vision; but, it was so powerful that it made him sick. Okay? It blew his mind!

He knew who the Son of God was. I mean, in chapter 3, when Nebuchadnezzar sees a fourth walking in the furnace that has the appearance of the Son of God, who had taught Nebuchadnezzar who the Son of God was to the extent that he could identify the Son of God in that fiery furnace?

Daniel had. Daniel knew who the Son of God was. But, you know, one of the things that probably blew Daniel’s mind in Daniel 8 that he could not wrap his mind around, he realized there that the Son of God was also the High Priest in the Heavenly Sanctuary. It blew his mind. That is the *mareh* vision.

And, at the end of chapter 8, he does not quite understand it; so, in Daniel, chapter 9, he is praying for understanding. He wants to understand this 2300 days and the appearance of Christ in the Most Holy Place as the High Priest.

And, he wants to understand the *châzôn* vision.

So, when you get to verse 23 of Daniel 9, it says,

—“Daniel 9: 21-23 (continued) ²³At the beginning of thy supplications [*PRAYERS*] the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand”—

“Understand” is *bîyn* [in the Hebrew]. The word that is translated as *understand*, the meaning of it is to mentally separate.

I can look at the room right now and I can mentally separate the boys and the girls in this room; or, I could ask you all to stand up and put the girls on that side [gesturing to his right] and put the boys at that side [gesturing to his left]. That would be to physically separate you. But, *bîyn* (to understand) means to mentally separate. Okay?

So, let us go back to verse 23. And, this same word is also translated as *consider* in the same verse. It says,

—“²³At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore, understand [*MENTALLY SEPARATE*] the matter,”—

Do you know what “the matter” is?

FROM THE AUDIENCE: It is the *dâbâr*.

BROTHER PIPPENGER: It is “thing.” It is the *dâbâr*. It is the *châzôn* vision.

Do you follow me?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: —“therefore, understand [*MENTALLY SEPARATE*] the matter [*CHÂZÔN*], and consider [*MENTALLY SEPARATE*] the [*MAREH*] **vision.**” Daniel 9:21-23 (KJV).

He is told to make a distinction between these two visions.

And why is he told that? Because, he is going to get the breakdown of the 2300-day prophecy; and, you need to understand the distinction between these two visions. And he did not understand them yet; but, Gabriel is going to give him the breakdown of the 2300-year prophecy here in chapter 9.

And by chapter 10, verse 1, Daniel understands the “thing,” the “matter,” the *châzôn* vision, AND the *mareh* vision.

How did he understand it? **How did he understand it?**

FROM THE AUDIENCE: By mentally separating them.

BROTHER PIPPENGER: By mentally separating the two. Okay?

So, I am telling you that when we are making the distinction between these two visions in the Book of Daniel that the Book of Daniel tells you, if you want to understand them as Daniel did, in Daniel 10:1, you have to understand there are two visions, and you have to mentally separate them.

And, we will continue this thought tomorrow.

Shall we pray?

Benediction: Father in Heaven, we want to be those that are represented in chapter 10 that understand the *mareh* and the *châzôn*, that understand the spiritual and the intellectual that these two visions can do their work of sealing us that we might not be moved. We ask a blessing upon this day of study that we are about to do, and we ask for extra energy as this is going to be another long day. We ask that you would bless our efforts to come to understand you better this day. Allow your Holy Spirit to be poured out freely among us, and we thank you for all these things. And we also now, as we are breaking for the physical food, ask a blessing upon the physical food that we are about to partake of. And we thank you for all these things in Jesus’s name. Amen.

Habakkuk's Two Tables #85

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we begin our day of study, we thank you for a good night's rest. We thank you for bringing some other guests here safely. We ask that you would make this day a benefit to us all. We know that Emiliano yesterday was feeling a little bit down, and we ask that you would strengthen him and remove any illness that may be coming upon him, and keep him strong through this week. As we take up our study this morning, we ask that you would pour your Latter Rain out upon us, that you would open our understanding to truths that we need to understand as we take this message, this final message, to the Adventist Church and thereafter to the world. We want our humanity to be humbled in the dust, as was Isaiah's, and John's, and Daniel's when they saw you in the Heavenly Sanctuary. And as we send our prayers into the Most Holy Place at this time, we ask that you would accomplish that work for us and that you would purify us that we can understand the message that you have for us. Eternalize it in a way that will glorify and honor you. And I ask that you take control of the things that I intend to share that they also would glorify and honor you. Please be with us throughout this day. We want the angels from on High, the Heavenly angels to be with us that we might breathe the atmosphere of Heaven throughout this day; and, we ask that you would give them permission to give the distractions away. We thank you for all these things in Jesus's name. Amen.

THE 2520

BROTHER PIPPENGER: So, I am at the point in the Habakkuk's Two Tables series where I am now trying to show the doctrines that are represented on the [1843 and 1850] Charts from the Word of God.

And, we are moving away from the presentation on the Daily, although we will return to it from time to time, and moving into the presentation on the 2520.

MAKE DANIEL UNDERSTAND THE *MAREH* VISION

“And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the [*MAREH*] vision.” Daniel 8:16 (KJV).

CLEANSED: *Strong's Concordance H6663*—A primitive root; **to be (causatively make) right** (in a moral or forensic sense):—cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

Yesterday we were looking at the fact in Daniel 8 that Daniel had seen the *châzôn* vision, from Daniel 8, verse 2 through verse 13, the vision of prophetic history, which we had already taken time to describe.

And then in verse 15, after he had seen the *châzôn* vision, he sought for meaning of the *châzôn* vision; and, we found that Gabriel was appointed to explain to him what the *mareh* vision was.

The first thing that Gabriel did in verse 17, as he takes up his task to explain the *mareh* vision to Daniel was to give him some detail about the *châzôn* vision; so, we stayed there a little while and we showed that the *châzôn* vision is the vision that is sealed. It is the vision of prophetic history. It is the vision that is sealed up until the time of the end. It is the vision that is long.

And, we took it a step further and showed that in Daniel 10:1 the word *thing* is *dâbâr*; and, in Daniel 9:23 that *dâbâr* is translated as *matter*.

So, we showed that in Daniel 10:1 the *thing* is contrasted with the *mareh* vision; and, therefore, the *dâbâr* vision and the *mareh* vision are in Daniel 10:1; and, in Daniel 9:23 we see the *matter* is also the *dâbâr* and it also is contrasted with the *mareh* vision.

And then when we looked at what is stated about the *dâbâr* in verse 1 of Daniel 10, we saw that it also was of a long period of time; so, we identified that the *dâbâr* is simply another expression by Daniel for the *châzôn* vision, which is an important vision in terms of Daniel 10, verse 14: Gabriel tells Daniel that he is going to show him what will befall Daniel's people in the Latter Days, and that is illustrated with the *châzôn* vision.

And the *châzôn* vision is the vision that if you do not understand, the people perish: "Where there is no vision, the people perish."

But, now we are returning to Daniel, chapter 8, and we are beginning to deal with the *mareh* vision.

So, in Daniel 8:14, we showed yesterday that the vision of the 2300 days is actually, technically in the Hebrew the vision (the *mareh* vision) of the 2400 evenings and mornings.

And in verse 26, the vision of the evenings and mornings which was told is true.

FROM THE AUDIENCE: 2300.

BROTHER PIPPENGER: 2300.

Why am I saying 2400?

FROM THE AUDIENCE: I don't know.

BROTHER PIPPENGER: Neither do I.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Okay. Thank you.

How come he is the only one that caught that?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Oh, you caught it, but you just did not have the guts to say anything, huh?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: I want you to know that I have been listening to Emiliano, and I have been blessed, and I do not have anything to criticize. And it is not that I do not believe, but I do not understand everything he said the same way that he does. Do you?

I hope you do not understand everything the same way I do. I hope that we are being critical enough in our experience that we are going to go test everything that anyone says from the pulpit and not get the mindset that just because it is said by someone that we think is special for some reason that that makes it so. Okay?

So, let us not change the 2300 to the 2400. Okay?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: So, it is okay to listen to what I say. All right?

So, we are looking at the 2300 days and that it is the vision of the evenings and the mornings, and it is the *mareh* vision; and, Gabriel was commanded to make Daniel understand the *mareh* vision.

And just to give some context to it, if you go to the last verse of Daniel 8, verse 27, it says,

“²⁷And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king’s business; and I was astonished at the [MAREH] vision,”—

The vision of the 2300 days.

—“but none understood *it*.” Daniel 8:27 (KJV).

So, even though Gabriel had been commanded in chapter 8 to make Daniel understand the *mareh* vision, Gabriel had not finished his job assignment by the time Daniel 8 comes to a conclusion.

THE LAST END OF THE INDIGNATION: 1844

But, in verse 17, when Gabriel takes up his work of explaining the *mareh* vision to Daniel—and remember, Daniel was not worried about the *mareh* vision; he wanted to understand the *châzôn* vision; but, Gabriel got a different job assignment—in verse 17, it says,

“¹⁷So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the [CHÂZÔN] vision. ¹⁸Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. ¹⁹And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.” Daniel 8:17-19 (KJV).

Okay. Verse 19 is the first piece of information that Gabriel is going to give to Daniel so that he can understand the *mareh* vision.

And what is the *mareh* vision? It is the vision of the 2300 days that Gabriel is supposed to make Daniel understand.

And what I am saying is this is the first place where Gabriel begins to make Daniel understand 1844 (the 2300 days), the *mareh* vision.

Why is this important? There are probably so many reasons why this is important that there is no way human beings can explain it; but, a simple one is that Sister White says that the *mareh* vision is the Foundation of Adventism. She did not say it *like* that, but she says “the 2300 days of Daniel 8:14 are the foundational pillar of Adventism.” So, the *mareh* vision is the Foundation of Adventism. So, it is important, you would think, if we are Adventists to understand this.

So, the first piece of the puzzle that Gabriel gives to Daniel is verse 19, and he tells him about “the last end of the indignation,” and he says it is “at the time appointed.”

TIME APPOINTED

And I passed over some notes, so I will pass over them. I am in the middle of page 1 [of the presentation notes].

[Note from Transcriptionist: All notes passed over have been incorporated into the transcription above.]

TIME APPOINTED

APPOINTED—*Strong's Concordance* **H4150**: môw'êd (*mo-ade*): From H3259; properly an **appointment**, that is, **a fixed time or season**; specifically a **festival**; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also a *signal* (as appointed beforehand):—appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

BROTHER PIPPENGER: This word translated as *time appointed*, mean *appointed time*, just simple and straightforward.

But, what I want you to see, even if you do not understand anything about the last indignation, or if someone did not understand anything about that verse, if they will take the definition of *time appointed* as it is set forth, it will tell you something to start with.

What will it tell you? That whatever the last indignation is, it has got to be a time prophecy; because, it has an appointed time to end. Okay? You know that right off the bat. Whatever it means, it has an appointed time that it is going to end. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, you can see that right off the bat with the word *moed* [*môw'êd*], which means an *appointment*, or a fixed *time* or season; or a festival.

GOD'S INDIGNATIONS

So, we need to understand what is God's Indignation is; and, there are two types of righteous indignation that God identifies in His Word.

AGAINST THE WICKED

Isaiah 26:20-21; 30:27-33; Zephaniah 3:8; Revelation 14:9-11

“²⁰ Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. ²¹ For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.”
Isaiah 26:20-21 (KJV).

“²⁷ Behold, the name of the LORD cometh from far, burning *with* his anger, and the burden *thereof* is heavy: his lips are full of indignation, and his tongue as a devouring fire: ²⁸ And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err. ²⁹ Ye shall have a song, as in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the

mountain of the LORD, to the mighty One of Israel. ³⁰ And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones. ³¹ For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod. ³² And *in* every place where the grounded staff shall pass, which the LORD shall lay upon him, *it* shall be with tabrets and harps: and in battles of shaking will he fight with it. ³³ For Tophet is ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.” Isaiah 30:27-33 (KJV).

“⁸ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.” Zephaniah 3:8 (KJV).

“⁹ And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, ¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: ¹¹ And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” Revelation 14:9-11 (KJV).

There is His indignation against the wicked.

I have some references there for you. I never intended to read those references because I think that we understand this fairly well.

Where it says His indignation “Against the Wicked,” that is His indignation against the wicked in the Seven Last Plagues. Okay? That is where he is punishing mankind for rejecting the Gospel of Salvation.

AGAINST GOD’S PEOPLE

Lamentations 2:1-9, 17; Ezekiel 22

“¹ How hath the Lord covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! ² The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof. ³ He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about. ⁴ He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire. ⁵ The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increase in the daughter of Judah mourning and lamentation. ⁶ And he hath violently taken away his tabernacle, as *if it were of* a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. ⁷ The Lord hath cast off his altar, he hath

abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast. ⁸The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament: they languished together. ⁹Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes *are* among the Gentiles: the law *is* no *more*; her prophets also find no vision from the LORD. . . . ¹⁷The LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.” Lamentations 2:1-9, 17 (KJV).

“¹ Moreover the word of the LORD came unto me, saying, ²Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations. ³Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself. ⁴Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries. ⁵*Those that be* near, and *those that be* far from thee, shall mock thee, *which art* infamous and much vexed. ⁶Behold, the princes of Israel, every one were in thee to their power to shed blood. ⁷In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. ⁸Thou hast despised mine holy things, and hast profaned my sabbaths. ⁹In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness. ¹⁰In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution. ¹¹And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter. ¹²In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD. ¹³Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. ¹⁴Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it. ¹⁵And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. ¹⁶And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I *am* the LORD.

“¹⁷ And the word of the LORD came unto me, saying, ¹⁸Son of man, the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross of silver. ¹⁹Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. ²⁰As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it*; so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you. ²¹Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. ²²As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

“²³ And the word of the LORD came unto me, saying, ²⁴Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation. ²⁵*There* is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey;

they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. ²⁶ Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. ²⁷ Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain. ²⁸ And her prophets have daubed them with untempered *morter*, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken. ²⁹ The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. ³⁰ And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. ³¹ Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.” Ezekiel 22 (KJV).

But, He also has an indignation in God’s Word that is against His people for them breaking the covenant that He made with Him, that they made with Him.

So, there are two indignations in God’s Word, to start with: One against the wicked at the Close of Probation—and if you are not familiar with it, you can read Isaiah 26:20-21; 30:27-33; Zephaniah 3:8; and, of course, Revelation 14:9-11 [the foregoing cites are included above, and then read into the record by Brother Pippenger with comments as follows].

We should understand the Third Angel’s Message.

What is He going to do to those people who have the mark of the beast?

FROM THE AUDIENCE: He is going to pour out the wrath of His indignation.

BROTHER PIPPENGER: He is going to pour out the wine of the wrath of . . .

FROM THE AUDIENCE: His indignation (responded in unison).

BROTHER PIPPENGER: . . . His indignation.

Okay. The punishment of the wicked is a subject of prophecy.

But, we want to look at the punishment of God’s people, and go to Lamentations.

And Lamentations was penned by Jeremiah. So, if you are not familiar with where it is at, it is the Book right after Jeremiah.

In chapter 2, verse 1, it says this:

“¹ How hath the Lord covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!”—

There is God’s anger.

—“² The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof. ³ He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about. ⁴ He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his

fury like fire. ⁵ The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increase in the daughter of Judah mourning and lamentation. ⁶ And he hath violently taken away his tabernacle, as *if it were of* a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. ⁷ The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast. ⁸ The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament: they languished together. ⁹ Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes *are* among the Gentiles: the law *is* no *more*; her prophets also find no vision from the LORD. . . .”—

And in verse 17, it says,

—“¹⁷ The LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.” Lamentations 2:1-9, 17 (KJV).

So, God’s indignation here is being described, and it is against His people; and, Jeremiah also notes that it was a prophecy from “the days of old.” This was a fulfillment of a prophecy of the days of old.

It says in verse 17, “¹⁷ The LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: . . .”

So, God’s indignation is a prophecy against His people that was set forth well before Jeremiah. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Let us go to Ezekiel 22. We want a second witness that God’s indignation represents His righteous indignation against His people.

Verse 1,

“¹ Moreover the word of the LORD came unto me, saying, ² Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations. ³ Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself. ⁴ Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries. ⁵ *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* infamous *and* much vexed. ⁶ Behold, the princes of Israel, every one were in thee to their power to shed blood. ⁷ In thee have they set light by father and mother: in

the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. ⁸Thou hast despised mine holy things, and hast profaned my sabbaths. . . .”—

Notice it says, “sabbaths” in the plural, not simply the Seventh-day Sabbath. We will show you one of the sabbaths that is directly connected to this curse that was of old times [“days of old”] is the Seventh-year Sabbath of the Lord of the land resting.

Drop to verse 15.

—“¹⁵ And I will scatter thee”—

We want to show that God’s indignation is also the Scattering.
Verse 15:

—“¹⁵ And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. ¹⁶And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I *am* the LORD.

“¹⁷ And the word of the LORD came unto me, saying, ¹⁸Son of man, the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross of silver. ¹⁹Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.”—

Did He gather them into the midst of Jerusalem? Yeah. He put a siege upon Jerusalem.

—“²⁰ As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it*; so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you. ²¹Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. ²²As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

“²³ And the word of the LORD came unto me, saying, ²⁴Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of [*His*] indignation. ²⁵*There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. ²⁶Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths,”—*PLURAL*—“and I am profaned among them. ²⁷Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain. ²⁸And her prophets have daubed them with untempered *mortar*, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken. ²⁹The people of the land have

used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. ³⁰ And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.”—

What is being referred to there?

What did He do? What is He saying He did? Judgment: He passed judgment.

Who is He referring to; where is this illustration coming from?

Pardon me?

FROM THE AUDIENCE: The Jews?

BROTHER PIPPENGER: He is referring to the Jews; but, where is He getting this Biblical illustration?

Do we know of another place that was destroyed and there was a man that was trying to intercede saying, “If there be 50 righteous in there, will you not destroy it?”

FROM THE AUDIENCE: Abraham.

BROTHER PIPPENGER: That is Abraham. He sought for someone like Abraham; there was not anyone in there.

Verse 31:

—“³¹ Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.” Ezekiel 22 (KJV).

So, what I am saying is, Daniel in verse 19 is not dealing with the indignation of God against the wicked when Michael stands up and probation closes. He is dealing with the indignation against God’s people because they broke the covenant; and, the indignation that He delivers to them is the scattering, and it is based upon an ancient prophecy.

But, in verse 19, Gabriel tells Daniel it is “the last end of the indignation.”

Which means what? Even if you do not know what the indignations are, what does it mean? At minimum, *at minimum*—you could argue more, but you would be wrong—at minimum it means there are at least indignations against God’s people. If there is a last indignation, at minimum there has to be a first. You may argue that there are 10, and the last is the tenth; but, you would be wrong. There are two indignations: One against the Northern Kingdom, and one against the Southern Kingdom.

And in verse 19, Gabriel is telling Daniel, “I’ve come to make you understand what will be in the last end of the indignation”; because, it is going to be the time appointed, which means this indignation is a period of time, but means it is a period of time that is based upon an ancient prophecy describing the scattering of God’s people.

Do you follow me there? We have covered those arguments.

THE NORTH AND SOUTH

Daniel 11:35-36; Matthew 24:14-15; Daniel 9:26-27; 8:19

“The North and South” is your subtitle.

Go to Daniel 11:36, one of the most, perhaps the most, controversial verse in the Book of Daniel in the history of Adventism. People still stumble there today.

Verse 36 is talking about the Papal power. Everyone, including Uriah Smith, agrees that the Papal power is placed upon the Earth at the end of verse 31, where it says the arms are going to place the abomination that maketh desolate. Everyone agrees that the abomination that maketh desolate was placed, in that verse, on the throne of the Earth in AD538. And then in verses 32, 33, 34 and 35 describe the persecution of the Dark Ages.

Let us start in verse 35. It says,

“³⁵ 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.”—

We have dealt with this.

—“because *it is* yet for a time appointed.”

The Time of the End there is dealing with the end of the persecution period of the Papacy. That is 1798; it is an appointed time.

The previous verses are talking about the persecution during the Dark Ages. And then verse 36 says,

—“³⁶ And the king”—

And this is where Uriah Smith went astray. We have mentioned this before. Uriah Smith here just changes one word, **just changes one word**. He said, “If we could say ‘a king’ instead of ‘the king,’ we would see a new power introduced into the verse.”

But, we cannot say “a king,” because the verse does not say “a king.” The verse says “the king,” which means it is the king in the previous verse. It is the Papacy.

And it says,

—“³⁶ And 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 prosper till the indignation be accomplished: for that that is determined shall be done.” Daniel 11:35-36 (KJV).

The Papacy is going to prosper until the indignation be accomplished.



Figure No. 174A.

And, we know, without getting too technical—this is a pretty easy one for us; we have already dealt with it.

When does the Papacy cease to prosper?

FROM THE AUDIENCE: AD1798 [in unison].

BROTHER PIPPENGER: But, did you notice that there is something determined for the Papacy, and it is going to be done, and it is going to be done in 1798?

But, he is going to prosper until the indignation be accomplished.

What does *accomplished* means in this context?

FROM THE AUDIENCE: Finished.

BROTHER PIPPENGER: Finished.

So, in 1798 there is an indignation finished, and this is the indignation against God's people (one of [the indignations]).

Go to Matthew 24:15. We have dealt with this before in this series.

Let us start in verse 14.

“¹⁴ And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. ¹⁵ When ye therefore shall see the ABOMINATION OF DESOLATION spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) . . .” Matthew 24:14-15 (KJV).

Who said that?

FROM THE AUDIENCE: Jesus.

BROTHER PIPPENGER: Jesus.

So, what did Jesus just tell you?

We are not dealing with this, but we do not want to pass by this.

What did Jesus just tell you? Because, it is something they do not tell you in Adventism today; it is something they argue about in Adventism today. What did Jesus just tell you in verse 14?

FROM THE AUDIENCE: (Indiscernible.)

BROTHER PIPPENGER: He said, “This is the Gospel.”

And in verse 15, He says, “Make sure that you understand the Gospel that is represented by the abomination of desolation in the Book of Daniel.” I guess the prophecies of Daniel are the Gospel.

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And anyone that tell you otherwise is just following the philosophy of W. W. Prescott that was brought into Adventism in 1919, which consisted of cutting the prophetic message out of the Gospel and creating a false Christ in the history of Adventism. But, that is not what we are dealing with here. We are just taking note of it.

Jesus tells us that we must understand the abomination of desolation spoken of by Daniel the prophet. This is a key verse for the Millerites; because, this takes the Millerites to Daniel 9, verse 26, because, the Millerites, they understand as we do that the abomination that maketh desolate in Daniel 11:31 and Daniel 12:11, and the transgression of desolation in Daniel 8:13, that is the Papacy.

But, the Millerites, they understood the abomination of desolation that Jesus is referring to is not simply the Papacy; it is a general term that represents the two desolating powers of Bible prophecy. And they prove this by going to Daniel 9:26.

So, in some senses, if you remember a few days ago, we have read from Damsteegt where he, in his book *The Foundation of Seventh-day Adventist Message and Mission*, on page 22, he tells us that the fundamental approach to Bible prophecy that Miller and the Millerites used was that there were two desolating powers in Bible prophecy. Well, if that is

their fundamental approach to Bible prophecy, then their fundamental verse is verse 26 of Daniel 9; because, this is where they show the two desolating powers that they build everything else upon.

And in verse 26, it says,

“²⁶And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary;”—

Who is the prince that comes and destroys the city and the sanctuary?

FROM THE AUDIENCE: Rome.

BROTHER PIPPENGER: Rome; Cestius and Titus; destroyed it in AD70.

Okay. So, this is one of the desolating powers; but, notice what the rest of the verse says.

—“and the end thereof”—

Okay. It is saying that the Jerusalem was destroyed in AD 70; but, it goes on and says “and the end thereof,” saying that “It ain’t over yet!”

—“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).

So, we have been into Revelation 12 more than once to prove this verse, and we will not go there. In Revelation 12 you have the dragon; and, Sister White tells us that the dragon in Revelation 12 is Satan, but in a secondary sense it is Pagan Rome. But, by the time you get down to verses 14 and onward, it is no longer Pagan Rome that is persecuting the woman that has fled into the wilderness for 1260 days; it is Papal Rome.

And, let us go there, just so you can see what the symbol of Papal Rome is, if you are not familiar.

The dragon in the first part of Revelation 12 is Pagan Rome; but, by the time you get to verse 15, it says,

“¹⁵ And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. ¹⁶ And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.” Revelation 12:15-16 (KJV).

And, of course, this [the serpent] is Papal Rome. The symbol of Papal persecution is the flood.

So, if you go back to Daniel 9:26, it says, “. . . and the people of the prince that shall come shall destroy the city and the sanctuary,”—that is Pagan Rome in AD70—“and the end thereof *shall be* with a flood,”—that is Papal Rome—“and unto the end of the war desolations are determined.” There is a war that is carried out by two desolating powers in the history of Ancient Israel: Paganism and Papalism. That is Daniel 9:26; it is Revelation 12.

But, notice verse 27 [of Daniel]:

“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations”—

At the cross, the overspreading of abominations, Ancient Israel has filled up the cup of their iniquity. What is ahead of them is the destruction of Jerusalem.

—“and for the overspreading of abominations he shall make *it* desolate, even until the consummation,”—

What is the consummation? The conclusion.

—“and that determined shall be poured upon the desolate [*DESOLATOR (marginal reference)*].” Daniel 9:27 (KJV).

And if you have a marginal reference—do you have a marginal reference for [the last word of the verse] *desolate*? It is “the desolator.”

So, what it is saying is, when you take verse 26 and 27 together, verse 26 is telling you the abomination of desolation that Jesus told us in Matthew 24 that we were to understand, the abomination of desolation spoken of by Daniel the prophet represents two desolating powers: the one destroys the city in AD70; symbolized by the flood, the Papacy is the one that carries out persecution until the end of the war.

And then in verse 27 it says that there is something is determined at the consummation of the war, “and that determined shall be poured upon the desolator”; and, the desolator at the end of the war is Papal Rome. It is determined that the desolator is going to be desolated; and, it will be at the end of the war; it will be at the end of the indignation. Because, we just read Daniel 11:36,

“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).

And when the indignation is accomplished, that that is determined shall be done. And what is determined is Daniel 9:27. What is determined is that desolation is going to be poured upon the desolator in 1798.

So, what am I saying? I am saying that when Gabriel is commanded to make Daniel understand the *mareh* vision, when Gabriel is commanded to make Daniel understand 1844, that in verse 19 he shows Daniel another time prophecy. The “last end of the indignation” will be at a time appointed. When it is a “time appointed,” it means it has a marked point where it is going to arrive; therefore, it is a time prophecy. But, this time prophecy is the last of two indignations, and the first indignation is marked by Daniel in Daniel 11:36 and Daniel 9:26-27. It concludes in 1798.

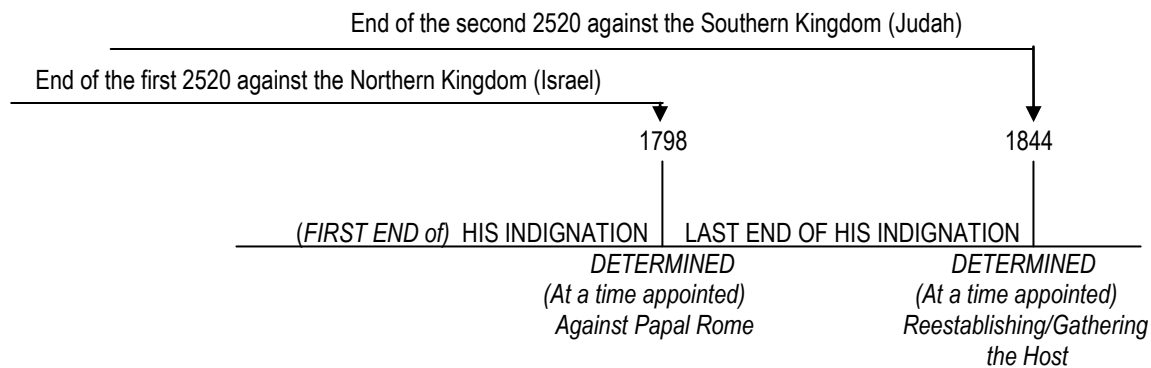


Figure No. 174B.

But, the other indignation that ends (the **last end** of the indignation), it happens to end in 1844.

What does that show you? Well, one of the things that it shows you, if you want to see it, is that Gabriel instructed every prophet that is recorded in the Bible. So, Gabriel knows the rules that are in the Bible. And there is a rule in the Bible that is there—depending on how you approach the rule—it is probably there to 20 or 30 times, at least 20 times; and, the rule is, “upon the testimony of two a thing shall be established.”

So, when Gabriel is commanded to make Daniel understand the *mareh* vision of 1844, the first thing he does is he gives him a second witness. He says, “Here is another time prophecy that also ends in 1844; because, if you are going to establish 1844, you need to have two witnesses to 1844.”

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: And at the end of the last indignation is the second witness to 1844.

And, of course, the men that are fighting this message, they pooh-pooh this truth, and perhaps so (perhaps rightly so) because they think that is what it is all about; and, that is really not what it is all about. That is just a secondary part of it.

Do you remember Daniel 8:13? That is really what we are dealing with, that the Daily and the transgression of desolation are going to do what? Trample down the sanctuary AND the host.

So, in Daniel 8:14, the sanctuary is going to be cleansed, and what does the word *cleansed* mean?

FROM THE AUDIENCE: Made right.

BROTHER PIPPENGER: Made right.

And, if you look at Exodus 25:8, it says,

“⁸ And let them make me a sanctuary; that I may dwell among them.”
Exodus 25:8 (KJV).

The purpose of the sanctuary is that God would dwell among His people.

But, in Daniel 8:13, not only is the sanctuary trampled underfoot but the host (the people) is trampled underfoot; therefore, in order to make the sanctuary right in 1844, the sanctuary has to be made right, but a host has to be reestablished.

So, this last [end] of the indignation, it is not dealing with making—well, it is, but it is not—it is not emphasizing the cleansing of the sanctuary so much—I am not saying this right. It is emphasizing the making right of the sanctuary—it is identifying the restoration of the host; because, this indignation is against God’s people. It is against the host. This [prior to 1798] is where in this history God’s host is scattered, and this [1844] is where they are gathered. He has to gather the host together in 1844 when He is reestablishing the sanctuary to cease the treading down of both of those entities.

If you throw out the 2520, this last [end of the] indignation, then you have a sanctuary in 1844 with no host.

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: It is a purposeless sanctuary; because, the purpose of the sanctuary is that God may dwell among His host.

THE ROD OF HIS INDIGNATION

Isaiah 10:5-6; Matthew 24:15; Daniel 9:26-27; 8:19

The Scriptures tell us, in connection with this indignation, that the Lord uses Pagan powers or powers outside of God’s people to accomplish His indignation. So, go to Isaiah 10:5-6.

“⁵ O Assyrian, the rod of mine anger, and the staff in their hand”—

In whose hand?

FROM THE AUDIENCE: The Assyrian.

BROTHER PIPPENGER: The Assyrian’s hand.

And what is his staff? This is their authority, their power.

—“⁵ O Assyrian, the rod of mine anger, and the staff in their hand is mind indignation. ⁶ I will send him [*THE ASSYRIAN*] against an hypocritical nation, and against the people of my wrath will I give him a charge,”—

Now, what you need to understand, the Assyrian is a symbol of the King of the North. He is the symbol of those that are going to receive the wrath of God in The Seven Last Plagues. So, this wrath here is not The Seven Last Plagues; this is the wrath against God’s people, and the Lord is going to use the Assyrian to be the tool in the Lord’s hands to accomplish that indignation.

Verse 6:

“⁶ I will send him [*THE ASSYRIAN*] against an hypocritical nation,”—

Who is the hypocritical nation?

FROM THE AUDIENCE: Israel.

BROTHER PIPPENGER: Israel (God’s people).

—“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.”
Isaiah 10:5-6 (KJV).

So, when it comes to God's indignation, He uses an exterior power to accomplish that indignation.

Go to Jeremiah 50, verses 1 through 18.

“¹ The word that the LORD spake against Babylon *and* against the land of the Chaldeans by Jeremiah the prophet. ² Declare ye among the nations, and publish, and set up a standard; publish, *and* conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. ³ For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.”—

Who is going to bring down Babylon? A nation out of the North.

Who is the nation out of the North?

FROM THE AUDIENCE: (No response.)

Who brought down Babylon?

BROTHER FROM THE AUDIENCE: The King of the North.

SISTER FROM THE AUDIENCE: No.

FROM THE GENERAL AUDIENCE: (Various responses.)

BROTHER PIPPENGER: Babylon was the King of the North.

Who brought down Babylon?

This is a pronouncement against—

FROM THE AUDIENCE: The Medes and the Persians.

BROTHER PIPPENGER: The Medes and the Persians. Okay?

And, what do the Medes and the Persians represent? A confederacy, right?

Who brings down modern Babylon?

FROM THE AUDIENCE: A confederacy.

BROTHER PIPPENGER: A confederacy of Ten Kings are going to burn her with fire and eat her flesh.

In either case, Babylon gets punished, too.

Verse 3:

—“³ For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

“⁴ In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. ⁵ They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.”—

When Babylon is fallen, they are going to come out of Babylon. Is that right?

When did Babylon fall?

I am not asking for the year; I am not asking for the day. Babylon fell 70 years after Israel fell.

—⁶My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their restingplace. ⁷All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers. ⁸Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

“⁹For, lo, I will raise and cause to come up against Babylon an assembly of great nations”—

The United Nations, in our day and age.

—“an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man; none shall return in vain. ¹⁰And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD. ¹¹Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; ¹²Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert. ¹³Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. ¹⁴Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD. ¹⁵Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her. ¹⁶Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.”—

Now, here is where we are getting to.

—¹⁷Israel is a scattered sheep; the lions have driven *him* away:”—

Remember, the indignation is the Scattering.

—“the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. ¹⁸Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.” Jeremiah 50:1-18 (KJV).

And who is the king of Assyria?

FROM THE AUDIENCE: (No audible response.)

BROTHER PIPPENGER: The king of Assyria is the rod of indignation that the Lord uses; but, when He is done using him, He is going to punish him.

But, how many indignations, how many rods are there here? There are two.

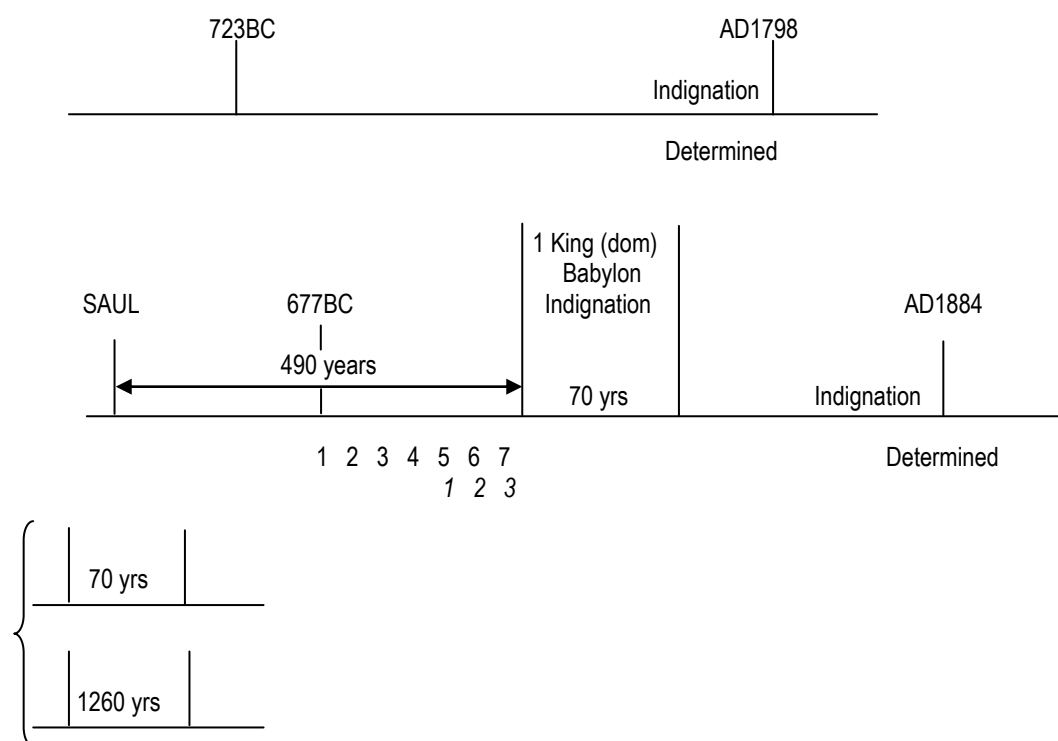


Figure No. 175.

Israel is a scattered sheep. First, the king of Assyria came—and we are saying this is 723BC when the Northern Kingdom is scattered and never comes back by the king of Assyria.

Of course, the context here is Nebuchadnezzar, but we have more to say about that.

And, second, the king of Babylon.

What I am wanting you to see here is that there are two rods of indignation, one against the Northern Kingdom, and one against the Southern Kingdom.

And, I am marking Manasseh [at 677BC].

But, Nebuchadnezzar, what do you have? You have (1) Manasseh, (2) Amon, (3) Josiah, (4) Jehoahaz, (5) Jehoiakim, (6) Jehoiachin, and (7) Zedekiah. Here is where Nebuchadnezzar comes: in these last three kings.

So, when he is talking about the king of Babylon here, he is talking about Nebuchadnezzar; but, we are actually going to show that it starts back here in 677BC. But, all I want you to see is that both the Northern and the Southern Kingdoms had a rod of indignation that was used against them.

Zechariah 1:12.

There was a sister that came here on Monday, and she was totally lost by the end of the presentation.

And another sister said, “You know, your sister is totally lost.”

So, I said, “Were you?”

She said, “No.”

I said, “Well, explain it to her.”

But, my point is, part of the reason that she got totally lost, probably, and it may be the reason that you are going to get totally lost here. We are now starting into our study of the 2520. We are still in Daniel 8; but, the only way it makes sense for me to do it is to explain certain principles, get them in place, and then start pulling them together. But, you cannot do that in a few minutes; and, there is no reason for me to hurry now.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: This is #85, all right? I am going to just keep going at the same speed. All right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: So, just bear with this. We are entering into the 2520, and I am going to try to slowly and carefully put some things in place before we pull the trigger on everything. So, do not let yourself get lost.

Zechariah 1:12:

“¹² Then the angel of the LORD answered and said, O LORD of hosts, how long will thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had”—what?

FROM THE AUDIENCE: Indignation.

BROTHER PIPPENGER: —“indignation these threescore and ten years?” Zechariah 1:12 (KJV).

Now, we see that in the threescore and ten years, which is the 70 years, that this is an illustration of God’s indignation in a 70-year period. All right?

And, we have read more than once in Habakkuk’s Two Tables the next quote, where it says, from *Prophets and Kings*, page 714,

“God’s church on earth was as verily in captivity during this long period of relentless persecution [1260 YEARS OF PAPAL RULE] as were the children of Israel held captive in Babylon during the period of the exile.” *Prophets and Kings*, 714.

So, this 70 years here [Figure No. 175] is tied together by Sister White with the 1260 years of Papal rule. They are typifying one another; and, we have dealt with this before.

So, this here is a miniature of God’s indignation. It is definitely His indignation. It was accomplished; but, it, in itself, is an illustration of the indignation of God.

And you will notice, Jesus illustrates the end from the beginning. Where do these 70 years begin?

I already mentioned it in this presentation. I have mentioned in several times in this series.

Where do these 70 years begin?

FROM THE AUDIENCE: With the destruction of Jerusalem.

BROTHER PIPPENGER: With the destruction of Jerusalem, and the end of Israel as a kingdom.

Where does it end, not date?

FROM THE AUDIENCE: At the destruction of Babylon.

BROTHER PIPPENGER: At the destruction of Babylon, when the Medes and Persians come under the gates.

So, Jesus begins this prophecy with the removal of a kingdom, and He ends this prophecy with the removal of a kingdom; because, He illustrates the end from the beginning.

And, of course, this has many places that it lines up in prophetic history. This is the time period of Babylon.

And Babylon is how many kingdoms? One; so, this is one king, one kingdom.

So, when you get to Isaiah 23, you are going to see this 70 years used as a symbol of one kingdom. In Isaiah 23 it is not the kingdom of Babylon; it is the kingdom of the United States. So, all I am saying that for at this point is to tell you that this 70 years is a prophetic symbol that produces lots of light from lots of different directions. And what I am saying here is that according to Zechariah 1:12, this 70 years is an illustration of God's indignation; and, we are dealing with God and His indignation against His people, so we want to put this in the record because there is light from the story of the 70 years that is going to contribute to the understanding of the 2520s being God's indignation. And, it is now in the record.

2 Chronicles 36:21; Leviticus 26:28-34

Go to 2 Chronicles 36:21.

Now, maybe someone has got a proof-text. I believe this; but, I do not know if there is a proof-text in the Bible or in the Spirit of Prophecy that says for sure that Ezra is the author of 2 Chronicles. I understand he is; I believe he is. A proof-text would be nice.

But, if it is Ezra that authored this, when did Ezra live?

If you are going to place Ezra in history, where would you place him? Where does he really stand and shine in history?

FROM THE AUDIENCE: During the Medo-Persian time period.

BROTHER PIPPENGER: In the Third Decree. All right. They came out of Babylon under three decrees: Cyrus, Darius, and Artaxerxes. It is in the time period of Artaxerxes and Nehemiah where Ezra is active, right?

So, does he come before or after Daniel?

FROM THE AUDIENCE: After.

BROTHER PIPPENGER: After.

Okay. So, we are going to get into Daniel 9. I thought we were going to get in there tomorrow, but as I look at the clock probably Friday. But, we are going to find out that Daniel understood about this 70 years from the Books of Jeremiah; but, Ezra writes about these 70 years, which is an illustration of God's indignation. He writes about it as well, and we want to put this in the record.

It is in 2 Chronicles 36. And the reason that I could spit out these kings is because when I was reviewing this, this morning, if you go into—you back up in 2 Chronicles and you start in chapter 34 and read down through of 2 Chronicles, it will give you the history of these kings: Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah.

So, from Manasseh, to the carrying away of captivity, you have seven kings.

And in 2 Chronicles 36:21, Zedekiah (the last of those kings), it is all over. They are getting carried to Babylon. Jerusalem is destroyed. That is right here at the beginning of the 70 years in this time period.

And what does it say in 2 Chronicles 36:21. Let us do verse 20. We have given the context, but that will help us flow into verse 21.

“²⁰And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia”

²¹To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.” 2 Chronicles 36:20-21 (KJV).

Okay. They are going to be in Babylon for 70 years, until when?

FROM THE AUDIENCE: Until Babylon is destroyed.

BROTHER PIPPENGER: By whom?

FROM THE AUDIENCE: The Medes and Persians.

BROTHER PIPPENGER: Until the kingdom of the Medes and the Persians.

That is this 70 years. This is the kingdom of Babylon, and they are destroyed by the Medes and Persians.

But, while they are there, this 70 years is based upon their desecration of the land-resting sabbath. It says so.

And you have got to get this one. This here, this here is a slap in the face to the theologians of Adventism. Okay? This is a righteous indignation slap in the face. Okay? They go back and they say that there is no justification in the Hebrew for William Miller to assign a numerical value to Leviticus 26; after all, he was just a farm boy.

But, Ezra is not a farm boy, and Ezra understands the Hebrew. Okay? So, in verse 21 Ezra is referring to this 70-years captivity and he tells us, unlike the other references in the Bible about these 70 years, that this 70 years is based upon them desecrating letting the land rest, according to the statute. And the words he used is, “. . . until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.” There is only one other place in God’s Word where this expression about letting the land rest is found, and it happens to be in the very sequence of verses that William Miller points to, right here [indicating the 7 years noted in the upper right-hand corner of the 1843 Chart], as identifying the 2520. Up here he says, “Leviticus 26:28-34.”

Let us go there, Leviticus 26:28-34, and verse 27 just to put it in context.

“²⁷And if ye will not for all this hearken unto me, but walk contrary unto me;—

“If you break the statutes and covenant that I have given you,”

—“²⁸Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.”—

And the modern theologians say this Hebrew word that is translated as *seven times*, Miller has no justification for applying a numerical value to this Hebrew word; and, this is where he gets it from. It is right there [again referring to the upper right-hand corner of the 1843 Chart].

But, notice the next verse.

—²⁹ And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. ³⁰ And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. ³¹ And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. ³² And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. ³³ And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. ³⁴ Then”—*THEN*—“shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.” Leviticus 26:28-34 (KJV).

Go back to 2 Chronicles 36:21: “To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.” The modern theologian, maybe they need to remove Ezra from God’s Word, because Ezra just took Leviticus 28 through 34 and applied a numerical value to this curse. He says the land was resting for these 70 years, based upon Leviticus 26, the same passage that Miller uses to derive the numerical value for the 2520; and, they say he is wrong for doing so.

So, what does this mean? If you have 70 years that the land is resting to make up for all the years that the land did not rest, how many years did the land not rest?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: 490. In order to calculate it out, the land rested every seventh year. You have to take 70×7 to determine—if there are 70 years worth of sabbath years of rest, then it meant it took 490 years to build up that rebellion.

And, do you know what you do if you go back starting here [at the destruction of Jerusalem] 490 years?

What you will do is you will identify how long they had been in rebellion to the statute, and you will arrive right here. What is this?

FROM THE AUDIENCE: King Saul.

BROTHER PIPPENGER: The first king, king Saul, 490 years before.

What did they do then [at that time, of the first king of Israel]? They rejected the Lord.

The Lord said, “Samuel, they haven’t rejected you. They have rejected me.” And for 490 years they desecrated the statute of Leviticus 25. And Ezra takes the curse of Leviticus 26 that is based upon the statute of Leviticus 25, and he shows that curse is to be understood according to the year-day principle of Bible prophecy, just exactly as William Miller applied it.

So, this 70 years, an illustration of the indignation, it produces a lot of information that we need to put in the record.

We are not done with that, and we will have to return to this tomorrow.

Shall we pray?

Benediction: Father in Heaven, we are amazed at the consistency that runs through your Word, the way that over thousands of years you can take a human instrument and lead them to make a

prediction based upon your will and that that prediction always come through, but that every other human being that you choose to use in that fashion is in agreement with the other throughout that whole period of time. And, we are amazed that you could use such a one as William Miller coming out of the Dark Ages, a Deist, a farmer from such an ancient time and lead him to such profound understandings, understandings that become the foundation of those people that you are about to lift up as an ensign to Planet Earth here at the end of the world. We thank you for the work that he did. We thank you that you are allowing us to understand these things, that you are recovering the jewels and that you are making them shine ten times brighter than the sun. We ask a blessing upon the work that we are doing here in recording the DVDs and the LiveStreaming, and ask that you continue to watch over and bless that production. And as we break now for physical food, we also ask a blessing upon that. In Jesus's name, amen.

Habakkuk's Two Tables #86

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, first off, we want to lift up Brother Emiliano who has been taken down with a cold and ask that you would heal him according to your will that he might accomplish the wonderful work that he has begun here the past couple of days. We know that you have been using him in a large way throughout Planet Earth recently, and I am aware personally that that kind of travel has a heavy impact upon the body. We ask that his time here does not bring him down even further; and, that if it is according to your will that you can heal him in a quick fashion. We have been praying for the work that he has been doing here for a long time, and we would like to see that go forward. And as we continue on in Habakkuk's Tables, we ask that you once again grant us the outpouring of your Holy Spirit, that you would send holy angels from on high to be in attendance with us, that they would keep the distractions away. And I ask that you would help me to keep focused on what you wish to present in Habakkuk's Tables but to keep my humanity out of it, that the light that you have for us will be able to come through this weak human vessel. I ask also that you would prepare the hearts and minds of those that are listening, whether here or on LiveStream or on DVD, to receive what you have for us. Please send us your Holy Spirit. Forgive us our sins. Clear our hearts, our minds, and bless us with some Rain from on High. We ask in Jesus's name, amen.

THE 2520 (CONTINUED)

MAKE DANIEL UNDERSTAND THE *MAREH* VISION

BROTHER PIPPENGER: If you were here this morning, we did [Presentation] #85, and we were dealing with the last end of the indignation in Daniel 8:19. We were identifying that Gabriel had been commanded in Daniel 8 to come and make Daniel understand the *mareh* vision; and that Gabriel presented the indignation that ends last as a second testimony to 1844. I do not think we have proven that yet. We are still in Daniel 8:19, so to speak; but, what we have been doing is looking at the indignations in God's Word.

If you look at your notes, from Daniel 8:16, we see the command given to Gabriel for Daniel; and, it says,

“¹⁶And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the [*mareh*] vision.” Daniel 8:16 (KJV).

And the *mareh* vision we have already identified: the vision of the evenings and the mornings. It is the vision of 1844, when the sanctuary was going to be cleansed.

And, we have identified that one of the correct definitions of this word that is translated as *cleansed* is *to be made right*.

CLEANSED: *Strong's Concordance* H6663—A primitive root; **to be (causatively make) right** (in a moral or forensic sense):—cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

DANIEL 8:13-14

“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 [*IN 1844*]; then shall the sanctuary be cleansed [*MADE RIGHT*].” Daniel 8:13-14 (KJV).

And, of course, what we are doing here is addressing the answer of verse 14 to the question in verse 13; and, the question in verse 13 is, “How long is the *châzôn* vision of prophetic history concerning Paganism and Papalism that are going to trample down the sanctuary, and they are also going to trample down the host?” And the answer is, in 1844 the sanctuary will be *made right*.

But, in Exodus 25:8 we are informed that the purpose of the sanctuary is that God may dwell among His people.

“⁸And let them make me a sanctuary, that I may dwell among them.” Exodus 25:8 (KJV).

So, in the Scriptures, whenever you find God’s sanctuary referenced, it is automatically understood that there is a host connected to God’s sanctuary. It is a given that is the purpose of the sanctuary.

So, in verse 13 of Daniel 8, where we see both the sanctuary and the host being trodden underfoot, what we are saying is that Daniel 8:14 is identifying the restoration of the sanctuary to its rightful place on October 22, 1844, but that Gabriel is also giving a second witness to 1844 and, in so doing, he is identifying the prophecy that restores the host in 1844. And that prophecy we are identifying as the *seven times* of Leviticus 26 that was accomplished against the Southern Kingdom of Judah, beginning in 677BC when Manasseh was carried to Babylon by the Assyrians, as marked by Miller up here [indicating the year 677BC in the upper right-hand corner of the 1843 Chart] as being 2 Chronicles 33:11.

Of course, we can have a certain amount of confidence in William Miller because we know that the same angel that directed Daniel³⁵ to write the Book of Revelation was the same angel directing Miller to understand the Book of Daniel.

And, we can have a certain amount of confidence in Miller’s assessment that the *seven times* of Leviticus 26 was an expression of the year-day principle; because, we closed out our last presentation by noting that Ezra, in 2 Chronicles 36:21, tied in the 70 years of the captivity of Babylon with Leviticus 26, the same passage that Miller places up here [on the 1843 Chart] for the *seven times*, Leviticus 26:28-34, which among other things beyond simply identifying the *seven times* and the scattering of God’s people, it identifies the land resting; and, this is where Ezra draws from Moses in Leviticus 26 and Jeremiah’s 70 years and he brings them together.

So, we are still looking at God’s indignation against His people.

Another characteristic of God’s indignation, and the characteristics that we have identified so far, is that there is an indignation against the wicked during The Seven Last Plagues. That is God’s righteous indignation. But, there is also an indignation in the Bible

³⁵ Corrects audio on DVD on the authorship of the Book of Daniel from John to Daniel.

against God's people for breaking the covenant. And that was carried out twice: one against the Northern Kingdom and one against the Southern Kingdom.

We identified in our last presentation that the Lord uses Pagan kings to be the instrument that begins both of these indignations (the one against the Northern Kingdom and the one against the Southern Kingdom); but, ultimately, we identified that the Lord will punish the kings that He uses to carry them [His people] into captivity as well.

A SIGN

Deuteronomy 29:1 – 30:7; Deuteronomy 28:45-50; 2 Chronicles 34:18-28

And the next point about the indignation that we want to look at, at to me this is perhaps the most important; and, I will tell you why I think it is the most important. There is no way I could know if it is the most important. That is my human evaluation, which is like everyone else's human evaluation. It is flawed because it is human.

But, when it comes to marking the characteristics of the indignation, one of those prophetic characteristics is that it is a sign that must be recognized by God's people; and, we are first just going to deal with it as it is set forth in ancient history. But, the purpose of putting the emphasis on it is to identify that it was a sign that the Millerites had to recognize. They had to understand this indignation, and it is a sign here at the end of the world that Seventh-day Adventists have to understand in order to go back to the Old Paths of Jeremiah 6:16.

So, if we could show that among other things the indignation of God is a sign, and then we can take the principle that all the prophets are speaking more about the end of the world than the days in which they lived, then we see that the 2520 at the end of the world is a sign. And, of course, a sign in prophecy is life or death. If you reject the sign, if you reject the idea that, "Well, I have never seen it rain before, and I really don't know why those animals are getting on the ark; but, I am just going to stay here anyway," you reject that sign, you die in the flood. Signs in the Bible are to be recognized as life or death.

But, let us see if we can demonstrate that. Go to Deuteronomy 29, verse 1.

And I want to say that in terms of the way I was personally trying to do Habakkuk's Two Tables, and I know that there are some people that are thinking that Habakkuk's Two Tables is a never-ending story. Okay? And they have some concern about that. And perhaps it is. I would say that if we are going to study the Scriptures throughout eternity, we are going to be studying these Tables throughout eternity.

So, in terms of "eternity," 100 hours ain't much. Okay?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: But, I have been trying to go through this to where when I was done the points that I was going to stand upon were in place. So, pretty much, what I have been doing is waking up pretty early in the morning and getting the day's presentation together where I thought I had what I wanted when I come in here.

This is not what we are doing here; so, I am not necessarily so happy about doing this, where I have not put all the ducks in a row that I wanted to have, at least in my head. But, I am trusting that this is the Lord's will, but I am forewarning you, it may be a little bit more—what would you call it?—scattered, **scattered**, before we gather it together. All right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: So, Deuteronomy 29, starting at verse 1:

“chapter 29:1 These *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

“² And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; ³ The great temptations which thine eyes have seen, the signs, and those great miracles: ⁴ Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. ⁵ And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.”—

So, what history is going on here?

We have already read it, but what is happening here?

I will tell you, because you cannot know what I really want you to say.

When the Lord entered into covenant at Sinai when they came out of Egypt, He entered into covenant. But, just before they go into the Promised Land, He reinstitutes the covenant.

And this is worth knowing, because, Sister White has a statement where she says in the last days the Lord renews His covenant with His commandkeeping people, and the Lord entered into covenant with Adventism in the 1844 to 1850 time period, with modern Israel; therefore, before modern Israel goes into the Promised Land, He is going to renew the covenant again with them, and that is in the time period of The Sunday Law.

So, this history here is prefiguring right now. It is right now. This is the renewal of the covenant that was made with Millerite Adventism at the beginning of Adventism. It is being typified here in this story.

Amen?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Verse 6:

—“⁶ Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.”—

Does everyone understand what I just said? Yes?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Does it seem to make sense to you? Do you believe that?

Or, are you willing to say you believe that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, what does it tell you about the history of Adventism? That they were wandering in the wilderness for almost the entire time, and they were all destined to die because they would not have anything to do with God’s covenant.

So, what does that tell you about today? Where is Adventism today?

Verse 7:

—“⁷ And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: ⁸ And we took their land, and gave it for an inheritance unto the Reubenites, and to the

Gadites, and to the half tribe of Manasseh. ⁹ Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

—¹⁰ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel, ¹¹ Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water: ¹² That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:”—

That oath is a very significant word.

And Daniel 9:11, that is an easy passage in Daniel to remember: In Daniel 9:11, this oath is referred to. It comes from the same word that is translated as *seven times* in Leviticus 26.

—¹³ That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. ¹⁴ Neither with you only do I make this covenant and this oath;”—

I like this part.

—¹⁵ But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:

That is us. We were not there, but this is the covenant that He is making prophetically right now.

—¹⁶ (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; ¹⁷ And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:)—

Have you seen the idols and abominations here in the glorious land?

—¹⁸ Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; ¹⁹ And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: ²⁰ The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. ²¹ And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: ²² So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it; ²³ *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass

groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: ²⁴Even all nations shall say, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?”—

Now I want you to see, if you will, that the curse was something designed not only for the Jews to recognize but for the whole world to recognize. It was something they had to recognize. That qualifies for defining *a sign*.

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: It goes on, it says,

—“²⁵ Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: ²⁶For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them: ²⁷And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: ²⁸And the LORD rooted them out of their land in anger, and in wrath, and in”—what?

FROM THE AUDIENCE: Great indignation.

BROTHER PIPPENGER: —“great indignation, and cast them into another land, as *it is* this day. ²⁹The secret *things*”—

This verse, if you read it, this verse is kind of just like thrown in there. It is out of the flow. And, what it is telling you, the student of prophecy, is that this is a prophetic subject that you need to recognize.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: —“²⁹ The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

“chapter 30:1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee, ²And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; ³That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. ⁴If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: ⁵And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. ⁶And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. ⁷And the LORD thy

God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.” Deuteronomy 29:1 – 30:7 (KJV).

What I am saying is, among other things, this curse, all the curses of Moses were designed to be recognized by the world as a sign of what the Lord had done; but, they are also designed for God’s people to recognize. They were to recognize, when they finally woke up out of their Laodicean condition and realized they did not live in Israel anymore, they lived in Babylon and they did not have slaves working for them; they were working as slaves. They were to wake up and realize that “This was not what God intended for me,” and then they should go through the repentance process, but they would do it only because they recognized that the curse had been accomplished upon them. And, when they acknowledged the curse that had been accomplished upon them, and then met the requirements of the Gospel (because there are requirements), then the Lord would gather them.

So, I want you to see in here that this scattering, this indignation is a sign.
Go to Deuteronomy 28:45-50.

“⁴⁵ Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: ⁴⁶ And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.”—

What will be a sign and a wonder upon them forever?

FROM THE AUDIENCE: The curses.

BROTHER PIPPENGER: The curses. It is a sign and a wonder forever.

What does *forever* mean? Forever. Okay? It is a sign throughout the Gospel dispensation.

Verse 47:

—“⁴⁷ Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*: ⁴⁸ Therefore shall thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.”—

That is AD70; because, the next verse tells you who is going to destroy them. It says,

—“⁴⁹ The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand; ⁵⁰ A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: . . .” Deuteronomy 28:45-50 (KJV).

The iron nation that is going to put a yoke on them that speaks a different language that is the fierce countenance is Pagan Rome that destroys them in fulfillment of this prophecy in AD70.

And according to this passage, the trampling down that was accomplished upon them is a sign and wonder forever.

Does that mean even now?

FROM THE AUDIENCE: (Indistinct responses.)

BROTHER PIPPENGER: Does that mean that the curse of God is the sign for Seventh-day Adventists? That is what this is all prefiguring, is us at the end of the world. So, maybe we should be careful about how we should relate to this doctrine in God's Word.

2 Chronicles 34:18-28. You have an illustration of someone who recognizes the sign for what it is supposed to be.

2 Chronicles 34, beginning at verse 18, is everyone there?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: “¹⁸ Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king. ¹⁹ And it came to pass, when the king had heard the words of the law, that he rent his clothes.”—

What king is this?

FROM THE AUDIENCE: Josiah.

BROTHER PIPPENGER: Good king Josiah.

—“²⁰ And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, ²¹ Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book. ²² And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that *effect*. ²³ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,”—*THAT IS JOSIAH, GOOD KING JOSIAH*—“²⁴ Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah: ²⁵ 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 poured out upon this place, and shall not be quenched. ²⁶ And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard; ²⁷ Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD. ²⁸ Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.” 2 Chronicles 34:18-28 (KJV).

So, what we are saying is, this indignation (this curse of Moses) is a sign; and, Josiah represents those that recognize the sign correctly and respond accordingly in his history, but his history is typifying our history.

And in his history, when the curse of Moses was discovered, where did he seek light to understand it from?

FROM THE AUDIENCE: From the prophetess.

BROTHER PIPPENGER: From the prophetess.

Okay. And that is where we started with Habakkuk's Two Tables, is to show that Ellen White fully endorsed the 2520.

And, we took a great deal of time to show that if you are rejecting the truths (the foundational truths) on these [1843 and 1850] Charts, you are simultaneously, whether you do it openly or whether you understand it, you are simultaneously rejecting the Spirit of Prophecy.

And here, good king Josiah is recognizing the discovery of the curse of Moses as a sign, and acting accordingly. We wanted to put that in the record that this curse that we are dealing with, this indignation, this scattering, is a sign. All right?

A GATHERING

Deuteronomy 30:1-3; Jeremiah 30:10-11; Ezekiel 11:17-21; 20:33-42; John 11:49-52; Genesis 49: 1-2, 7, 9-11, 33

Another point we want to put in place is the Gathering.

Deuteronomy 30, verses 1 and 2—Some of you just got here. I trust you understand that Brother Emiliano is sick.

Deuteronomy 30, verses 1 through 3:

“¹ And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee. ² And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; ³ That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.” Deuteronomy 30:1-3 (KJV).

That is good. Did you see the conditions of the Gospel there? It is if you see this curse and you understand your condition, and you turn “with all thine heart, and with all thy soul,” then the Lord will gather you. There is a promise of a gathering to the scattering; but, you have to meet the conditions.

Okay. So, we are working in a little different fashion. Let me throw something in here for you. I want to show you that this is a specific command.

What command? A command to meet the conditions of the Gospel.

The reason that I am saying “to meet the conditions of the Gospel” is there has been controversy in Adventism that began in 1888, probably, when we began to reject the light. But, in the Fifties and Sixties it really got enthroned in Adventism that the Gospel is justification by faith; everything is done at the cross; and, you are safe in your sins—okay?—which is, pretty much, the Evangelical Gospel, which Adventism now presents to the world.

So, when you are dealing with that kind of foolish teaching in Adventism, there are places where Sister White says in order to be justified, we have to meet the conditions of Salvation. So, that is why I am emphasizing that phrase. There are conditions that have to be met.

And in this curse it is a sign. Okay? You saw that, it is a sign?

And when you see the sign, you have to respond to the conditions given. And, we have just seen some of the conditions, but I want to show you the conditions in a little bit more detail. It is not in your notes.

Go to Leviticus 26. We have already read down to verse 34 in our last presentation; so, let us start in verse 33. Leviticus 26, starting at verse 33.

You will see what I am getting at in a moment.

Leviticus 26, verse 33, says—and this is starting in the verses that Miller uses to identify the *seven times* [gesturing to the upper right-hand corner of the 1843 Chart]. Okay. Verse 28 references the *seven times*.

Verse 33 says,

“³³ And I will scatter you among the heathen,”—

And we showed that in the last presentation, that God’s indignation is the scattering.

—“³³ And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. ³⁴ Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies’ land; *even* then shall the land rest, and enjoy her sabbaths.”—

We tied that in with the 70 years in 2 Chronicles 36:21.

Verse 35:

—“³⁵ As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. ³⁶ And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. ³⁷ And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. ³⁸ And ye shall perish among the heathen, and the land of your enemies shall eat you up. ³⁹ And they that are left of you shall pine away in their iniquity in your enemies’ lands; and also in the iniquities of their fathers shall they pine away with them.”—

Now, here are the conditions of the Gospel.

—“⁴⁰ If they shall confess their iniquity and the iniquity of their fathers,”—

There are right there two points. You have got to confess your iniquities and your fathers’ iniquities.

—⁴⁰ “If they shall confess their iniquity and the iniquity of their fathers, with their trespass which they trespassed against me,”—

Have you ever had someone do a really dirty deed to you, and you knew they owed you an apology; and, it was such a dirty deed that it needed to be a specific apology, and they come up and just say, “I’m sorry.” You know, it is not quite the same as when you say, “I am sorry for doing this, this, this, this.”

You need to be specific with your apologies here. That is what it is saying.

—⁴⁰ “If they shall confess their iniquity and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;”—

Not just your sins, your fathers’ sins, what you did, but also go ahead and admit that you turned and walked away from me. Okay?

—⁴¹ “And *that* I also have walked contrary unto them, “—

And, “You need to admit that during this rebellion, I wasn’t leading you. You were being led by Satan.”

—⁴¹ “And *that* I also have walked contrary unto them, and have brought them into the land of their enemies;”—

You have to admit that Laodicea is not God’s land. Philadelphia is God’s land. You cannot be confessing to be a Philadelphian when you are living the experience of a Laodicean. You have to admit that you are in the enemies’ land, captive.

—“have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: ⁴² Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. ⁴³ The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.” Leviticus 26:33-43 (KJV).

Okay. Just to put it in the record—I do not want to put a lot of time there—go back to the next chapter, chapter 25, verse 1.

¹ “And the LORD spake unto Moses in mount Sinai saying, ² Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.” Leviticus 25:1-2 (KJV).

Okay. He just talked about, at the beginning where we read, in verse 34 (we started in verse 33, but in verse 34), and in verse 34 he references the land resting every seventh year; but, he also

referenced that they had broken the statutes. So, I want you to understand that the statutes that in context have been broken are the statutes of the land resting. But, keep that in the back of your mind.

Where I want you to go to is Daniel 9—and keep your finger in Leviticus 26, just in case.

You know, there are many wonderful things in Daniel, chapter 9; but, what I want you to see is that when Daniel is praying, he is specifically praying the prayer that is identified, that is outlined in Leviticus 26.

If there is an outline in Leviticus 26 and Daniel prays a prayer that point by point covers that outline, then is Daniel praying that prayer because he understands the curse of Leviticus 26?

FROM THE AUDIENCE: {Affirmations.}

BROTHER PIPPENGER: Yes.

Daniel 9, and verse 1.

And what we are talking about is that this indignation, this scattering is among other things is a sign and the Bible is specific, giving us Josiah as an example, that those that recognize the sign are going to be blessed, and it gives us the example or it identifies what we need to do to be blessed, what our response must be, and it gives us an example of this in Daniel, chapter 9.

So, Daniel, chapter 9, verse 1, says,

“¹ In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; ² In the first year of his reign I Daniel understood by [a book]”—

FROM THE AUDIENCE: Books.

BROTHER PIPPENGER: —“Books.”—

Okay. More than one book.

And, as you read this chapter, he is going to tell you who the books are.

What are the books?

FROM THE AUDIENCE: The books of Moses and Jeremiah.

BROTHER PIPPENGER: Moses and Jeremiah. Okay.

—“I Daniel understood by books the number of years, whereof the word of the LORD came to Jeremiah the prophet,”—*THERE IS ONE BOOK*—“that he would accomplish seventy years in the desolations of Jerusalem.”—

FROM THE AUDIENCE: 2 Chronicles.

BROTHER PIPPENGER: Pardon me? No, it could not have been 2 Chronicles.

FROM THE AUDIENCE: Ezra comes after Daniel.

BROTHER PIPPENGER: Ezra comes a long time after Daniel, if Ezra is the author of 2 Chronicles.

Verse—pardon me?

FROM THE AUDIENCE: It is the book of Moses.

BROTHER PIPPENGER: Yes, it is the book of Moses, the Pentateuch; and, the book of Jeremiah; and, perhaps others. But, it is not Chronicles, because Ezra wrote Chronicles after Daniel had been laid to rest. So, Daniel was not studying Ezra.

Verse 3:

—“³ And I set my face unto the Lord God, to see by prayer and supplications, with fasting, and sackcloth, and ashes: ⁴ And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; ⁵ We have sinned, and have committed iniquity, and have done wickedly, and have rebelled,”—

He is being pretty specific.

—“even by departing from thy precepts and from thy judgments; ⁶ Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. ⁷ O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near*, and *that are far off*, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.”

Okay. He is being specific about the sins, and he is acknowledging that they have been scattered to the other countries.

—“⁸ O Lord, to us *belongeth* confusion of faces,”—

He is acknowledging that they walked contrary to God, and He has walked contrary to them. They are confused; they are in confusion; they are in Babylon.

—“to our kings, to our princes, and to our fathers, because we have sinned against thee. ⁹ To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him; ¹⁰ Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. ¹¹ Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. ¹² And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. ¹³ As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. ¹⁴ Therefore, hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice. ¹⁵ And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.”

“¹⁶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain:

because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. ¹⁷ Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. ¹⁸ O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. ¹⁹ O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." Daniel 9:1-19 (KJV).

Brothers and Sisters, that is Daniel meeting the conditions of Leviticus 26. So, Daniel is praying this prayer because he understands the curse of Leviticus 26.

God's people at the end of the world are supposed to understand the curse of Leviticus 26 because it is a sign; and, you can relate to this sign either as Ahab does in Isaiah, chapter 7, or as Josiah did. And you know this is the prayer of Leviticus 26, because the point in time when you and I were supposed to investigate this curse, this sign at the end of the world was 9/11 [September 11, 2001].

And, if you read Daniel 9:11, it says,

"¹¹ Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and **the oath that is written in the law of Moses** the servant of God, because we have sinned against him."

And that *oath* is the same word that is translated as *seven times* in Leviticus 26.

So, what we are dealing with here is that the indignation is a sign and that it has conditions. When you see the sign, you have conditions that you need to meet if you are going to be benefited by the sign as Josiah was.

So, go back to your notes now. Let us go to Jeremiah 30:10-11. We are still looking at the fact that the indignation is a sign.

Jeremiah 30, beginning at verse 10:

"¹⁰ Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. ¹¹ For I *am* with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." Jeremiah 30:10-11 (KJV).

You need to look at my notes. The scattering has with it the promise of a gathering; but, you are only going to participate in that gathering if you recognize that the curse is a sign and you respond correctly to the requirements of the sign.

So, now we are looking at the fact that the scattering also promises a gathering. Okay?

Let us go to Ezekiel 11. All we are doing is bringing two or three witnesses to the idea that the indignation that we are considering is a sign.

Ezekiel 11, beginning at verse 17, is everybody there?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: “¹⁷ Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered; and I will give you the land of Israel.”—

Now, there is more to read about this, but there is no reason not to make some points along the way.

If all the prophets are speaking about the end of the world, if the Lord is going to gather us at the end of the world and renew the covenant with us, what does it mean about the time period just before He gathers us?

FROM THE AUDIENCE: We have been scattered.

BROTHER PIPPENGER: Adventism has been scattered; and, he is going to gather us.

Adventism has been scattered? How have we been scattered?

If we are claiming that this is the time when the Lord is gathering us, there is no evidence that Seventh-day Adventists have been physically scattered to the other nations of the world, is there?

FROM THE AUDIENCE: Spiritually gathered—

BROTHER PIPPENGER: Spiritually scattered.

FROM THE AUDIENCE: —spiritually scattered.

BROTHER PIPPENGER: Spiritually gathered and scattered.

Pardon me?

FROM THE AUDIENCE: Also, from the winds of doctrine.

BROTHER PIPPENGER: Winds of doctrine.

How did that happen?

FROM THE AUDIENCE: The leaders have led us astray.

BROTHER PIPPENGER: The leaders have led us astray, but how does it happen?

FROM THE AUDIENCE: The Old Paths; we left the Old Paths.

BROTHER PIPPENGER: The Old Paths. We have left the Old Paths.

Why did we leave the Old Paths?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: Because, it got covered up, covered up over a period of time. All right?

And, counterfeit coins were introduced [referencing William Miller’s dream], as the old coins were covered up; and, they were taken out of the casket and scattered. Right?

So, we have been spiritually scattered, according to Inspiration.

FROM THE AUDIENCE: And we have lost sight of the vision.

BROTHER PIPPENGER: Sure. You lose sight of the vision.

That is what these jewels [gesturing to the 1843 and 1850 Charts] identify, is the vision. This is the vision: “. . . Write the vision, and make *it* plain upon tables, that he may run that readeth it.” [Habakkuk 2:2, in part (KJV)]. This is the vision. You take these jewels, you throw them [away], and there is no vision: “Where there is no vision, the people perish: . . .” (Proverbs 29:18).

FROM THE AUDIENCE: In the light behind us, the Midnight Cry was removed.

BROTHER PIPPENGER: The Midnight Cry was removed.

FROM THE AUDIENCE: And there was no light to guide the people to Christ.

BROTHER PIPPENGER: Why was the Midnight Cry removed?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Because we rejected the Midnight Cry as a fulfillment of the Lord.

And that did what? It took us off the path, down to the dark, wicked world below; and, we lost sight of Jesus who was before us, and we were no longer receiving light from His glorious right hand.

FROM THE AUDIENCE: But, there will be a physical scattering.

BROTHER PIPPENGER: Oh, yes, there will be a physical scattering, for certain. Sister White says that more than once.

FROM THE AUDIENCE: Like the Disciples, they were spiritually scattered before the cross. At the cross, they were physically scattered.

BROTHER PIPPENGER: [Nodding his head in agreement], the Disciples were spiritually scattered before the cross; at the cross they were physically scattered. And the punch line of that study, when you do that, is that if you think you are going to be hanging around with all these spiritual giants that you are hanging around with now when The Sunday Law hits, you are going to be scattered and you are going to have to stand on your own. And you might find out that all these spiritual giants receive the mark of the beast at that time.

FROM THE AUDIENCE: (Indiscernible comment.)

BROTHER PIPPENGER: This is wonderful, but I have to pull it back in. Okay? This is getting me going to where we do not need to go.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Ezekiel 17 says,

—“¹⁷ Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered; and I will give you the land of Israel. ¹⁸ And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. ¹⁹ And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: ²⁰ That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. ²¹ But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.” Ezekiel 11:17-21 (KJV).

So, this curse is a sign. You must meet the conditions that are set forth in the curse in order to be benefited by this sign; and, if you do, the Lord will be entering into covenant with you and giving you a new heart.

But, if you do not, He is going to do what? Recompense their own way.

What way is that? There are two paths. The people who He is entering into covenant with, they are on the Old Paths. These other people are on the path of destruction.

Ezekiel 20:33-42:

“³³As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:”—

When does the Lord do that?

When does He rule over us with an outstretched arm? Well, He did that in Egypt. He led them out of Egypt with an outstretched arm.

Of course, when they [the children of Israel] came out of Egypt, that is prefiguring 1840 to 1844; and, Ellen White’s first vision in 1844 places Christ on a Path that leads to Heaven, with His glorious right hand shedding light all along the way. So, from 1840 to 1844 He was delivering us out of spiritual Babylon, the same way He was delivering Ancient Israel out of Egypt with His right hand stretched out.

—“³⁴ And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. ³⁵ And I will bring you into the wilderness of the people, and there will I plead with you face to face.”—

When He brought them out of Egypt, did He plead with them face to face in the wilderness?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Did He do that with the Millerites? Yes.

Is He going to renew the covenant at the end of the world?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: So, He is going to do it the same way again, right?

The same history: the Millerite History is repeated to the very letter, and the Millerite History is illustrated by the history of Ancient Israel.

Verse 36:

—“³⁶ Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. ³⁷ And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:”—

This is the covenant that we are entering into right now.

—“³⁸ And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD.”—

When does He purge out the rebels?

FROM THE AUDIENCE: The Sunday Law.

BROTHER PIPPENGER: The Sunday Law; but, the purging process begins before The Sunday Law, does it not? That is why Sister White says the Church appears to fall, but it does not fall. It remains while—what?—the sinners in Zion are removed. This is a terrible ordeal, but the rebels are going to be purged out.

—³⁹ As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. ⁴⁰ For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. ⁴¹ I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. ⁴² And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.” Ezekiel 20:33-42 (KJV).

So, there is going to be a gathering at the end of time that is prefigured by these histories.

Before we go to John, go to Zechariah. It is not in your notes.

Zechariah 1, starting at verse 12. I will not read all the way down.

But, in verse 12, in our last presentation, we read where Sister White compares the 70 years with the 1260 years. That is why we put this down here [referring to the whiteboard; see Figure No. 175]. Your notes from this morning has that quote.

So, the 70 years is referenced in verse 12.

And then in verse 16 it says,

“¹⁶ Therefore 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 forth upon Jerusalem. ¹⁷ Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.” Zechariah 1:16-17 (KJV).

When He is choosing Jerusalem at the end of this history [the 70 years], He is prefiguring Him choosing Jerusalem at the end of the world and He is going to enter into covenant with those that are gathered out of the places where they have been scattered, put His laws in their hearts; but, if you do not see the sign that allows you to respond to this covenant call, then you are going to be purged out as a rebel of Adventism.

John 11: The scattering has a promise of a gathering.

John 11, starting at verse 49:

“⁴⁹ And one of them *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all. ⁵⁰ Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. ⁵¹ And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; ⁵² And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.”

All the prophets are speaking more about the end of the world than the days in which they lived, including John, the author of Revelation. And, there is a promise that He is going to gather all His people at the end of the world into one; because, they have been scattered.

But, in order to be gathered, what do you have to do?

FROM THE AUDIENCE: Repent.

BROTHER PIPPENGER: In the Old Testament you had to admit that you had been scattered.

But, in our time period, what do we have to do?

FROM THE AUDIENCE: [Indiscernible response.]

BROTHER PIPPENGER: Well, we have to admit that we are scattered; but, more importantly, what do we have to do?

FROM THE AUDIENCE: Meet the conditions.

BROTHER PIPPENGER: Meet the conditions; but, what do we have to—

FROM THE AUDIENCE: (Various responses).

BROTHER PIPPENGER: All of you are nailing the details of the paradigm. That is good, but that is not what I am after.

FROM THE AUDIENCE: Recognize the sign.

BROTHER PIPPENGER: You have to recognize the sign, but what is the sign for us?

FROM THE AUDIENCE: (Indiscernible response).

BROTHER PIPPENGER: It is a doctrine. It is a doctrine that was presented here [indicating the 2520 in the upper right-hand corner of the 1843 Chart]. We have to recognize that this is truth, that this is one of the foundational truths. We have to recognize the curse in our day and age and then achieve all of those requirements.

Is that not how you would apply it, if you are going to be gathered?

Genesis 49. And we are talking about the scattering having the promise of the gathering; Genesis 49:7 [correcting notes from Isaiah 49:7]. And the subject of the scattering can be traced back to Genesis 49. What does that mean?

FROM THE AUDIENCE: It is the first place that it is mentioned?

BROTHER PIPPENGER: It is the first mentioned perhaps; not really; the first mentioned of God's people. But, in Genesis 11 Babel is scattered.

But, what I wanted to emphasize and point out is that the scattering and gathering is mentioned in Genesis 49 long before Moses is born and puts it into a prophecy in Leviticus 26. So, Moses's prophecy is just a secondary prophecy to Genesis 49.

Genesis 49—and we are talking about the scattering and the gathering, and students of prophecy should pay attention to this chapter; because, this chapter is poetically structured upon the theme of the scattering and the gathering, if you will see it.

Notice verse 1. My notes say differently, but I am going to start in verse 1. I have verse 1 in the notes.

“¹ And Jacob called unto his sons, and said, Gather yourselves together . . .”
Genesis 49:1, in part [KJV].

Do what?

FROM THE AUDIENCE: Gather together.

BROTHER PIPPENGER: Gather together.

So, the first thing that is mentioned in this prophecy is a gathering.
And notice—go to the last verse of Genesis 49.

—“³³ And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.” Genesis 49:33 (KJV).

So, the first thing that is emphasized in this prophecy, and the last thing, is the gathering.

FROM THE AUDIENCE: (Inaudible comments).

BROTHER PIPPENGER: I was not there yet.

When he calls them unto himself, it is JACOB, and they were to hearken unto ISRAEL. So, verse 1, and Jacob called unto his sons, and said,

—“¹ . . . Gather yourselves together, that I may tell you *that* which shall befall you in the last days.”—

And do you know what Sister White says about this verse? That this is a prophecy for the last days.

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: It is just black and white. You do not need her to tell you that. It says it in verse 1; but, a second witness is good, right? So, this is for us.

Verse 2:

—“² Gather yourselves together, and hear, ye sons of Jacob, and hearken unto Israel your father.” Genesis 48:1-2 (KJV).

Okay. “The sons of JACOB,” who is Jacob? The supplanter; the deceiver.

Who is ISRAEL? The overcomer; the victorious one; the prince.

So, “hearken unto the victorious one, not to the deceptive one.”

Go to verse 7. I probably ought to back up to verse 5 so you can see the context.

“⁵ Simeon and Levi *are* brethren; instruments of cruelty *are in* their habitations. ⁶ O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.”—

Simeon and Levi, there is a curse pronounced upon them.

In the next verse, it says,

—“⁷ Cursed *be* their anger, for it *was* fierce; and their wrath, for it *was* cruel: I will divide them in Jacob, and will”—what?

FROM THE AUDIENCE: Scatter them.

BROTHER PIPPENGER: —“scatter them”—where?

FROM THE AUDIENCE: In Israel.

BROTHER PIPPENGER: —“in Israel.”—

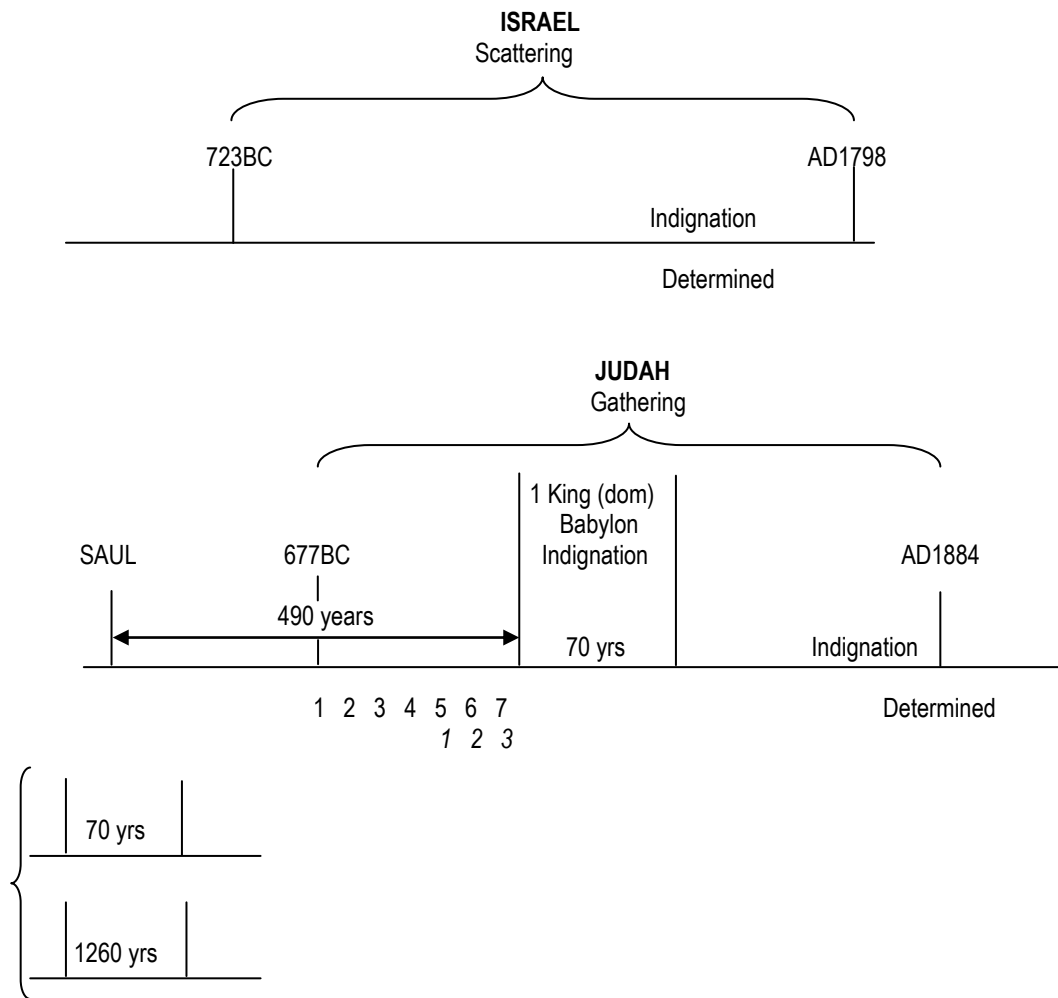


Figure No. 176.

Israel is where the scattering is marked. ISRAEL is the name for the Northern Kingdom; and, this kingdom is where the scattering is going to take place.

Right? Maybe? Do you see it?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Now, in verse 8, it says,

—“⁸ Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father’s children shall bow down before thee.

⁹ Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? ¹⁰ The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.”—

Who is Shiloh?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: But, what tribe is being referenced here?

FROM THE AUDIENCE: Judah.

BROTHER PIPPENGER: Judah, the Southern Kingdom, is the gathering. That is where the gathering is going to be, according to this prophecy, which of course Sister White refers to the last days.

But, speaking of Christ, the fulfillment of this verse, the scepter not departing until Shiloh comes—right? That is Christ—what does it say in verse 11?

—“¹¹Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:” Genesis 49:5-11 (KJV).

How did He wash His clothes and garments in the blood of grapes? How did He?

FROM THE AUDIENCE: At the cross.

BROTHER PIPPENGER: At the cross. He did it at the cross.

So, what is the cross? Well, one thing, it is where He confirms the covenant. This is about the covenant at the end of the world with the people that are going to be gathered, right? And He is going to enter into covenant with them. So, He is going to confirm that covenant with many for one week, and in the midst of the week He is going to be cut off.

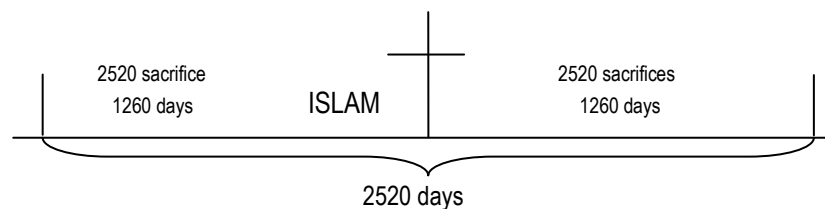


Figure No. 177

What is that one week? It is the 2520. And in the midst of the week, He is cut off.

So, where is He confirming the covenant? Right in the center of the 2520.

And as Emiliano was pointing out within the past couple of days, this 1260 days and this 1260 days, each day had an evening and morning sacrifice, and they continued on even after the cross. So, the first 3-1/2 years there were 2520 sacrifices, and 2520 [sacrifices] after [the second 3-1/2 years]. So, a week is a presentation of the 2520.

But, when He is going to the cross here, when He is going to the cross here to wash His garments in the blood to confirm the covenant, which is in the midst of the 2520, this covenant, when He is doing that (in verse 11) He binds his foal unto the vine.

Who is the vine?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ is the vine.

And his ass’s colt unto the choice vine.

When He is going to the cross, what takes Him into Jerusalem to go to the cross?

FROM THE AUDIENCE: An ass; Islam.

BROTHER PIPPENGER: Islam is associated with this covenant, from the beginning of the Bible to the end; but, that is another subject.

Verse 33 we have already read:

“³³ And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.”
Genesis 49:33 (KJV).

So, what I am saying is, is that the indignation (the scattering), among other things, is a sign; and, the Bible is not casual about identifying this sign. It tells you what happens to the people that are going to reject the sign. It gives you examples like Josiah, of those that will accept the sign, the blessing that is upon them. It tells you there are conditions, specific prayer conditions, that need to be met if you are going to receive the blessing of this sign; and, then it gives you the example of the prophet Daniel fulfilling those conditions, so you have a second witness to know what you are going to do if you are going to accept this sign. Because, if you are going to accept this sign, you are going to be among those that are gathered out of the spiritual Laodicea where you and I have been scattered; and, the Lord then will enter into covenant with us, and He is going to confirm that covenant right here at the cross in the midst of the 2520.

Therefore, one of the things about this indignation in Daniel 8 and Daniel 11 is that it is a sign that must be understood correctly, and it is from that perspective that we can understand why Adventism is being shaken by these Old Paths’ truths right now. The Lord is attempting to gather His people and pour His blood upon them that they might be clean that He might enter into covenant with them.

2300/SANCTUARY

2520/HOST

THE SAME EVENT

The Great Controversy, page 426:

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 426.

So, I just have a couple of minutes.

With that overview of the indignation, go back to Daniel. I am just going to take a second here to tie this off, in advance of the next presentation.

Verse 15 of Daniel 8, Daniel wants to understand the *châzôn* vision; but, in verse 16 Gabriel is told to make him understand the *mareh* vision.

So, when Gabriel begins his job assignment in verse 19, he tells Daniel that the last [end of the] indignation is at the time appointed, thus telling us that there is at least two indignations.

And, we have identified the other indignation in Daniel 11:36.

But, because both Daniel 11:36 and Daniel 8:19 are at an appointed time, we know then that both of these indignations are time prophecies.

And, we understand that the second time prophecy that is an indignation ends in 1844. We understand that due to the work of William Miller. And with the testimony of Sister White, she says that William Miller’s work was correct; therefore, we know that the indignation and the 2520 that ended in 1844 ended at the very same time that the 2300-year prophecy ended.

And the 2300-year prophecy in Daniel 8:14 is the question of verse 13 that says, “How long is the sanctuary and the host going to be trodden underfoot by Paganism and Papalism?”

So, what we are saying is that when Gabriel came to explain the *mareh* vision of 1844 to Daniel in verse 19, he says, “I’m going to give you a second witness to the Year 1844, because that is when the second indignation ends, the last indignation. But, more importantly, I want you to understand that the indignation is about the scattering of the host of God; but, there is a promise with the scattering that the Lord would gather those that meet the conditions at the end of the scattering time.”

“²⁷ And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king’s business; and I was astonished at the [*MAREH*] vision, but none understood it.”
Daniel 8:27 (KJV).

And from 1798 to 1844 the Lord began to gather a people together that would enter into the Most Holy Place with Christ on October 22, 1844; thus, ending not only the trampling down of the sanctuary but the trampling down of the host. So, Daniel 8:19 is not just simply a witness to 1844, it is answering the question of how long the host is going to be trampled down, and that answer goes with the answer of verse 14 of when the sanctuary would be cleansed. And **for the sanctuary to be cleansed, to be made right, both the sanctuary and the host need to be restored.**

So, if you do not believe in the 2520 and profess to believe in the Sanctuary in Heaven since 1844, then your understanding is not valid; because, the purpose of the sanctuary is that God may dwell among the people, and you are rejecting the concept of Adventism being God’s people.

But that is what he [William Miller] pulled together at that time.
Shall we pray?

Benediction: Heavenly Father, we want to be benefited by the blood of the Atonement that took place in the midst of the 2520 so long ago. And we understand to be benefited by that, we must recognize that we have been scattered, that we have been scattered by our own sins, that we have walked contrary to you; and, we have been scattered by our fathers’ sins. We must confess that you have not been guiding us as a people, but we have been guiding ourselves through our own self-exaltation. We ask you to forgive us. We ask you to give us the discernment to understand correctly the sign that has been put in place to mark the gathering of your people that we might meet those conditions and be among those that, in the very near future, are to be lifted up as an ensign and give a final warning to all mankind. We thank you that we can, as certified Laodiceans, participate in such a sacred work; and, we ask that the work that we are doing here will be of benefit to those who are still in the valley of decision, or of those who may not have begun to consider these things at this point. We still lift Pastor Emiliano to you and ask that you would heal him according to your will, and that you would do it quickly. We thank you for all these things in Jesus’s name. Amen.

Habakkuk's Two Tables #87

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we ask that once again you would bless us with your presence, that you would grant us the Holy Spirit, and that you would open up our understanding to your Word through the outpouring of the Latter Rain. We want the atmosphere of Heaven to be with us; so, we would ask that you would fill this room with holy angels that they might bring an influence that would be holy and sweet and sanctifying and that they would be given permission to hold off the distractions that sometimes come in to meetings like this. We would ask that you take control of my humanity, overrule it for your glory and your honor that what is conveyed is a message from the Throne upon High; and, we would ask that you would prepare the hearts and minds of those that are hearing these things, to receive it in agreement with your will. We have another long day of service here in this meeting place, and we would ask that you watch over the production that we are doing with the DVDs and the broadcasting in LiveStream. We thank you for all these things in Jesus's name, amen.

BROTHER PIPPENGER: Okay. Because Emiliano was sick yesterday, we do not know his status yet today. But, I was not very happy about the last two presentations yesterday, so we still have not decided whether we are going to keep those in Habakkuk's Two Tables, although some of the points that I made yesterday are points that I wanted to have in Habakkuk's Two Tables. That is still up in the air.

But, in any case, this presentation is #87, even though the last two presentations yesterday were 87 and 88. We are right now figuring out what we are going to do; but, it is too busy around here to pull the trigger on that decision yet. So, this is #87.

What yesterday did for me is that it brought me into focus. I now see how I can conclude Habakkuk's Tables in a very short fashion and be happy with how I am going to do it; not that it is going to happen right away. But, there is probably not that more presentations left.

CONCLUSION

UNDERSTANDING THE *MAREH* VISION

Daniel 10:1, 16; Revelation 10:5-7; 11:14-15, 19

So, we are going to start back into Daniel; because, I definitely wanted to finish off Daniel.

And if you remember, as I am sure you do, in Daniel, chapter 8, Gabriel came to make Daniel understand the *mareh* vision; and, by verse 27 of Daniel 8 at the conclusion of Daniel 8, Daniel tells us that no one understood the *mareh* vision. So, Gabriel's work was not finished in Daniel, chapter 8. There was more light that had to be brought forth about the *mareh* vision to bring that to a conclusion.

And, if you go to Daniel 10:1, we are going to start working on bringing that thought to a close.

Daniel 10:1 says,

“¹ In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.” Daniel 10:1 (KJV).

And, we have already dealt a little bit with this; because, the “thing” here in verse 1 is the *dâbâr*, which is the Word. And *dâbâr* as the Word is a verb; and, of course, Christ is the Word. He is the *Dâbâr*. But, in the context here, this word *dâbâr* is the oracle, the word, meaning a vision.

So, when we understand from the context of Daniel’s full testimony that there are two visions that he deals with—primarily in Daniel 8 the *mareh* and the *châzôn*; and, the *mareh* is the vision of the appearance of Christ in the Most Holy Place on October 22, 1844; and, the *châzôn* is the vision of prophetic history—then we see in verse 1 of Daniel 10 that Daniel has understanding of the *mareh* vision in that last phrase. He has finally reached an understanding. At the end of chapter 8, he did not yet understand it; but, the first thing that we are told about Daniel in verse 1 of Daniel 10 is that now he has this understanding, but he also understands the *dâbâr*. The *dâbâr* is the thing and the characteristic of the “thing” is that the time appointed for the “thing” was long.

And, in our study of the *châzôn*, we realized that one of the characteristics of the *châzôn* is that it was going to be shut up for many days (it was long).

So, we are saying the *dâbâr* is simply another expression of Daniel’s to identify the *châzôn*; therefore, in Daniel 10:1, Daniel is representing one who understands both the *châzôn* vision (the vision of prophetic history) and the *mareh* vision (the vision of Christ’s appearance in the Sanctuary).

And Daniel here is doing what John does in chapter 10, verses 8 through 10, when he takes the Little Book out of the Angel’s hand and eats it, and it is sweet in his mouth and bitter in his stomach. Daniel here is becoming part of the prophecy; and, therefore, he is illustrating God’s people at the end of the world, therefore he is illustrating the people of God at the end of the world that understand both the *châzôn* vision (the vision of prophetic history) and the appearance of Christ in the Most Holy Place [the *mareh* vision]. So, here, the climax of Daniel’s testimony, his last vision in Daniel 10, 11, and 12, the first thing that Daniel is representing is God’s people at the end of the world that understand both visions.

But, that is just the starting point. We have already looked at the fact that in the next three verses (2, 3, and 4) Daniel is portrayed as fasting and afflicting his soul, which is evidence that he is representing God’s people at the end of the world, but not the Millerites; because, the Millerites were not in the Day of Atonement. He is being specifically applied to you and me here at the end of the world in a time period of the Day of Atonement.

And, we know in the Day of Atonement at the end of the world that the Everlasting Gospel is going to be accomplished, and the Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a testing prophetic message.

And, therefore, if you go down to verse 7, it says,

“⁷ And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking”—

And if you look that up, a quaking can be a shaking. This is the shaking of Adventism.

—“but a great quaking fell upon them, so that they fled to hid themselves.”
Daniel 10:7 (KJV).

This is Adventism. There is one class that is going to refuse to see Christ in the Most Holy Place, and the reason they refuse to see Christ in the Most Holy Place is they refuse to enter the Most Holy Place and, they are going to be shaken out; but, at the same time, Daniel is representing those that see Christ in the Most Holy Place.

Now, I am aware that this word in verse 7 is not *mareh*; it is *marah*. Okay? It is the feminine of *mareh*, and we have things to study about this; but, right now, I am just showing the distinction of the two classes being separated by the *mareh* vision of Christ in the Most Holy Place.

And, you can see in verses 5 and 6 the illustration of the appearance, the *mareh*, that does the separation. It says,

“⁵ Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: ⁶ His body also was like the beryl, and his face as the appearance of lightning”—

And that word *appearance* is *mareh*.

—“and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.”
Daniel 10:5-6 (KJV).

So, this is an illustration of the appearance of Christ, the *mareh*.

And in the next verse, verse 7, it talks about the separation, the shaking of Adventism.

Of course, these verses 5 and 6, Sister Ellen G. White tells us this is the same vision that John has in Revelation when he hears a voice behind him and he turns and he sees this pretty much same description of Christ, once again in the Sanctuary because He is there among the golden candlesticks.

Go to verse 16 of Daniel 10. And it says,

“¹⁶ And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision”—

This is the *mareh* vision.

—“my sorrows are turned upon me, and I have retained no strength.”
Daniel 10:16 (KJV).

Okay. So, Daniel is giving testimony of what happened to him when he entered into the Most Holy Place experience and sees the appearance of the High Priest (of Jesus Christ).

And if you go to Revelation 10:5-7, we will see when the time came in history where men and women could go into the Most Holy Place.

In Revelation 10, beginning at verse 5, it says,

“⁵ And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, ⁶ And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: ⁷ But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.” Revelation 10:5-7 (KJV).

And then if you go to chapter 11 of Revelation, verses 14 and 15, it says,

“¹⁴ The second woe is past; *and*, behold the third woe cometh quickly. ¹⁵ And the seventh angel sounded;”—

This is the same angel as verse 7 of chapter 10, the seventh angel, the Seventh Trumpet.

—“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 OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER.” Revelation 11:14-15 (KJV).

Then if you drop down to verse 19, it 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 11:19 (KJV).

The point in history where mankind could move into the Most Holy Place and see the appearance of Christ there is October 22, 1844. And these verses we just read are marking that.

What we are looking at in Daniel 10 is the experience when it happened; but, now I have taken you to the point in time where it could happen for mankind, for the purpose of trying to show you the congruity of the prophets that illustrate this experience.

Notice this next quote from *Testimonies*, volume 5, page 753:

“In the visions given to Isaiah, to Ezekiel, and to John we see how closely heaven is connected with the events taking place upon the earth and how great is the care of God for those who are loyal to Him.” *Testimonies*, volume 5, 753.

And if you type in “Isaiah, Ezekiel, and John” into the CD-ROM, Sister White gives you abundant testimony that where they are connected, where they are illustrating the identical vision is in the Most Holy Place.

And in Isaiah 6, when Isaiah is humbled into the dust; and in Ezekiel 2 and 10, when Ezekiel sees the cherubims, with the wheels within the wheels; here in Revelation, where John

sees the ark of His testament, these are all the Most Holy Place experiences of these prophets; but, this is the same experience that is being illustrated by Daniel in Daniel, chapter 10.

Are you with me?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Okay.

Daniel 10:1-6; Revelation 1:10-17

Go back to Daniel 10 now, if you would.

What I am saying is the prophets provide abundant testimony of this experience of the Most Holy Place, and although we have already kind of reviewed it, in Daniel 10:1-6, the first thing we are told—and in the Bible there is a thing of first mentioned. The first time a thing is mentioned is the most important. And Jesus said the Word of God is a . . . ?

Nobody knows that one?

FROM THE AUDIENCE: A lamp.

BROTHER PIPPENGER: A what?

FROM THE AUDIENCE: A lamp unto our feet.

BROTHER PIPPENGER: A lamp, but that is not what I am looking for.

What is the Word of God? It is a seed, right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: All right. And a seed has all the genetic information in it that it needs to produce a complete plant; and, the Word of God is a seed, so the first time a subject is mentioned in the Bible, it has the entire story of that subject. That is the Rule of First Mentioned.

The most important time a subject is mentioned in the Bible is the first time; and, the second most important time is the last time. The information in between is all important, but the first and the last is the most important because the Word of God is Jesus, and He is the First and the Last.

So, this principle, it also works in passages of the Bible. Okay? Jesus is the First and the Last, so He illustrates the End from the Beginning; and, the Book of Daniel begins with Babylon conquering Jerusalem, but it ends in Daniel 11:45 where Babylon is attempting to attack Jerusalem but fails. In the beginning Babylon wins; at the end it does not win, but it is the same story at the beginning and the end of the Book of Daniel.

But, also in Daniel's last vision, the first thing that we are told about Daniel's last vision in verse 1 is the most important thing about this vision, is that Daniel is here representing God's people at the end of the world that have the understanding of both the *mareh* and the *châzôn* visions.

All right. Then in verses 2, 3, and 4, he is illustrated as fasting for three weeks, thus telling us that he is representing God's people at the end of the world who are in the Day of Atonement.

Then in verse 5 and 6, he sees Christ (the same Christ that John sees in chapter 1).

And, then in verse 10 of Revelation 1—go to Revelation 1—and we will show you that this is the same vision, the same appearance, to Daniel that John has. In chapter 1 of Revelation, starting at verse 10, it says,

“¹⁰ I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, ¹¹ Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. ¹² And I turned to see the voice that spake with me. And being turned, I saw even gold candlesticks;”—

So, where is John?

FROM THE AUDIENCE: In the Holy Place.

BROTHER PIPPENGER: He is in the Holy Place.

—“¹³ And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. ¹⁴ His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; ¹⁵ And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. ¹⁶ And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength. ¹⁷ And when I saw him, I fell at his feet as dead.”—

When John sees this vision, he falls at His feet as dead.

—“And he laid his right hand upon me, saying unto me, Fear not, I am the first and the last: . . .” Revelation 1:10-17 (KJV).

And if you would go back to Daniel 10, verse 5, he says,

“⁵ Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz: ⁶ His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.” Daniel 10:5-6 (KJV).

And Sister White plainly tells us that this is the same vision for both of these prophets.

So, in *Signs of the Times*, April 7, 1887—what I am doing, what I am trying to do, is show you that this experience of the *mareh*, of the appearance of Christ in the Most Holy Place, has been illustrated by several prophets; and, upon those prophetic testimonies (upon the testimony of two or three a thing is established) the truths that are contained in these experiences as they are illustrated in the Word of God become established as the experience that you and I have to have here in the time period of the blotting out of sin in the Investigative Judgment when we move into the Most Holy Place with Christ.

Sister White says in *Signs of the Times*, April 7, 1887,

“How many cling with great tenacity to their self-styled dignity, which is only self-esteem.”—

What is that?

FROM THE AUDIENCE: Self-esteem?

BROTHER PIPPENGER: Yes. What is it?

FROM THE AUDIENCE: *Gâdal*.

BROTHER PIPPENGER: *Gâdal*.

So, what is the symbol of this?

FROM THE AUDIENCE: The Daily.

BROTHER PIPPENGER: The Daily. Okay? This is the Daily. If you are clinging to your self-righteousness, your self-exaltation, then in the terminology of Daniel 8, it is the Daily. And if you cling to that in the time of the Investigative Judgment, the blotting out of sin, when you are supposed to be humbled in the dust as these prophets are illustrated so that the Lord can take a coal from off the altar and purify you and use you as a tool to finish His work in Righteousness, but you cling to your self-esteem, then the deception that you are under, the Omega deception because this is the last deception before probation closes, that deception is symbolically represented by the Daily in the Book of Daniel.

—“How many cling with great tenacity to their self-styled dignity, which is only self-esteem. In conversation, more time is spent in talking of self than in exalting the riches of the grace of Christ. These persons seek to honor themselves instead of waiting in humbleness of heart for Christ to honor them. They would teach others how to perfect a Christian character; but they have not such a character themselves. They have not learned of Him who says, ‘I am meek and lowly of heart.’

“Humility is inseparable from holiness of heart. The nearer the soul comes to God, the more completely is it humbled and subdued.”—

So, I am hoping you are seeing here now that the two principles is what Sister White is dealing with: the principle of self-exaltation, which is a counterfeit religion that is represented in Daniel 8; and, the principle of humility, which is the true religion. Okay? So, in that context, then she says this:

—“When Job heard the voice of the Lord out of the whirlwind, he exclaimed, ‘I abhor myself, and repent in dust and ashes.’ It was when Isaiah saw the glory of the Lord, and heard the cherubim crying, ‘Holy, holy, holy is the Lord of hosts,’ that he cried out, ‘Woe is me, for I am undone!’”—

Now, prophetically, Sister White just said that this experience of Job parallels the experience of Isaiah. There are the two witnesses about this experience.

But, she goes on and says,

—“Daniel, when visited by the holy messenger, says, ‘My comeliness was turned in me to corruption.’”—

This is Daniel 10. Now we have Job, Isaiah, and Daniel.

—“Paul, after he had been caught up into the third Heaven, and heard things that it was not lawful for a man to utter, spoke of himself as ‘less than the least of all saints.’”—

When was Paul caught up into the Third Heaven?

You do not know, do you? There is a good answer, though.

FROM THE AUDIENCE: 2 Corinthians, chapter 12.

BROTHER PIPPENGER: That is where it is set forth in the Bible, but when?

In the 1st Century is the best I can do; in the 1st Century. In the 1st Century Paul was caught up into the Third Heaven; and, when he was there he heard things that it was not lawful for a man to utter.

Now, why what it not lawful for a man to utter these things?

FROM THE AUDIENCE: (Several responses.)

BROTHER PIPPENGER: Because, if you go to Revelation 10, Revelation 10 says that John, he sees the same thing. We are going to find this out right now. He sees the same thing. In verse 3, after Christ has set his left foot upon the land and his right foot upon the sea, in verse 3 it says,

“³ And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. ⁴ And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.”
Revelation 10:3-4 (KJV).

What was uttered was sealed up. Until when?

Revelation, chapter 22, verse 10, says,

“¹⁰ And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. ¹¹ He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: . . .” Revelation 22:10-11, in part (KJV).

The only thing that is sealed up in the Book of Revelation is what the Seven Thunders uttered, and it is sealed up just before the close of human probation. What the Seven Thunders uttered is sealed up until our generation, because probation is about to close.

But, Paul lived in the 1st Century and he heard this history; but, it was not lawful for him to utter it, because he was living in the 1st Century and it was sealed up until our Century.

So, when he was carried to a Third Heaven, Paul was having the identical experience that Job and Isaiah, and Daniel, and John had. And when he was there, one of the things that we are told is that he heard things that were not lawful to be uttered. He heard the history of the Seven Thunders.

So, go back to your quote:

—“ Paul, after he had been caught up into the third Heaven, and heard things that it was not lawful for a man to utter, spoke of himself as ‘less than the least of all saints.’ It was the beloved John, that leaned on Jesus’s breast, and beheld his glory, who fell before the angels as one dead. The more closely and continuously

we behold our Savior the less we shall see to approve in ourselves.” *Signs of the Times*, April 7, 1887.

So, this about the distinction between *gâdal* and true humility; and, this distinction is made in Daniel 10:7 when Daniel sees this vision, and he has this experience, but the men that were with him are shaken out. And the reason they are shaken out is because they are holding onto self-exaltation. Do you see that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And this is the testimony of the prophets about our time period, as they describe their experience that we are to have.

VISION

MARAH: *Strong’s Concordance*, H4759—Feminine of H4758; a vision; also (causatively) a *mirror*: -looking glass, vision.

Now, *mareh* is the vision of the appearance; but, *marah* is the feminine of this same word. And in your notes you will see a definition of *marah*. It says, feminine of H4758, which is *mareh*; a vision; also a *mirror*, a looking glass.

So, the *mareh* is the vision of Christ in the Most Holy Place; but, when you see Christ in the Most Holy Place, you are to experience the *marah*, and that experience is the looking-glass experience. Right?

Daniel 10:7-8; Exodus 30:17-21; 1 Corinthians 13:9-13; 2 Corinthians 3:18; James 1:22-25

Look at Daniel 10, verses 7 and 8.

“⁷ And I Daniel alone saw the [MARAH, THE FEMININE, THE LOOKING-GLASS] vision: for the men that were with me saw not the [LOOKING-GLASS] vision; but a great quaking fell upon them, so that they fled to hide themselves. ⁸ Therefore I was left alone,”—

There is the separation between the wheat and the tares, spiritually.

—“and saw this great [MARAH] vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.” Daniel 10:7-8 (KJV).

Go to Exodus 30. We want to look a little bit, briefly; other people have dealt with the *marah*, so it is already in the record of this message. So, this will be brief.

Beginning at verse 17 of Exodus 30 says,

“¹⁷ And the LORD spake unto Moses, saying, ¹⁸ Thou shalt also make a laver of brass, and his foot also of brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water

therein. ¹⁹ For Aaron and his sons shall wash their hands and their feet thereat: ²⁰ When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: ²¹ So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.” Exodus 30:17-21 (KJV).

Before you go into the Sanctuary, you need to wash yourself in the laver.

And what was used to make the laver? The women’s mirrors were taken and turned into this laver. The laver is the looking glass.

1 Corinthians 13:9-13:

“⁹ For we know in part, and we prophesy in part. ¹⁰ But when that which is perfect is come, then that which is in part shall be done away. ¹¹ When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. ¹² For now we see through a [*LOOKING*] glass, darkly;”—

This looking glass we see through, when we come into the Most Holy Place, we are going to see the appearance of Christ, the *mareh*, but we are going to have to clean ourselves to go in there. We are going to have to look into the looking glass. We are going to have to have our personal *marah* experience; and, when we do it says,

—“but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of theses is charity.” 1 Corinthians 13:9-13 (KJV).

This is the experience of looking face to face with Jesus Christ and being made aware, being made undone as Isaiah says, seeing how worthless that we are, in order that we can be humbled into the position where the Lord can lift us up and use us.

Go to 2 Corinthians 3:18. We are looking at the looking glass, which is the *marah* vision, the feminine of the *mareh*.

Verse 18 says,

“¹⁸ But we all, with open face beholding as in a [*LOOKING*] glass the glory of the Lord;”—

Is that what Isaiah, and Ezekiel, and Daniel, and John, and Job, and Paul illustrate when they move into the Most Holy Place and see the *mareh* appearance of Christ?

—“the glory of the Lord, are changed”—

This experience is going to change us.

—“into the same image”—

What image? What image is that? The image of Christ.

—“from glory to glory,—”

How is it done?

—“even as by the Spirit of the Lord.” 2 Corinthians 3:18 (KJV).

That is the *marah* vision.

And in James 1, more light on the looking glass, the *marah* vision, verse 22 says,

“²² But be ye doers of the word, and not hearers only,—”

And this is a common consideration in this Movement, is it not? There are some of us in this Movement that we have the intellectual understanding, but we do not have the experience. Our life does not correspond with what we know. It is all head knowledge. And, it is the *marah* experience that turns the intellectual understanding into the experience. That is what James is talking about.

—“²² But be ye doers of the word, and not hearers only, deceiving your own selves.”—

You just cannot understand this message; you have to allow the Holy Spirit to turn it into an experience.

—“²³ For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a [*LOOKING*] glass:”—

The *marah*.

—“²⁴ For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. ²⁵ But whoso looketh into the perfect law of liberty,—”

Ah, this *marah* vision, this looking glass, is not simply the glory of the Lord; it is God’s Law.

—“and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” James 1:22-25 (KJV).

So, when we pull together the *marah* vision that is illustrated repeatedly by the various prophets, we realize that the *marah* vision is the vision of Christ; the *marah* is our experience when we compare ourselves with Christ and are changed from glory to glory into His image through the Spirit of the Lord, being not a forgetful hearer but an actual doer of the Law of God, in all that it represents.

Notice this next quote from *Review and Herald*, December 22, 1896.

“The vision given to Isaiah represents the condition of God’s people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary.”—

And what work is going forward in the Heavenly Sanctuary in the Last Days? It is the Investigative Judgment; but, when you take it right down to the very last days, it is the blotting out of sins in the Investigative Judgment in the time of the Judgment of the Living, which is the time of the Latter Rain.

—“They are privileged to see by faith the work that is going forward in the heavenly sanctuary. ‘And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.’”—

That is why we started there in Revelation 11, is because here Sister White is saying Revelation 11 is Isaiah 6. Okay? She is tying it together, and she does it other places, too.

—“As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God.”—

Now, it is not enough to look into the Heavenly Sanctuary. You must see the work of Christ in the Heavenly Sanctuary. That is what she says; they look by faith into the Heavenly Sanctuary and see by faith the work of Christ in the Heavenly Sanctuary. You have to see the work He is doing. And I mean: You have to see it.

In *Early Writings*, page 259, the Jews were left in perfect darkness because they rejected the three-step testing message of John the Baptist and Christ that would have led them into the Heavenly Sanctuary. They were led into perfect darkness, with Satan in full control of them; but, what they were not seeing was the work of Christ had changed from the earthly sanctuary to the Heavenly Sanctuary. And then in the very next paragraph, she goes to the Millerite History and says, “Those that rejected the first message could not be benefited by the second message, neither were they benefited by the Midnight Cry that was to prepare them to enter by faith into the Most Holy Place.” And there she says Satan began to answer those people’s prayers. But, what they did not see was that the work of Christ had moved from the Holy Place to the Most Holy Place.

So, those two histories are pointing to our history, and in our history it is not enough just to look into the Heavenly Sanctuary—all Adventists look into the Heavenly Sanctuary—but we must see the work of Christ. We must see that His work has proceeded from the Judgment of the Dead to the Judgment of the Living. And if we are not correctly passing the three-step testing process in our history that has been prefigured by the three-step testing process in the Millerite History and the History of Christ and all the sacred histories throughout time, if we are not correctly navigating that three-step testing process, then we will not be able to see that Christ has begun the Judgment of the Living. But, we have to see that.

—“As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a

people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. **But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them.** The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart.”—

I received an email last night from a very, very close relative of mine, and he says, “I’m lost! I need to connect with Christ. What do I do?”

So [crying], I sent him an email and tried to convey this truth, **“But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them.”**

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: It continues on.

“The object of this great and solemn work of God is to gather together the sheaves for the heavenly garner;”—

And I am emphasizing that expression on purpose.

—“for the earth is to be filled with the glory of the Lord.”—

When is the Earth going to be filled with the glory of the Lord?

FROM THE AUDIENCE: September 11th.

BROTHER PIPPENGER: September 11, 2001, when the Mighty Angel of Revelation 18 comes down.

—“Then let none be dismayed as they see the prevailing wickedness and hear the language coming from unclean lips. When the powers of darkness set themselves in array against the people of God; when Satan shall muster his forces for the last great conflict, and his power seems to be great and almost overwhelming, the clear view of the divine glory, the throne high and lifted up, arched with the bow of promise, will give comfort, assurance, and peace.” *Review and Herald*, December 22, 1896.

SHEAVES

But, I want you to see that the object of the work that is going on in the Most Holy Place during the blotting out of sins during the Judgment of the Living, during the sprinkling of the Latter Rain, when we enter in and see the *mareh* and have the *marah* experience for ourselves, that work is to gather together the sheaves for the heavenly garner.

Notice the next quote, from *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, 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.

So, if the work that is going on in the Most Holy Place is to gather the sheaves, we need to understand that the message that is connected with this work is found in the Book of Revelation. It is the prophetic message.

And what is it, in the Biblical narrative, that ripens sheaves or the fagots? It is the Latter Rain.

Therefore, the message that is in the Book of Revelation is the Latter Rain Message that is poured out during the Judgment of the Living and the blotting out of sins. And, if you do not understand that, if you think that the Gospel is the gospel of W. W. Prescott, *The Doctrine of Christ*, that takes the prophetic message out of Christ, then you are following a false Christ, and you are not going to be in the Most Holy Place receiving the Latter Rain, and your sins are not going to be blotted out, and you are going to die. And, that is where we are at here in Adventism at the end of the world.

Notice the next quote, from *Early Writings*, page 119.

“I then saw **the third angel**. Said my accompanying angel, ‘Fearful is his work. Awful is his mission. He is the angel that is to select the wheat **from** the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.’” *Early Writings*, 119.

So, now it is getting even more specific about the messages in the Book of Revelation. It is the Third Angel’s Message in the Book of Revelation that does this work in the Most Holy Place during the time of the blotting out of sin.

Okay. Notice the next quote, *The Desire of Ages*, page 392.

“Whose **fan** is in His hand,”—

Whose fan is in His hand?

Who has a fan in His hand?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ . . . Who has a fan in His hand?

FROM THE AUDIENCE: The Dirt Brush Man.

BROTHER PIPPENGER: The Dirt Brush Man. This is also the Dirt Brush Man; it is definitely Christ.

But, what does the Dirt Brush Man do? He sweeps out the traditions and customs that have been covering up the jewels—that are represented on this [1843] Chart—and brings in counterfeits.

—“Whose **fan** is in his hand, and He will thoroughly purge His floor, and gather His wheat into the garner.’ Matthew 3:12. This was one of the times of purging. **By the words of truth, the chaff was being separated from the wheat.**”—

Okay. The Third Angel’s Message does this work. It gets done in the Most Holy Place experience; it gets done by the messages of Revelation; it gets done by the Words of Truth, by the Prophetic Word of Truth.

—“Because they were too vain and self-righteous”—

They were what?

FROM THE AUDIENCE: Too vain and self-righteous.

BROTHER PIPPENGER: Self-righteous. The reason they will not receive the Third Angel’s Message (the Words of Truth from Revelation) is because of self-exaltation, because of the Daily.

—“Because they were too vain and self-righteous to receive reproof, too world-loving to accept a life of humility, many turned away from Jesus. Many are still doing the same thing. **Souls are tested today as were those disciples in the synagogue at Capernaum.**”—

Okay. Now, when Sister White is talking about the purging of Adventism and the gathering of the sheaves by the Words of Truth, she is comparing it to Capernaum. Right?

Continuing on:

—“When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves; but they are not willing to take up the self-denying work. Therefore they are angry when their sins are discovered. They go away offended, **even as** the disciples left Jesus, murmuring, ‘This is an hard saying; who can hear it?’” *The Desire of Ages*, 392.

When did they say that? At His sermon at Capernaum.

CAPERNAUM

Manuscript Releases, volume 16, 106-107:

“One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who, in the face of evidence piled upon evidence, have exerted an influence to counteract the work of the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation? If ever a people needed true and faithful watchmen, who will not hold their peace, who will cry day and night, sounding the warnings God has given, it

is Seventh-day Adventists. Those who have had great light, blessed opportunities, who, like Capernaum,”—

Now she is comparing Capernaum with you and me.

—“have been exalted to heaven in point of privilege, shall they by non-improvement be left to darkness corresponding to the greatness of the light given?”—

That is scary.

—“I wish to plead with our brethren who shall assemble at the General Conference to heed the message given to the Laodiceans. What a condition of blindness is theirs! This subject has been brought to your notice again and again, but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. ‘Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.’ The guilt of self-deception is upon our churches. The religious life of many is a lie.” *Manuscript Releases*, volume 16, 106–107.

Of course, the scornful men that ruled the people in Jerusalem in Isaiah 28:14 were told that they hide themselves under falsehood and lies. But here, I am wanting you to see that Capernaum is illustrating the Seventh-day Adventist Church in the time of Laodicea and that at Capernaum Christ gave the message of the manna that came down out of Heaven and said, “You must eat my flesh and drink my blood,” and this is where He lost the most of the disciples in John 6:66: they turned “and walked no more with him,” illustrating that the majority of Adventism goes out at The Sunday Law, at John 6:66.

HIS OWN CITY

Capernaum was His own city.

The Desire of Ages, page 252:

“At Capernaum Jesus dwelt in the intervals of His journeys to and fro, and it came to be known as ‘His own city. It was on the shores of the Sea of Galilee, and near the borders of the beautiful plain of Gennesaret, if not actually upon it.” *The Desire of Ages*, 252.

A city in Bible prophecy, a kingdom, a church—“Babylon is that great city that ruleth.” The Seventh-day Adventist Church is a kingdom; it is Christ’s City, it is Capernaum.

The next quote, from *Review and Herald*, August 1, 1893:

“Among the professed children of God, how little patience has been manifested, how many bitter words have been spoken, how much denunciation has been uttered against those not of our faith. Many have looked upon those belonging to other churches as great sinners, when the Lord does not thus regard them. Those who look thus upon the members of other churches, have need to

humble themselves under the mighty hand of God. Those whom they condemn may have had but little light, few opportunities and privileges. If they had had the light that many of the members of our churches have had, they might have advanced at a far greater rate, and have better represented their faith to the world. Of those who boast of their light, and yet fail to walk in it, Christ says, ‘But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, **Capernaum [Seventh-day Adventists, who have had great light]**,’

I did not put that in. What is in brackets was put in by Ellen White. Okay?

—“and thou, **Capernaum [Seventh-day Adventists, who have had great light]**, which art exalted unto heaven [**in point of privilege]**,”—

She put that in, too.

—“shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.’ At that time Jesus answered and said, ‘I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [in their own estimation], and hast revealed them unto babes.’

“‘And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;”—

What does it mean, He “rises up early”? It means this, Brothers and Sisters: What is going on in Adventism today has been set forth in God’s Word a thousand years ago. He rose up early, from the very beginning, and told us what is going to be happening right now.

But, even though He has rose up early, giving us the message, “We want the Gospel. We don’t want the Prophecy.”

—“but ye heard not; and I called you, but ye answered not; **therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.**”—

Now He is comparing what is going to happen to Adventism in the very near future, to Shiloh; and, that brings us to Eli.

—“And **I will cast you out of my sight,**”—

He is going to spew them out of His mouth.

—“as I have cast out all your brethren, even the whole seed of Ephraim.’

“The Lord has established among us institutions of great importance, and they are to be managed, not as worldly institutions are managed, but after God’s

order. They are to be managed with an eye single to his glory, that by all means perishing souls may be saved. To the people of God the testimonies of the Spirit have come, and yet many have not taken heed to reproofs, warnings, and counsels.

“Here now this, **O foolish people,**”—

And who is the “foolish people”? The foolish virgins.

—“and without **understanding;**”—

What understanding do they not have? They do not understand the increase of knowledge that comes when the Book of Daniel is unsealed in 1989 with the collapse of the Soviet Union.

—“Here now this, **O foolish people,** and without **understanding,** which have **eyes, and see not;** which have **ears, and hear not:**”—*THERE IS ISAIAH 6*—
“fear ye not me saith the Lord: **will ye not tremble at my presence,**”—

“Fear God” does not mean “reverence God.” It means fear God!

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: You must tremble at God’s presence. All the prophets that illustrate this time, this experience, fall into the dust. They do not just reverence God; they fear God! They tremble at His presence.

And, this is the distinction between the wise virgins and the foolish virgins. The wise virgins are those that tremble at His Word.

We will deal with that in the following presentation.

—“fear ye not me saith the Lord: **will ye not tremble at my presence,** which have placed the sand for the bound of the sea by a perpetual degree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? but this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. **Your iniquities have turned away these things,** and your sins have withholden good things from you. . . . They judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord; **shall not my soul be revenged on such a nation as this?**”—

What nation is He talking about?

FROM THE AUDIENCE: Adventism.

BROTHER PIPPENGER: Adventism (Laodicea, Capernaum).

—“Shall the Lord be compelled to say, ‘Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee’? ‘Therefore the showers have been withholden, and there hath been

no latter rain. . . . Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?” *Review and Herald*, August 1, 1893.

Do you want the Latter Rain? You need to cry, “My Father, You are the guide of my youth!”

What does that mean: “My Father, You are the guide of my youth”?

FROM THE AUDIENCE: The early days.

BROTHER PIPPENGER: The early days.

SHILOAH

1 Samuel 3:15; Isaiah 6:3-13

1 Samuel 3:15.

Is that not what Jeremiah says: “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 . . .”?

FROM THE AUDIENCE: Rest.

BROTHER PIPPENGER: The Latter Rain, “. . . rest for your souls.” (Jeremiah 6:16).

Do you want the Latter Rain? Acknowledge that He is the Father of your youth.

1 Samuel 3:15 says,

“¹⁵ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.” 1 Samuel 3:15 (KJV).

What vision was he given? The vision that told Eli that, “You and your sons are going to be removed,” that Shiloh is going to be set aside as the place of God’s sanctuary, and the Lord was going to choose Jerusalem.

And here, Sister White has just referenced Shiloh with Capernaum (the Seventh-day Adventist Church).

And when Samuel gets this vision, to carry this message to Eli, this is the *marah* vision. Okay? Right at the beginning, Samuel has the *marah* vision. He sees himself in the looking glass.

But, what I want you to see is when you go into the Most Holy Place experience in the time of the blotting out of sins and the Latter Rain, to see Christ, the *mareh* vision, and have the *marah* looking-glass vision experience for yourself, there are certain components of that experience that are marked by Inspiration. One of them here that we are dealing with is that it is going to be this separating of the sheaves and the fagots in this time period, in that experience. That is accomplished by the words of Revelation, the Third Angel’s Message. We have looked at that. And, as that message is accomplishing this separation, as the Dirt Brush Man is sweeping out the traditions and customs that is going on in that history, it is also revealed to those people that are having the experience of Daniel when he saw this vision and all the other men fled away, what Daniel was also seeing is that the Seventh-day Adventist structure was about to be swept away. That is part of the message in there, that Shiloh, and Eli, and Hophni, and Phinehas are going to be removed: “Ichabod: the glory has departed!”

Go to Isaiah 6, in closing; Isaiah 6, beginning at verse 3.

“³ And one cried unto another,”—

And Sister White has already compared this experience of Isaiah with the experience of the Most Holy Place that we are dealing with. We do not have to put that in place. This is the same experience of Daniel, John, Paul, Job have all had.

And in verse 3, it says.

³ And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.”—

So, where is verse 3? 9/11/2001. The Earth is filled with the glory of the Lord on 9/11, when the Mighty Angel of Revelation 18 comes down, and the Earth is lightened with His glory. Sister White says so. You do not need Sister White, but she has a passage where she ties verse 3 of Isaiah 6 in with Revelation 18’s Angel that comes down.

So, verse 3, if we are going to approach these verses as a sequence of history, starts at 9/11. Right?

Verse 4:

—“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;”—

He is having the *marah*, a vision right now. He is being humbled into the dust as he looked at his own self-righteousness.

Sister White, we just read, he here illustrates our condition; and, she further says in another place that he had been—well, she does not say it like this, but she says this—he had been functioning as a prophet before chapter 6. And we understand that holy men of old spake as they were moved by the Holy Spirit; so, for the first five chapters, he is a prophet. He is a holy man.

And when Isaiah goes into the Most Holy Place with Christ here, he realizes that he has the same sins that he has been rebuking. That is why Sister White says he illustrates our condition, because our condition is as Laodiceans; and, that is a beautiful promise. It means that right now, in our condition, you and I, if we want to set aside our own self-righteousness and move into the Most Holy Place with Jesus Christ, He is fully willing and capable of purifying us with a coal from off the altar that we can stand up and carry this message to a stiff-necked people that have ears that will not hear and eyes that will not see.

And as we do that work, we will obtain the experience that we need that is represented by being a hard forehead of diamond, which is the Seal of God. That experience is produced by our receiving the intellectual knowledge and following on and delivering that knowledge to an obstinate people; and, that work changes us into His image—

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: —and prepares us to stand at The Sunday Law when Shiloh is swept away and every earthly support is cut off.

But, back to verse 5 of Isaiah 6.

—“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.”—

Let me drop down in here in the Ellen White Study Bible. From *Review and Herald*, June 4, 1889, it says, “Isaiah had a wonderful view of God’s glory. He saw the manifestation of God’s power, . . .” And one of the things that Isaiah is seeing here is the manifestation of God’s power.

Sometimes the prophets disagree with each other, right?

FROM THE AUDIENCE: (A collective, “No.”)

BROTHER PIPPENGER: Never!

And Sister White, in *The Great Controversy*, page 611.1, says, “The advent movement of 1840-44 was a glorious manifestation of the power of God.”

And the Advent Movement of 1840-44, that is the Seven Thunders!

And, Paul was lifted up to the Third Heaven and saw the Advent Movement of 1840-44, but he was not allowed to utter it, because he was living in the 1st Century, and it was not going to be unsealed until just before probation closes.

And here, another illustration of the same experience, the *mareh/marah* experiences in the Most Holy Place, Sister White tells us that Isaiah saw a manifestation of the power of God.

One of the things that you see when you move into the Most Holy Place is the history of the Millerites from 1798 to 1844, with a special emphasis on 1840 – 1844 when the Mighty Angel came down and began to do this work that illustrates the work that He is doing right now.

Going back to verse 6:

—“⁶Then 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: ⁷And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.”—

And another word for *purged* there is *atoned* or *blotted out*. This is the blotting out of sins.

—“⁸Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?”—

And this is a wonderful question. When was it first asked? When the Plan of Salvation was instituted, the Father asked, “Whom shall I send?” He could not send an angel. All He could send was His Son.

And Jesus said similar to Isaiah but not quite the same if you go look at the record. Isaiah says in verse 8,

—“Then said I, Here **am I**; send me.”—

“Here am I; send me. Here am I; send me,” is what Isaiah said.

When Jesus answered that question, when the Plan of Salvation was first instituted, He said, “Here **I am**. Send me.”

That is showing us that here Isaiah has achieved the perfect reflection of Christ’s character. That is what is going on here; because, he is prepared to take this message to Adventism and then the world.

And then he is forewarned. It says in verse 9:

—“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 [*OF CAPERNAUM, OF LAODICEA, OF ADVENTISM*] fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. ¹¹ Then said I,”—

Then says Isaiah, “How long? How long do I have to struggle with this rebellious Seventh-day Adventist people?”

—“Lord, how long? And he answered, Until the cities be wasted without inhabitant,”—

What cities? The cities [churches] of Adventism.
Where are they represented? Shiloh.

—“Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, ² And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.”—

Samuel sees the *mareh* vision; Isaiah sees the *mareh* vision; and, among other things, one of the things that both of them see is that the Seventh-day Adventist structure gets swept away at The Sunday Law; and, this is part of the Latter Rain Message.

And verse 13 says,

—“¹³ But yet in it”—*IN ADVENTISM*—“*shall be* a tenth,”—*A SYMBOL OF A REMNANT*—“and it shall return,”—*TO THE OLD PATHS*—

That remnant is going to return to the Old Paths.

—“and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: ”—

They are going to eat this experience when they return to the Old Paths.

—“so the holy seed *shall be* the substance thereof.” Isaiah 6:3-13 (KJV).

And, this is The Sunday Law where the Everlasting Gospel is finished in Adventism, and the Everlasting Gospel of the First Angel is the same gospel that was preached in Eden in Genesis 3:15. Sister White says so in *Selected Messages*, book 2. And, the Gospel in Genesis 3:15, the first mentioned of the Gospel, says it is the work of Christ putting enmity between the seed of Satan and the seed of Christ. And, here we see this tenth which is the remnant in Adventism that Isaiah is representing: They have the holy seed in them. The Everlasting Gospel has just been accomplished on Adventism.

So, when you move into the Most Holy Place and have the *marah* experience of looking into the looking glass, not only do you see the Law of God that humbles you in the dust, not only does this experience change you from glory to glory through the Holy Spirit so that you reflect

Christ's character perfectly but you are also going to see what cannot be uttered in Paul's day and age, the history of 1840-44; but you are also going to understand that the Seventh-day Adventist Church structure gets swept, like Shiloh did, at The Sunday Law. And the two seeds are there, separated.

Shall we pray?

Benediction: Heavenly Father, we understand that you as the Dirt Brush Man are cleaning house, bringing to light the jewels of our Foundation and bringing other jewels and putting them in place that shine ten times brighter than the glory of 1840-44. We understand that at this time there is a separation going on among your people, and that there is a work that you are calling us to enter into that is part of this separation process in terms of delivering the Third Angel's Message, the messages from the Book of Revelation that prepare us either for fagots prepared for the fire of destruction or sheaves for the heavenly garner. We want to be on the right side of this experience. We want to move into the Most Holy Place, eat that Little Book, be humbled in the dust, see ourselves for what we are, and allow your Holy Spirit to remove all of the Daily (the *gâdal*, the religion of Satan} from us, that we might stand up as Isaiah did and said, "Send us." Lord, we wish for this experience, and we pray for those in Adventism that do not understand that we are in the final moments, the final opportunity to enter into this experience and be part of that number. We pray that somehow, some way, that those of our relatives, of our friends, and those that we do not know in Adventism would be brought into a position where they can hear this truth and respond the way that Isaiah responded. And we thank you for all these things, and we thank you also for the physical food that you provided that we are going to partake of here in a moment. In Jesus's name, amen.

Habakkuk's Two Tables #88

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we are beginning to close the series of Habakkuk's Two Tables, we would ask that you help us bind off truths, the principles, the ideas that we have been putting in place for a very long time now. We want to conclude our consideration of Isaiah 66 as it applies here at the end of the world, and we would ask that you would give us discernment and wisdom concerning this chapter during this hour. We ask again that you grant us the presence of your Holy Spirit, that you would allow your angels to come and be present with us so that we might breathe the atmosphere of Heaven and that they might prevent problems in the production and the LiveStreaming and any distractions from coming in. Take control of my thought process, my words, overrule my humanity that this message might be of a benefit to your people and prepare those that are hearing these things to receive them as you see fit. And we thank you for all these things in Jesus's name. Amen.

ISAIAH 66

BROTHER PIPPENGER: A couple of weeks ago we began to look at Isaiah 66 and put it into the flow of events of bringing this series to a conclusion; and, at that time we were primarily bringing out two verses: the fact that verse 4 talks about the Lord choosing their delusions, and that Sister White ties verse 4 (these delusions that the Lord is going to choose for the unfaithful Adventists) in with the strong delusions of 2 Thessalonians, chapter 2. So, this verse 4 is the strong delusion of 2 Thessalonians, chapter 2.

And, we also discussed that the brethren in Adventism are going to cast out the brethren in Adventism; thus, verse 5 is identifying the Outcasts of Israel. And, of course, the Outcasts of Israel are those that are lifted up as an ensign, which means that those people that are lifted up as an ensign that receive the Seal of God at The Sunday Law, they will be cast out of Adventism before that time arrives. So, we have dealt with that a little bit already.

Now we are going to just read down through Isaiah 66 and make a couple of comments as we go through. The reason for this is we are heading towards the conclusion of all this entire series, and I have a couple of more prophetic lines that I want to put in place, this being one of them; the Tarrying Time being another one, and then we will be prepared (this is the way I understand that we should be prepared) to illustrate the end of Adventism on the board and bring several other lines that we have already dealt with and show that the rejection of the Foundations is the Omega Apostasy. The symbol of this rejection is the Daily; and, the 2520 is the gathering message, but it is also the scattering message, is what divides these two classes.

So, that is where we are heading.

Let us read Isaiah 66, beginning at verse 1.

“¹ Thus 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?”—

In the Omega Apostasy there is one class in Adventism that builds their foundation upon the sand, and the other class builds their foundation upon the Rock. This is the parable that Jesus sets forth. And these two houses, the one that is built upon the sand and the one that is built upon the Rock, according to Jesus, are going to be tested by what? By the winds (Islam, the message of Islam), the rains (the message of the Latter Rain), and the floods (the message of the King of the North).

And depending on how you respond to that threefold message of the King of the North, the children of the East, there you have Daniel 11:44. The message that enrages the King of the North in Daniel 11:44 are the tidings out of the East and the North, the tidings of the King of the North in the last six verses of Daniel 11 being the first message for our history, and the tidings of the children of the East (the tidings of Islam) being the second message.

And in the two structures that are built at the end of the world (one upon the sand and one upon the Rock), three tests, according to Christ, will confront them: one being the floods, the floods being the symbol of the Papacy (the King of the North) in the Word of God; the winds being the East winds of Islam, the Latter Rain Message in the Word of God; and, the rains, the argument over the Latter Rain that takes place in connection with these two messages out of the East and the North.

So, in the Omega Apostasy time period, the question is, “Where is the structure that you have built me to stay in here?”

Verse 1:

“¹ Thus 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).

There are two houses that are being built, but where is the Lord going to choose to rest?

Because, Sister White, when commenting on the Omega Apostasy here at the end of the world, she says storms and tempests will sweep away the structure of those people that have built upon the sand, that being The Sunday Law that sweeps away the structure of the Seventh-day Adventist Church.

But here, in Isaiah He is asking the question, “Where is the place of my rest?”

We have already identified these concepts. We are just reminding ourselves of them.

All the prophets are speaking at the end of the world, and from the Book of Jeremiah we have a clear presentation. We have already put this in the record prior to now, and Sister White confirms what I am going to tell you, if you are listening to this for the first time.

The expression of the Jews—in fact, I think we can tie it in very quickly just from our last presentation. Go to Jeremiah 7.

The one class that is building upon the sand is going to make the proclamation in Jeremiah 7, verse 4.

“⁴ Trust ye not in lying words,”—

What are the lying words?

—“saying, The temple of the LORD, The temple of the LORD, The temple of the LORD **are these**.”—

And oftentimes when Sister White quotes this, she changes Jeremiah's words. Speaking of the leadership of the Seventh-day Adventist Church, she says they claim, "The temple of the Lord, the temple of the Lord, the temple of the Lord **are we**." So, they are putting their confidence in a structure and claiming that it is the structure that we would call the General Conference.

But, the way that we can tie this in without going back to the previous presentations some time ago is if you can just take and go into your mind back to the last presentation. In the last presentation, we tied the message of Shiloh into this time period. Remember?

So, if you read on in verse 5 [of Jeremiah 7], it says,

—⁵ For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; ⁶ If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: ⁷ Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

—⁸ Behold, ye trust in lying words, that cannot profit."—

And what are the lying words? They have already been identified in verse 4, "The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these."

Verse 8:

—⁸ Behold, ye trust in lying words, that cannot profit. ⁹ Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; ¹⁰ And come and stand before me in this house, which is called by my name,"—

What house is called by His name? The Seventh-day Adventist Church.

—"and say, We are delivered to do all these abominations? ¹¹ Is this house, which is called by my name, become a den of robbers in your eyes?"—

And when God's church becomes a den of robbers, what does God do? He cleanses it. He comes in and kicks over the money changers' tables.

—"Behold, even I have seen *it*, saith the LORD."—

Now, look at verse 12.

—¹² But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel."
Jeremiah 7:5-12 (KJV).

So, Shiloh is an illustration of the structure that is built on sand at the end of the world, and the men that are believing in that structure, their testimony is, "The temple of the LORD, the temple of the LORD, The temple LORD, *are* these"—or "*we*."

REST

Acts 7:47-53

But, go to Acts 7. We are wondering where the Lord is actually going to take His rest. Acts 7, beginning at verse 47, speaking about the structure of the church, it says beginning in verse 47 of Acts 7,

“⁴⁷ But Solomon built him an house.”—

What house did he build?

FROM THE AUDIENCE: The temple.

BROTHER PIPPENGER: The sanctuary, the temple.

—“⁴⁸ Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, ⁴⁹ HEAVEN IS MY THRONE”—

Now, what prophet is being quoted here? Isaiah 66, verse 1.

—“⁴⁸ HEAVEN IS MY THRONE, AND EARTH IS MY FOOTSTOOL: WHAT HOUSE WILL YE BUILD ME? SAITH THE LORD: OR WHAT IS THE PLACE OF MY REST? ⁵⁰ HATH NOT MY HAND MADE ALL THESE THINGS?

“⁵¹ Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. ⁵² Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murders: ⁵³ Who have received the law by the disposition of angels, and have not kept *it*.” Acts 7:47-53 (KJV).

So, what is the place of His rest? Is it the physical structure? The place of His rest is the spiritual house, the temple of the Lord that is our body. Okay? It took Moses 46 days receiving instruction on building the earthly tent sanctuary. The temple of the Millerites, raised up from 1798 to 1844 in 46 years. Herod’s remodeling in the time of Christ (John 2:20) took 46 years. But, the temple that He is going to build to dwell in, the temple that He is going to take His rest in here in the Omega Apostasy when two classes are being developed and then demonstrated, the temple that He is going to dwell in that is built upon the Rock is the temple that is made up of 46 chromosomes: it is the human temple.

Verse 2 of Isaiah 66:

—“² For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and”—*DO WHAT?*—“trembleth at my word.” Isaiah 66:2 (KJV).

TREMBLE

Ezra 10:3; Psalm 99:1; Daniel 10:11; Jeremiah 5:20-31

His Holy Spirit is going to dwell with those men and women who tremble at His Word. They tremble at His Word.

Go to Ezra 10, verse 3.

“³Now therefore let us make a covenant”—

When He is going to dwell with people, when He is going to take His rest in this temple in the Omega Apostasy with those people that are being cast out by those people that are building their temple upon the sand, and in Ezra 10:3, it says,

—“³ Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord,”—

Let us break off from all the Babylonian doctrines that we have accepted here at the end of the world, “Come out of Babylon,” in that sense.

—“according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.” Ezra 10:3 (KJV).

So, in Isaiah 66, verse 2, He is telling us where He is going to take His rest. He is going to take His rest in those that tremble at His Word.

Go to Psalm 99, verse 1.

“¹ The LORD reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth be moved.” Psalm 99:1 (KJV).

Those that are trembling are going to be in the Most Holy Place, where the cherubims are. They are going to tremble at His Word.

And I hope you are remembering that the fact that they are trembling at His Word is to be contrasted with those that are not trembling at His Word. And those that are not trembling at His Word are those that have set their word above His Word. And to set your word above God’s Word not only is it Spiritualism but it demonstrates that you are full of self and self-exaltation. Right?

How about Daniel 10:11. We have been dealing with Daniel 10.

We are looking at those that the Lord is going to select as His temple, that He will dwell in, in contrast with those that have “The temple of the LORD, The temple of the LORD, The temple of the LORD”

Verse 11 of Daniel, chapter 10, it says,

“¹¹ And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.” Daniel 10:11 (KJV).

When Daniel understood the word that he had spoken to him, he stood trembling.

And it says so. It sounds like a dumb question—I will not even make it a question; I will just make it a statement: He stood trembling. Okay? He stood trembling.

When do God's people stand up at the end of the world?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: In Ezekiel 37, when the message of the breath of the Four Winds arrives, God's people stand up a mighty army. They stand up on 9/11, and they tremble at His Word.

Jeremiah 5, beginning at verse 20:

“²⁰ Declare this in the house of Jacob, and publish it in Judah, saying, ²¹ Hear now this, O foolish people,”—

Who are the foolish people in context with what we have been saying here in this presentation? They are the ones that are building their structure, their foundation on the sand.

—“Here now this, O foolish people, and without understanding;”—

And what understanding do they not have? The increase of knowledge, when Daniel was unsealed in 1989.

—:which have eyes, and see not; which have ears, and hear not: ²² Fear ye not me? saith the LORD: will ye not tremble at my presence,”—

The foolish virgins do not tremble at His presence or at His Word.

—“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? ²³ But this people hath a revolting and a rebellious heart, they are revolted and gone. ²⁴ Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

“²⁵ Your iniquities have turned away these *things*, and your sins have withholden good *things* from you. ²⁶ For among my people are found wicked *men*:”—

Who are the wicked? In the context of Daniel 12, the wise are those that understand the increase of knowledge, but the wicked do not understand. So, you have got three references in here in this passage that let you tie the parable of the Ten Virgins and Daniel 12 right into this passage.

And, one of the things that the foolish virgins are being identified here, beyond not understanding the increase of knowledge from the unsealing of the Book of Daniel in 1989 (they are the wicked), but they do not tremble at God's Word.

Verse 25:

—“²⁵ Your iniquities have turned away these *things*, and your sins have withholden good *things* from you. ²⁶ For among my people are found wicked *men*: they lay wait, as he that setteth snares; they set a trap, they catch men. ²⁷ As

a cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.”—

Their houses, **their houses**, we are talking about building of a structure on the sand.

What are their houses? Could it be their churches that are part of the structure? Because, whatever their houses are, even if you want to relate to them as their personal living quarters, what have they become, the foolish virgins’ houses? They become a cage full of birds.

And what is the place that has been a cage full of birds?

FROM THE AUDIENCE: Babylon.

BROTHER PIPPENGER: They have developed the character that has been represented by modern Babylon. It does not mean that they are part of Babylon. The Hebrews, when they were in Babylon for 70 years were not Babylon. They were just captives of Babylon. And these people have developed the character of Babylon because they have prepared to receive the mark of Babylon at The Sunday Law. And we are settled into our character before The Sunday Law, either to receive the mark of the beast or the Seal of God; because, The Sunday Law is simply the test where we will demonstrate the character that we prepared in our previous hours of probation because Sister White often and consistently teaches that character is never developed in a crisis; it is only demonstrated in a crisis.

So, before the crisis of The Sunday Law hits, if I am to receive the mark of the beast, I will have developed the character of Babylon, the character of the beast, and my house will be represented as a cage of unclean and hateful birds, building a structure and a temple upon the sand.

Verse 27:

—²⁷ “As a cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.”—

Therefore, they have become what?

FROM THE AUDIENCE: Great and waxen rich.

BROTHER PIPPENGER: *Gâdal, gâdal!* Self-exaltation.

—²⁸ They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. 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).

You will watch the structure get swept away by the flood of The Sunday Law. That is ‘what you will do in the end thereof.’”

Okay. Back to Isaiah 66.

You know, I have been sitting, listening to Emiliano like you have for the past couple of days, until he got sick. When you listen to these speakers for a while, some of their catch-phrases pop into your head, and he has one about—and I had it. That is what

made me think it, and now it is gone, of course, now that I am going to talk about it—where he asks—he does not ask, “Are you with me?” He says something like that, similarly.

Anyway, my point is, is that I was tempted there before I started this off-the-wall thought to say that. And, I thought, “Oh, that is what Emiliano would say.”

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Then I thought—

FROM THE AUDIENCE: “Are you with me, Friend?”

BROTHER PIPPENGER: Are you with me, Friend?

But, what immediately came into my mind was the fact of the matter is, is this is too simple not to be with me. This message is black and white, and anyone that wants to see it can see it.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: It does not take a whole lot of human interpretation. The structure is about to be swept away at The Sunday Law. You have got to want to see it.

And, the testimony is across the board in the Bible. This is not taking one verse and twisting it into this thought; and, anywhere you look, it is there.

So, Isaiah 66, verse 2 again.

—“² For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word. ³ He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if* he offered swine's blood; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.”—

And how many counterfeit offerings does he mention in that verse? Sacrificing a lamb, offering an oblation, burning incense: three. It is a counterfeit Three Angels' Messages in Adventism.

FROM THE AUDIENCE: I believe there are four.

BROTHER PIPPENGER: Four?

He that killeth an ox, he that sacrificeth a lamb—yes, that is right—and, he that offereth an oblation, and he that burneth incense. That is **four**.

So, what does that mean?

If you see three in this context, it is going to be a counterfeit Three Angels' Message.

What is four?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: The Fourth Angel's Message?

I will tell you what it was before I was going to comment on this verse. I thought it was four and someone said three, and so I went with the Three Angels' Messages. I will stick with the four.

FROM THE AUDIENCE: I think it is worldwide.

BROTHER PIPPENGER: It is worldwide. This is happening worldwide. This is the four abominations in Ezekiel 8 saying that this takes place not just in Adventism in the United States; it is across the board.

And, I have had this experience that I am responsible to share, that very few people have the experience that I am going to deal with here; but, because I have seen it, then I have the right and probably the responsibility to say it.

When we run into or interact with the brethren that they live in one place and maybe they run shoulders with Adventism in the state where they live, or maybe the state where they live and another state where their family lives, and they are amazed at what has happened to the Adventist Church in those little areas; but, the natural human thought is, “Wow, it is really bad here; but, it probably is not that way everywhere.”

But, I am here to tell you, Brothers and Sisters, as I have traveled around the world, it is the same story everywhere, around the world, in Adventism. And, you should not fool yourself that it is in just your own little church family. The same story comes from the faithful brethren, no matter what country they are in, in the world. The cup is almost totally full, if not already slopping over the sides!

Anyway, they are going to choose their own ways, and He is going to choose their delusions.

Notice verse 4.

—“⁴ I also will choose their delusions,”—

We have already dealt with this. Sister White speaks that these delusions are the delusion of 2 Thessalonians, chapter 2.

—“⁴ 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.

“⁵ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake,”—

What happens to those that tremble at His Word?

FROM THE AUDIENCE: They get cast out.

BROTHER PIPPENGER: They get cast out!

—“that cast you out for my name's sake, said, Let the LORD be glorified:”
Isaiah 66:2-5 (KJV).

While they are doing it, they actually think they are doing the Lord's work. They are casting out their brethren and saying, “Let the Lord be glorified over this action.”

It reminds me of Naboth's vineyard.

Ahab is a symbol of the leadership of Israel.

And, everyone knows the story of Naboth's vineyard, right? We do not have to go there.

Ahab is the leadership of the Adventist Church, and he could not take control of Naboth's vineyard because Naboth knew that was his inheritance; and, unlike Esau, Naboth was not

willing to sell his inheritance away. He knew he was to keep that inheritance. So, he said, “No,” even to the king; and, the king started mourning.

But, then the king’s wife comes in and says, “I can get you that vineyard. I know how to deal with Naboth; because, I am Jezebel. I understand the principles of Roman Catholicism. I understand about how to execute an inquisition.”

And, sure enough, Naboth gets cast out.

How did they deal with Naboth?

FROM THE AUDIENCE: They falsely accused him.

FROM THE AUDIENCE: They stoned him.

BROTHER PIPPENGER: They stoned him; with false witnesses, but they stoned him.

Keep your finger in Isaiah 66, and go to Revelation, chapter 2, in verse 17, regarding Pergamos. It says,

“¹⁷ He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” Revelation 2:17 (KJV).

Do you know what that stone is? It is a vote. Look it up.

FROM THE AUDIENCE: What it is called?

BROTHER PIPPENGER: A vote. When you cast a stone, you cast a vote.

When Jezebel and Ahab had Naboth stoned with physical stones, it was pointing forward to the time when the leadership of the Seventh-day Adventist Church accepts the principles of Catholicism and begins to disfellowship people over the truth. They are casting a vote. They kick them out of the church. It has been typified by Naboth being stoned.

When you reach that point in time, you know that Catholic principles have been taken under the care and protection not of the United States as Sister White talks about but under the care and protection of Ahab.

But, that is not what we are dealing with.

Go to Isaiah 66, verse 5.

—“⁵ Hear the word of the LORD, ye that tremble at his word;”—

That is us, I hope.

—“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.

⁶ A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.”—

How are his enemies recompensed? By three messages; three voices. This is the three-step testing process in this very history where God’s people are being disfellowshipped over the message of the Old Paths.

Verse 7:

—“⁷ Before she travailed, she brought forth; before her pain came, she was delivered of a man child. ⁸ Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. ⁹ Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God.”—

Now, in this series we have referred to more than once the parable of the wheat and tares where Sister White says the wheat and tares and the parable of the net, she says these parables show—and you can type this in; these are the words—that “there is no probation after the judgment.”

“Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation

“Again, these parables teach that **there is to be no probation after the judgment.** When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed.” {Christ’s Object Lessons, 123.1-2} [emphasis added]

By referring to the wheat and tares, Sister White is saying that the parables, the judgment that is illustrated in Christ’s parable, is marking the close of probation.

But, in our last presentation, I think, but here recently or here in the near future, we are going to go back to a quote that we have looked at more than once that it is the Third Angel that does the work of separating the wheat from the tares; therefore, it is the Third Angel, which is the Angel of Revelation 14 that is pronouncing judgment upon those that receive the mark of the beast; it is the Third Angel that is the judgment angel; it is the Third Angel that marks the close of probation; it is the Third Angel separating the wheat from the tares.

Therefore, when you get to verse 6, where it says, “A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies,” *recompence to his enemies* is saying where He is going to judge His enemies. He is going to judge His enemies under these three voices. So, this verse is identifying The Sunday Law, when judgment takes place.

Concerning the previous verses where judgment takes place among those that have a worldwide false system of worship, that is casting out their brethren whom they hate and the brethren whom they hate are those that tremble at His Word, and they both build a temple: one is a human structure that is called “Them temple of the LORD, The temple of the LORD, The temple of the LORD,” and the other is the human temple that has been prepared for the indwelling of the Holy Spirit and the Lord says, “I am going to take my rest with that temple, the human temple. And I am going to sweep that other temple away.”

And what I am saying is these verses 1 through 6 have set the context for us to understand the mini-parable that follows in the next three verses. This is about The Sunday Law, and it is saying, “Can a woman have a baby in a day?”

Okay. Let us look at it again, “Before she travailed, she brought forth.”

Now, we know, at one level, that the greatest persecution comes from within. Okay? But, we know that at The Sunday Law every human support is cast off. That is the travailing. The persecution of The Sunday Law has been prefigured by the persecution of the 1260 years. Okay? And when Jesus pointed forward to the 1260 years, He said, “This is the greatest time of

trouble there will ever be.” But, He did not mean that that was the last. He just said, “When you get there, this will be the greatest that has ever been in history; but, the one at the end of the world is even going to be the greatest.” And that is The Sunday Law crisis.

So, in verse 7, when it says, “Before she travails,” before the persecution of The Sunday Law time arrives, when it arrives you are going to go into travail; the church is going to go in travail, and “she brought forth.” Right at The Sunday Law she is going to bring forth.

“Before her pain comes, she is delivered of a man child.” There is going to be a man born at The Sunday Law.

“Who has heard such a thing? Who has seen such a thing? Shall the earth be made to bring forth in one day?”

What day? The Sunday Law in the United States.

“Or shall a nation be born at once?”

What nation? The ensign of those that tremble at His Word.

For as soon as Zion travailed (for as soon as the Sunday Law hits), she brought forth her children.

“Shall I bring to the birth, and not cause to bring forth? Shall I bring you to The Sunday Law and not produce the ensign that I am going to lift up? Saith the Lord: shall I cause to bring forth, and shut *the womb*? saith thy God.”

This is a promise, Brothers and Sisters. As we approach this period, if we are among those that tremble at His Word, we are about to have the experience of receiving the outpouring of the Latter Rain without measure and perfectly reflecting the character of Christ to a dying world.

Verse 10:

—¹⁰“Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her.”—

Who mourns for Jerusalem? Well, those people in Ezekiel 9 sigh and cry for the abominations that are done in Jerusalem. They mourn for Jerusalem.

And what happens to them in Ezekiel 9? They receive the Seal of God. Right?

When does that happen? At The Sunday Law.

Verse 11:

—¹¹“That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. ¹²For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees.”—

Do you see how that fits in to what the scenario that we just laid forth, that at The Sunday Law at the separation of the wheat and the tares is verse 6; and, then, there is this mini-parable about before she travails a nation is born?

And then, we rejoice because the Lord is going to bring the milk of the Gentiles in, the final ingathering.

Do you see the sequences right as all the sequences of these events are set forth in the rest of the Scriptures?

COMFORT JERUSALEM

Isaiah 40:1-5; 52:5-11; Zechariah 1:12-17

Notice this next point, verse 13.

—“¹³ As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.” Isaiah 66:5-13 (KJV).

Easy one for Seventh-day Adventists: When we are comforted, what does that mean?

FROM THE AUDIENCE: The Holy Spirit.

BROTHER PIPPENGER: The Holy Spirit, He is the Comforter. This is the outpouring of the Latter Rain.

Go to Isaiah 40, beginning at verse 1:

“¹ Comfort ye, comfort ye”—

What does that mean?

When you see an expression or a word repeated twice, it is a marker that is emphasizing that this is a truth that is especially relevant to the outpouring of the Holy Spirit in the Latter Rain during the Fourth Angel’s Message.

—“¹ Comfort ye, comfort ye, my people, saith your God. ² Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned:”—

When you are being comforted in the terms of Isaiah (because Isaiah 66 is Isaiah, just like Isaiah 40 is Isaiah), both of these places are saying that when we get to The Sunday Law, if we are among those that tremble at His Word that are going to bring in the milk of the Gentiles, our sins have already been pardoned, blotted out, before The Sunday Law.

—“² Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD’S hand double for all her sins.

“³ 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. ⁴ Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: ⁵ And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.” Isaiah 40:1-5 (KJV).

So, if you go back to Isaiah 66, verse 13, in the context of what we are identifying, this sequence of events, a nation is brought forth at The Sunday Law, after the wheat and tares of Adventism have been separated. This nation is going to bring in the Gentiles, and then in the repeat-and-enlarge fashion, He says, “This is where you get comforted with the outpouring of the Holy Spirit.” Right?

Go to Isaiah 52. Isaiah 52, beginning at verse 5.

“⁵ Now therefore, what have I here, saith the LORD, that my people is taken away for nought? They that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.”—

They that are ruling over them make them howl, and God’s character, His name, is daily blasphemed. That is **continually**.

The people that are the persecutors here, the brethren that hated you and cast you out of the church continually blaspheme. The symbol of their blasphemy is the word that is translated as *Daily* in the Book of Daniel; and, this is taking place, to me, in the time period of the Omega Apostasy.

Verse 6:

“⁶ Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is I*.

“⁷ How 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! ⁸ Thy watchmen”—*IN THIS HISTORY*—“Thy watchmen shall lift up the voice; with the voice together shall they sing:”—

What will they sing? The Song of Moses and the Lamb.

—“for they shall see eye to eye,”—

At The Sunday Law the wheat and tares are separated and there is a unity that comes into this message that is a subject of Bible prophecy. They are going to see eye to eye,

—“when the LORD shall bring again”—

And this word we have dealt with in this series that is translated as *bring again* means *reverse*.

—“when the LORD shall bring again [*REVERSE THE CAPTIVITY OF*] Zion. ⁹Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem. ¹⁰ The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.”—

Now, what are they going to do at this time period? They are going to give the message of good tidings and publish salvation.

Here in verse 11 is the message.

—“¹¹ Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.”
Isaiah 52:5-11 (KJV).

Come out of Babylon!

The comforting is the outpouring of the Holy Spirit without measure when the Lord separates the wheat and tares of Adventism.

The comforting: go to Zechariah, chapter 1, beginning at verse 12. It says,

“¹² Then 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?”—

We have dealt often with this.

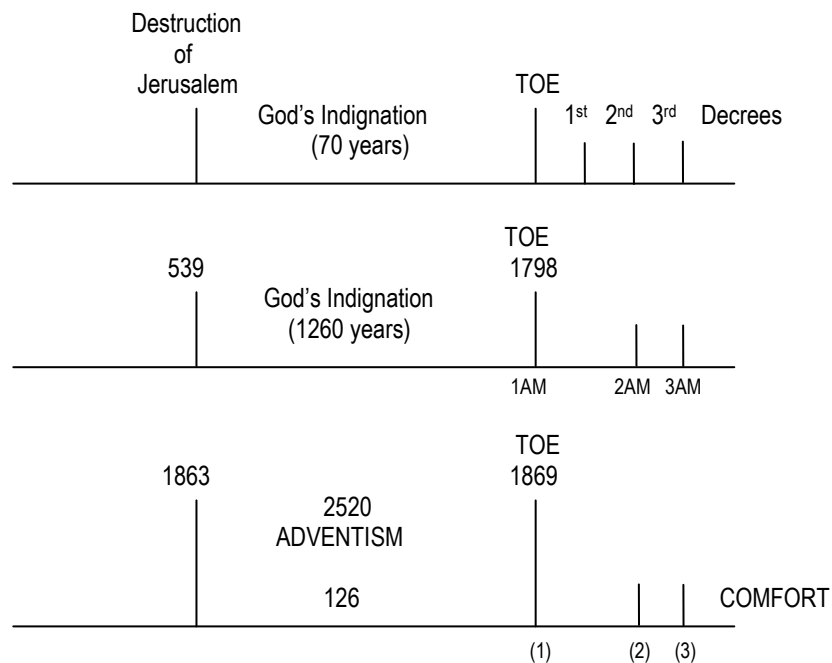


Figure No. 178.

These 70 years, Sister White tells us, parallels the 1260 years.

This [70 years] is God's indignation. It is going to say so in the verse that we just read.

Therefore, this [1260 years] is God's indignation; this is the second half of the 2520 against the Northern Kingdom, which was God's indignation.

Both of these truths are prefiguring a 2520 that takes place in Adventism at the end of the world, as illustrated by William Miller's dream.

Verse 13:

—“¹³ And the LORD answered the angel that talked with me with good words *and* comfortable words. ¹⁴ So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. ¹⁵ And 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. ¹⁶ Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it,”—

Not the temple of the Lord, but the temple that He is going to take His rest in.

—“my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem. ¹⁷ Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.” Zechariah 1:12-17 (KJV).

In this history, of course, those of us that are attempting to see God’s prophetic word and hear God’s prophetic word know that the sealing up of the foundational truths began in 1863. And 126 years later, which equates to 126 tekels, which equates to 2520 gerahs, that in 1989 with the collapse of the Soviet Union, the Time of the End arrived.

But, we know that at the end of the indignation that prefigured this, in 1798 the Time of the End arrived.

The Time of the End is always the end of a prophecy.

And we know that this 70 years, that this was the Time of the End for this history; and, this here [the first waymark] was the starting point for the destruction of Jerusalem.

When they came out of Babylon [the 70 years of captivity], there was the First Decree (Cyrus), the Second Decree (Darius), and the Third Decree (Artaxerxes).

But, when they came out of this captivity [the 1260 years], the First Angel’s Message is right here [1798], the Second Angel’s Message is right here [aligned with the 2nd Decree] and the Third Angel’s Message is right here [aligned with the 3rd Decree].

So, when you came to 1989, there is going to be a threefold testing process that leads you to The Sunday Law right here [at the 3rd test].

And then, just as here [the 3rd test], just as here [the 2nd Angel’s Message], and just as here [the 3rd Decree], the Lord is once again going to choose Jerusalem, build Jerusalem, and He is going to comfort it.

Jerusalem is built here [at the 3rd Decree].

And, Jerusalem is built here [at the arrival of the Third Angel’s Message]; because, in Revelation 11, verse 1, after the disappointment is illustrated by John in verse 10 of Revelation 10, then he is given a line to measure Jerusalem. So, when we get to The Sunday Law here [at the third of the threefold tests], the Lord is going to comfort His people.

So, when we are talking about this issue, it is not a human conjecture. It is very well established in God’s Word. He will choose Jerusalem, to do what? To take His rest.

And how is He going to rest? Through His Spirit. He is going to pour His Spirit into that ensign.

THE SIGN

Isaiah 5:26; 18:3; John 12:31-33

Back to Isaiah 66, let us go to verse 14.

—“¹⁴ And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies. ¹⁵ For, behold, the LORD will come with fire,

and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. ¹⁶ For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. ¹⁷ They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.”—

What are they eating? They are eating swine’s flesh, the abomination, and a mouse.

But, what are God’s people eating?

FROM THE AUDIENCE: The Little Book.

BROTHER PIPPENGER: The Little Book.

This is the counterfeit Three Angel’s Messages that they [those eating swine’s flesh, the abomination, and a mouse] are eating.

Verse 18.

—“¹⁸ For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.”—

When do they see His glory?

—“¹⁹ And I will set a sign among them, and I will send those that escape of them unto the nations, . . .” Isaiah 66:14-19, in part (KJV).

What is the sign that he sets among them? That is the ensign.

Go to Isaiah 5:26. The ensign gets lifted up right here. We are still in Isaiah: chapter 5, verse 26.

We have got to move quickly. We just got the “hi” sign.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Isaiah 5:26:

“²⁶ And 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).

Isaiah 18, verse 3. He is going to place a sign among them in Isaiah 66. It is the ensign. And Isaiah 18, verse 3, it says,

“³ All 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).

And in John 12:31-33, it says,

“³¹ Now is the judgment of this world:”—

That is what is going on in this history when He is lifting up the ensign. Adventism's probation has already closed. The ensign, the sign that He is setting among God's people at this time period is to call the nations to Him. This is the judgment of the world.

And in verse 31, it says,

“³¹ Now is the judgment of this world: now shall the prince of this world be cast out. ³² And I, if I be lifted up from the earth, will draw all *men* unto me. ³³ This he said, signifying what death he should die.” John 12:31-33 (KJV).

And Christ is lifted up to draw all men to Himself, thus prefiguring the ensign that is lifted up to draw the nations unto Himself at the end; because, that ensign are those that perfectly reflect the character of Christ.

So, what does that tell you about this history? That it is going to be the greatest bloodbath of all time. That is why Jesus says this is the greatest time of trouble there will ever be. When this ensign is being lifted up, this is paralleling the lifting up of Christ at the cross. These people are perfectly reflecting Christ. This cross is prefiguring this time, and it is going to be a bloodbath.

Underneath those [Scriptural] references in your notes, it says, from *Bible Training School*, December 1, 1903,

“The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. **The world can only be warned by seeing those who believe the truth sanctified through the truth**, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. **The sanctification of the Spirit signalizes the difference between those who have the seal of God**, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws. *Bible Training School*, December 1, 1903.

When you summarize that down into one thought, and it says that the world can ONLY be warned by seeing men and women with the Seal of God. That is the ensign that gets lifted up.

OUTCASTS

Isaiah 11:10-12; 53:2-3

Isaiah 11. We are dealing with Isaiah 66 where it says He is going to place a sign among them; but, Isaiah 11, verses 10 through 12, it says,

“¹⁰ And in that day there shall be a root of Jesse,”—

Who is the root of Jesse?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: Jesus.

Okay. Why is He a root?

We do not have time to go there, but there is another place where Jesus is called a root. He is called a root out of dry ground.

FROM THE AUDIENCE: Isaiah 53:2.

BROTHER PIPPENGER: Okay. So, what does that tell you, a root out of dry ground? He is ugly. He is not like a flower.

Okay. And Sister White says that this root of Jesse here, that is us. The world is going to think we are ugly, just like they thought Christ was ugly. There is nothing in us, nothing in them that the world is going to see that it is going to appreciate or desire. In fact, it is going to dislike us so much, just like it disliked Him so much, that there is going to be a bloodbath.

Isaiah 11, beginning at verse 10:

“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.”—

Where is His rest going to be?

FROM THE AUDIENCE: In the people.

BROTHER PIPPENGER: In His people, in Jerusalem which He has chosen; and, the Jerusalem that He chooses here is the temple that consists of 46 chromosomes.

Verse 11:

—“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,”—

How come they are outcasts? Because, their brethren, which hated them, cast them out and said, “Let the Lord be glorified.” But, He is going to appear to their shame and to our joy.

—“and gather together the dispersed of Judah from the four corners of the earth.”
Isaiah 11:10-12 (KJV).

Isaiah 53, verses 2 and 3; we have already referenced it.

We are running out of time here.

Isaiah 53, beginning at verse 2:

“² For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him *there is* no beauty that we should desire him. ³ He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.” Isaiah 53:2-3 (KJV).

And those people that are lifted up as an ensign are going to perfectly reflect His character, they are going to get the same treatment.

OTHERS

Isaiah 56:8; John 10:16; Ezekiel 20:33-38
Isaiah 30:8-21
Habakkuk 2; Jeremiah 6:16-17

Isaiah 56:8:

“⁸ The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.” Isaiah 56:8 (KJV).

Two gatherings.

John 10:16:

“¹⁶ And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.” John 10:16 (KJV).

Two gatherings.

Ezekiel 20:33-38:

“³³ As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: ³⁴ And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. ³⁵ And I will bring you into the wilderness of the people, and there will I plead with you face to face. ³⁶ Like as I pleaded with your fathers”—

Now, notice: He is bringing them out of a wilderness. This here [the 1260 years depicted in Figure No. 178] is the wilderness; therefore, this [the 70 years] is the wilderness; and, therefore, this [the 2520 of Adventism] is the wilderness. He is going to bring them out of this wilderness and plead with them.

Verse 36:

—“³⁶ Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. ³⁷ And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:”—

When He is bringing us into the bond of covenant, He also is going to do one other thing:

—“³⁸ And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD.” Ezekiel 20:33-38 (KJV).

Okay. Back to Isaiah 66, and we will finish this off. I will not look at the camera guys; because, I know they are probably doing this [gives a gesture across his neck indicating to bring the presentation to a close].

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Verse 19: In the flow of Isaiah 66, probation is already settled for Adventism. The wheat and tares are separated. He has brought forth a nation in one day. He has comforted that nation with a full outpouring of the Holy Spirit.

Now He is talking about the ensign. He says,

—“¹⁹ And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. ²⁰ And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. ²¹ And I will also take of them for priests *and* for Levites, saith the LORD. ²² For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. ²³ And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.”—

And we use that proof-text to show that we will still be keeping Sabbath in the Earth made new; therefore, the Sabbath is still valid here in our history. But, in reality, this is emphasizing the rebuke of those Adventists that do not enter into the work of preparation and end up keeping up the Sunday sabbath as opposed to God’s Sabbath in this history. This is a pronouncement: It does not change. This is a rebuke on the foolish virgins of Adventism.

And verse 24:

—“²⁴ And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.” Isaiah 66:19-24 (KJV).

This is in Habakkuk’s Two Tables, this particular study.

I think this is at least the third time that I have got to this last section of notes and realized that I do not have enough time to do it. It is like either the Lord saying, “Don’t go there!” or He is saying, “Leave this to the very punch line.” I do not know which. But, we will end right there.

[The following Biblical cites and quote were not read into the record because of time constraints, but have been included within this transcript to complete the notes for this presentation.]

Isaiah 30:8-21:

“⁸ Now 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: ⁹ That this is a rebellious people, lying children,

children *that* will not hear the law of the LORD: ¹⁰ Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: ¹¹ Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. ¹² Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: ¹³ Therefore 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. ¹⁴ And 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. ¹⁵ For 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 ¹⁶ 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. 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. 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.

“¹⁹ For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. ²⁰ And *though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: ²¹ And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.”
Isaiah 30: 8-21 (KJV).

Habakkuk 2

“¹ I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. ² And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. ³ For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

“⁴ Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith. ⁵ Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: ⁶ Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth *that which* is not his! how long? and to him that ladeth himself with thick clay! ⁷ Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? ⁸ Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

“⁹ Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! ¹⁰ Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul. ¹¹ For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

“¹² Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! ¹³ Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and

the people shall weary themselves for very vanity? ¹⁴ For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

¹⁵ Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness! ¹⁶ Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory. ¹⁷ For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

¹⁸ What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? ¹⁹ Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and *there is* no breath at all in the midst of it. ²⁰ But the LORD *is* in his holy temple: let all the earth keep silence before him." Habakkuk 2 (KJV).

Jeremiah 6:16-17:

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*. ¹⁷ Also 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).

From *Christian Experience and Teachings of Ellen G. White*, page 57:

"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.

[Continuing verbatim dialogue and benediction by Brother Pippenger:]

BROTHER PIPPENGER: Shall we have a word of prayer?

Benediction: Heavenly Father, we want to be the temple that is built upon the Rock that you choose to take your rest in; but, we know there are three voices are sounding in this history, the voice from the cities, the voice from the Lord, and the voice from the temple. And we must tremble at the voice, at your Word, if our house is to be built upon the Rock. We ask for the discernment to hear that voice, understand what it means to us, and have the experience that allows us to be born in the day your nation is lifted up as an ensign to receive the full outpouring

of the Holy Spirit, to call the nations unto yourself. We realize that already we are becoming a root cast out of dry ground, that no man appreciates or sees anything good in. We ask that you give us the forehead of flint, a diamond forehead that this is not an issue, but the only issue is the issue that motivated you to go to the cross because you saw the fruits of your labor. Give us the love for souls that you have that we might have the motivation to stand in this coming crisis, and we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #89

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we begin this study, we once again plead that you would grant us the power and presence of your Holy Spirit, that you would take control of this message, set it forth in a clear and concise package that we can understand and that we can be held accountable for. We want the discernment that only comes from the presence of your Holy Spirit. We ask that you grant us that discernment. I would ask that you would overrule my thinking, my humanity, and use me as a tool that is hid behind your cross to convey a message to your people at this time that would prepare us to share the message with those that we come in contact with. Give us the experience that we need when we come in contact with those people and strengthen us to stand during the coming crisis that is soon to be here, just on the horizon. We ask again that the holy angels would be in attendance, that we would be breathing the atmosphere of Heaven by association with them, that they would prevent the distractions and disruptions that can come in at times and pray that you pour the Latter Rain out upon us and continue to be with us as you have been so far. In Jesus's name, amen.

BROTHER PIPPENGER: I hope you still have your notes from last time. There has been a few times in Habakkuk's Two Tables where I wanted to deal with Isaiah 30:8-21. And I actually believe I dealt with it before in this series, but I wanted to deal with it last time and never got there, obviously.

But, this time, at the beginning of this next presentation, I was going to take a verse out of that sequence of verses and we would have had it already in our memory banks. So, I am thinking that as we go into prayer that I may take up (probably going to take up) the very last part of your previous notes and finish it off—I do not know that I can put it off any further—and then go directly into Presentation #89.

PRESENTATION #88 (Continued)

ISAIAH 66 (CONTINUED)

OTHERS (CONTINUED)

Isaiah 30:8-21. This is something that I have often done in the past, so it will be familiar ground with many of you in this room, and perhaps with some of you watching LiveStream.

I will try to move quickly through this.

Beginning in verse 8 of Isaiah 30:

“⁸ Now 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:”—

Whatever gets written in this table and book is at the end of the world; because, the “time to come” that is portrayed by all the prophets is the end of the world.

The book that has a table in it is Habakkuk, chapter 2. This book that is referenced here, what is noted in the Book of Habakkuk, is these two tables [indicating the 1843 and 1850 Charts], Habakkuk's two tables.

“⁸ Now, 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.”—

That it may be for now.

—“⁹ That this is a rebellious people, lying children, children *that* will not hear the law of the LORD:”—

These two tables produce through the testing process the rebels of Adventism.

These two tables are prefigured by the two tables of the Ten Commandments, and the two tables of the Ten Commandments also identify rebellion.

Verse 10: This is how the rebellion is manifested by the foolish virgins in Adventism. It says,

—“¹⁰ Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits:”—

They are unwilling to hear the prophetic message. It is not about the health message, country living, or basic advent doctrine. They do not want to hear the prophetic message that is derived from the table that is noted in the Book. And because they do not want to walk in those Old Paths, their rebellion is manifested.

Are you following the logic?

In verse 11, it also says,

—“¹¹ Get you out of the way,”—

This is the Old Paths.

—“turn aside out of the path, cause the Holy One of Israel to cease from before us.”—[to be continued]

Now, if you drop down in your notes, the notes from last time [and replicated in this presentation], from *Christian Experience and Teachings of Ellen G. White*, page 57, it says,

“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,**”—

They denied the Midnight Cry.

—‘**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.

So, if you return now to verse 11 of Isaiah 30, these rebels that are being manifested by the rejection of these Tables [indicating the 1843 and 1850 Charts] noted in the Book of Habakkuk that do not want to hear the prophetic message, they say,

—“¹¹ Get you out of the way,”—*THE OLD PATHS*—“Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.”—

On this path in Ellen White’s first vision, there was the Midnight Cry behind them, and Jesus was just before them. This is definitely a reference to them wanting to get off the Path to Heaven.

Verse 12:

—“¹² Wherefore thus saith the Holy One of Israel, Because ye despise this word,”—

What word?

FROM THE AUDIENCE: (No audible response.)

BROTHER PIPPENGER: This word [indicating the 1843 and 1850 Charts], the message of the Old Paths.

—“and trust in oppression and perverseness, and stay thereon: ¹³ Therefore 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.”—

This is The Sunday Law. Sister White says it comes suddenly and unexpectedly; the final movements will be rapid ones.

Verse 14:

—“¹⁴ And he shall break it as the breaking of the potters' vessel that is broken in pieces;”—

The Sunday Law here is being portrayed as the breaking of the pottery.

—“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.”—

When The Sunday Law comes, the pieces of the pot that are left will not allow you to take the fire of the Holy Spirit (because, we are told that the fire from the altar represents the Holy Spirit). Probation is closed. You cannot get the Holy Spirit, nor can you get any water with these little small sherds. You cannot get the Holy Spirit because your probation has closed at The Sunday Law.

Verse 15:

—“¹⁵For thus saith the Lord GOD, the Holy One of Israel; In returning and rest”—

If you return to the Old Paths, Jeremiah says, “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 soul.” (Jeremiah 6:16) And the rest is the refreshing, according to Isaiah 28, verse 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.”

And, Sister White in *The Great Controversy*, page 611, says the refreshing is the Latter Rain.

So,

—“In returning and rest shall ye be saved;”—

You shall be saved by returning to the Old Paths and accepting the Latter Rain Message; but, there is a class that have built their house upon the sand that will not receive the Latter Rain Message represented by the Rain, nor will they receive the message of Islam in the Message of the East represented by the wind, nor will they receive the message of Daniel 11:40-45 represented as the floods and, because of that, their structure will be swept away.

Verse 15:

—“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. ¹⁶But ye said, No; for we will flee upon horses;”—

Okay. If you go to verse 1 of Isaiah 31, it says, “¹Woe to them that go down to Egypt for help; and stay on horses,”—These people are going to flee on horses, and Isaiah 31 is going to tell us what they are going to flee on, because they are going to define “horses” for us—“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! 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; and their horses flesh, and not spirit. . . .”

Now, if you go back up into verse 16 of Isaiah 30, these people that are rejecting the Old Paths, say,

—“¹⁶But ye said, No; for we will flee upon horses;”—

They are going to flee upon the strong delusion, the false outpouring of the Holy Spirit.

—“therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. ¹⁷ One thousand *shall flee* at the rebuke of one;”—

And on October 22, 1844, the Advent Movement, in the fulfillment of the parable of the Ten Virgins, when the door closed, went from 50,000 down to 50. That is a 1,000:1 ratio. This is identifying the fulfillment of the parable of the Ten Virgins.

It says,

—“¹⁷ One thousand *shall flee* at the rebuke of one,”—

That says, “I do not have any oil to give you. Go get your own oil.”

—“at the rebuke of five shall ye flee:”—

You are going to flee at the rebuke of the five wise virgins.

—“till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.”—

At The Sunday Law after the rebuke to the foolish virgins is delivered and they are lifted up as an ensign.

—“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. . . .”—

Okay. Now, this is the one that we are going to refer to in our next set of notes, which we are going to start in a moment; so, I will not say anything about verse 18. We are going to come back to that one.

But, the next presentation is about the Tarrying Time, and you can see the Tarrying Time referenced here in verse 18.

Verse 19:

—“¹⁹ For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. ²⁰ And *though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:”—

The reason that we are doing LiveStreaming here is partially because of this verse. It clicked on me one time when I was saying this, “Hey, the internet is what the Lord has prepared for the world to see the teachers, even if you have been kicked out of the Sabbath School class.

FROM THE AUDIENCE: (Indiscernible comments.)

BROTHER PIPPENGER: The *teachers* in this verse, the Hebrew word means *to flow as water as the rain*. So, what message are these teaches going to be teaching? The Latter Rain Message.

Verse 21:

—“²¹ And thine ears shall hear a word behind thee,”—

What is the word behind us that we hear?

FROM THE AUDIENCE: The Midnight Cry.

BROTHER PIPPENGER: The Midnight Cry, and this word [referring to the 1843 and 1850 Charts] right here. This history is the word behind us that we will hear.

And what is the word behind us going to say? And it says,

—“²¹ And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.” Isaiah 30: 8-17, 19-21 (KJV).

What are we supposed to walk in?

FROM THE AUDIENCE: The Old Paths.

BROTHER PIPPENGER: The Old Paths.

And in the break, a sister here who recently has come into this Message (her husband has been into it a little bit longer), she just told a story and I am going to tell her I will not say who she is. I do not want to embarrass her.

She said when her husband was into the Message and she was not, he would come home from a meeting like this [clenching his fists] and would be all excited about this Message, saying, “The Bible has come alive! Do you understand what I mean?”

And she would intellectually say she understood what he meant.

But, now, now that she is following this Message, she really understands what he means. And what he means and what she means, what we all mean, is now that you see the logic of this Message. If your Bible is open like mine to Isaiah, if you turn [the pages] to the right, you are going to see the message of the Old Paths; or, if you turn [the pages] to the left, you are going to see the Message of the Old Paths; because, from beginning to end, it is the Message of the Old Paths.

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: And that is what this verse is saying, “And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.”

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: It is the Message of the Bible.

So, the book that have the tables noted in it are Habakkuk 2, and Jeremiah 6:16-17 are the Old Paths.

So, let us go to Notes for Presentation #89.

COMMENCING WITH PRESENTATION #89

TARRYING TIME

Isaiah 30:18; Matthew 25:5; Daniel 12:12; Habakkuk 2:3-4; Exodus 24:14-18; Luke 24:44-52, 36; John 20:17-22

And you will notice that his first reference is Isaiah 30:18. Isaiah 30:18 says,

“¹⁸ And therefore will the LORD wait,’—

And what I am suggesting is that the Lord waited in the Millerite History on March 22, 1844, at the first disappointment and fulfilled the Tarrying Time in the parable of the Ten Virgins. So, all the prophets are identifying the same story, and we know that the Millerite History is going to be repeated to the very letter. So, we, as the Millerites [had], are going to have a Tarrying Time.

Verse 18:

—“¹⁸ And therefore will the LORD wait that he may be gracious unto you,”—

And I submit to you that the word *Grace*, more often than not, has to do with power of the Holy Spirit. He pours out His Grace upon us. So, I am saying that the Tarrying Time marks the beginning of the outpouring of the Spirit. And, of course, we know that in the Millerite History the Tarrying Time is what leads into the Midnight Cry, where the Holy Spirit is poured out in that history.

—“and therefore will he be exalted,”—

And, it is in the time period in sacred history when God is pouring out His Spirit upon His people where the Lord is exalted.

—“that he may have mercy upon you: for the LORD is a God of judgment:”—

And, invariably, when the Lord is pouring out His Spirit upon His people, in the sacred Scriptures it is in connection with Him executing judgment upon two classes of worshippers.

And, it says,

—“blessed *are* all they that wait for him.” Isaiah 30:18 (KJV).

Which is a reference to Daniel 12:12, “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” which is 1843 which ended on March 21, 1844, which marks the Tarrying Time. Blessed are all those that come to the Tarrying Time which this verse is referencing. And the reason it is a blessing is because it leads you to the threshold of where the Lord is going to pour out His Spirit.

So, Matthew 25:5 talks about the Tarrying Time. It is in your notes. We are familiar with that. This is the parable of the Ten Virgins:

“While the bridegroom tarried, they all slumbered and slept.” Matthew 25:5, (KJV).

Daniel 12:12, I just referenced. We can look at it, in case I did not give the absolute word for word. It says,

“¹² Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” Daniel 12:12 (KJV).

Habakkuk 2:3-4.

All these are the same Tarrying Time, and they all should be understood as being fulfilled in Millerite History and in our history.

Beginning at verse 3, it says,

“³ For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.” Habakkuk 2:3 (KJV).

“⁴ Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.” Habakkuk 2:3-4 (KJV).

The Tarrying Time marks the point where the two classes of worshippers are going to be developed from that point on. One class of worshippers is going to be lifted up. What does that tell you? That the symbol of those worshippers is *gâdal* (the Daily). They are lifted up, while the other class is going to live by faith, which Sister White says is simply taking God at His Word.

Exodus 24:14-18. We are looking at the Tarrying Time because we want to be prepared to place that in our history and consider the implications of this. Exodus 24, beginning at verse 14:

“¹⁴ And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

“¹⁵ And Moses went up into the mount, and a cloud covered the mount.

¹⁶ And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days:”—*THAT IS SIX DAYS*—“and the seventh day he called unto Moses out of the midst of the cloud. ¹⁷ And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. ¹⁸ And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights. Exodus 24:14-18 (KJV).

That is 46 days in total. The first day of the 40 is the seventh day.

But, this manifestation of the power of God, where Moses receives the Law of God and receives the instructions for building the sanctuary, the part that I want to emphasize here is it begins with a Tarrying Time. A Tarrying Time precedes the manifestation of the power of God in this history.

Luke 24:44-52:

“⁴⁴ And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law

of Moses, and *in* the prophets, and *in* the psalms, concerning me. ⁴⁵ Then opened he their understanding, that they might understand the scriptures. ⁴⁶ And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: ⁴⁷ And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. ⁴⁸ And ye are witnesses of these things.

“⁴⁹ And, behold, I send the promise of my Father upon you: but”—*BUT*—“tarry ye in the city of Jerusalem, until ye be endued with power from on high.”—

You tarry, and then comes the power afterwards.

Are you seeing that? That is two witnesses to the fact that the power follows the Tarrying Time.

—“⁵⁰ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. ⁵¹ And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. ⁵² And they worshipped him, and returned to Jerusalem with great joy: . . .” Luke 24:44-52 (KJV).

Back up before those verses. That is why I had those verses out of sequence to verse 36 in the notes.

Verse 36 of chapter 24 of Luke:

“³⁶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.” Luke 24:36 (KJV).

“Peace be unto you.”

Can you say that with me?

BROTHER JEFF AND AUDIENCE IN UNISON: “Peace be unto you.”

BROTHER JEFF: All right.

Okay. And then afterwards He is going to tell them to tarry in Jerusalem, and there is a parallel passage of this in John 20. And the expression, “Peace be unto you,” is what allows you to tie these two passages together in a nice package in terms of isolating some of the truth therein.

John 20:17-22:

“¹⁷ Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. ¹⁸ Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

“¹⁹ Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. ²⁰ And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. ²¹ Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. ²² And when he had said

this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: . . .”
John 20:17-22 (KJV).

Now, go back to Luke 24. I should have told you to keep your finger there, Luke 24.



Figure No. 179.

Here, Jesus has just resurrected and He tells Mary, “Don’t touch me. I have to ascend.”
The same day, He comes down out of Heaven, and He breathes upon them.

And in Luke 24, when He comes down out of Heaven, He first says, “Peace *be* unto you,” and then He breathes upon them the Holy Spirit.

And, you have in your notes from *Spirit of Prophecy*, volume 3, pages 243, and 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.

So, a sprinkling, a few drops before the plentiful showers of Pentecost (John 20.)

But, if you are in Luke 24, in verse 36 He says, “Peace *be* unto you.” Then notice what He does in verse 45: “Then opened he their understanding, that they might understand the scriptures.”

This sprinkling is the opening of the understanding to God’s people of the Scriptures that takes place, when He comes down out of Heaven.

But, then, in this same period, He is telling them to . . . what?

FROM THE AUDIENCE: To tarry.

BROTHER PIPPENGER: This is the Tarrying Time, the components of the Tarrying Time.

And, we have already seen that in the tarrying of Sinai, which is prefiguring this here [referring to Figure No. 179] in the time of Christ, that when He had the 70 elders tarry on the mount, thereafter is when you have the manifestation of the power of God that prefigures Pentecost over here.

Right? Are y’all with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Notice the next quote, from *Review and Herald*, July 20, 1886.

“It is with an earnest longing that I look forward to the time when **the events of the day of Pentecost** shall be repeated with even greater power than on that occasion. John says, ‘I saw another angel come down from heaven, having

great power; and the earth was lightened with his glory.’ Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.

“**God can**”—*WHAT?*—

FROM THE AUDIENCE: Can breathe.

BROTHER PIPPENGER: So, Sister White just compared this history of Pentecost with Revelation 18. So, when Christ comes down in the history of Pentecost, this is the Angel coming down in Revelation 18.

Do you see it?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, in this history [of Christ], when He comes down here at this very time, He says to the Disciples, what? “Tarry you here.”

So, I am saying that the Tarrying Time is marked when the Angel comes down, and then He breathes upon them which is opening their understanding to His Word. And Sister White says that then every man in the world is going to understand these things in their own tongue.

How? How are they going to do that?

FROM THE AUDIENCE: It is going to be worldwide (among other various responses.)

BROTHER PIPPENGER: It is going to be a worldwide message, but how are they going to understand it in their own tongue? They are going to understand the Rules of Prophetic Understanding adopted by Miller and his associates, and that is going to be the key that opens the Scriptures for them.

—“**God can breathe new life into every soul** that sincerely desires to serve Him, and can **touch the lips with a live coal from off the altar**,”—

What is that?

FROM THE AUDIENCE: (Various responses)

BROTHER PIPPENGER: That is Isaiah 6 happening right here [His breathing upon the Disciples]. Isaiah 6.

Is that not the story of Isaiah 6?

—“and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God’s Word.
The stammering tongue will be unloosed,”—

What is that?

FROM THE AUDIENCE: Isaiah 28.

BROTHER PIPPENGER: Isaiah 28. Go there for a moment.

What I am trying to show you is this Tarrying Time followed by the outpouring of the Holy Spirit is a very large subject that is dealt with a lot in the Bible.

In verse 11 of Isaiah 28, it says, “For with stammering lips and another tongue will he speak to this people.”

Okay. What people is He going to speak to?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: To Adventism, right? He tells you at the end of the next verse who they are, “. . . 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.*”

This is the people that refuse the refreshing.

Who were the people that refused the refreshing?

And in this verse it identifies that the refreshing is the rest.

And who are the people that refused the rest in Jeremiah 6:16?

FROM THE AUDIENCE: (Indiscernible.)

BROTHER PIPPENGER: The people who refused to return to 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 [*THE REFRESHING*]. Jeremiah 6:16, in part (KJV).

So, here in verse 12, “¹² To whom he said, *This is the rest wherewith ye may cause the weary to rest;*”—The “To whom” there is the people that they are speaking to in verse 11, the people that refused to walk in the Old Paths. This is the Judgment Message to these people, and He is going to speak to them with “stammering lips and another tongue.”

How is He going to do that in the context of Isaiah 28?

FROM THE AUDIENCE: Line upon line.

BROTHER PIPPENGER: Line upon line; it is through William Miller’s Rules of Prophetic Interpretation. Proof-texting is how this message gets conveyed to them. That is the very context of Isaiah 28, “. . . But they said, We will not walk *therein*, [*WE WILL NOT HEAR*].” (Jeremiah 6:16, in part), which also tells you in verse 12 of Isaiah 28 that it is about a message, “We will NOT proof-text.”

Therefore, it tells you in verse 14—well, let us just read it all, “¹³ But the word of the LORD”—*THE WORD OF THE LORD, THE TEST TO THEM*—“the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* three a little;”—*THAT IS MILLER’S RULES*—“that they might go, and fall backward, and be broken, and snared, and taken.”¹⁴ Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem.” Isaiah 28:13-14 (KJV): The unwillingness to turn loose of the hermeneutics and the exegesis, the historical grammatical critical foolishness of Babylon that causes them to die, instead of taking the simplicity of God’s Word!

And back to our quote, the second paragraph. Let us run it through again.

—“**God can breathe new life into every soul**”—

He breathes here [see Figure No. 179}, does he not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: In John 20 and Luke 24.

And what does He breathe? The Spirit, which Sister White says is a few drops.

But, what is this; **what is this?**

FROM THE AUDIENCE: (Various comments.)

BROTHER PIPPENGER: What is the breathing?

FROM THE AUDIENCE: (Indiscernible.)

BROTHER PIPPENGER: It is Isaiah 37. This is where He is breathing life into the new bones. This is the message of the Four Winds that Sister White says that the Four Winds

that are restrained are represented as an angry horse, seeking to break loose and bring death and destruction in its path. This is the breath [the sprinkling], the Message of Islam, Isaiah 37.

—“**God can breathe new life into ever soul** that sincerely desires to serve Him, and can **touch the lips with a live coal from off the altar**,”—ISAIAH 6—“and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God’s Word. **The stammering tongue will be unloosed**,”—THROUGH THE METHOD OF PROOF-TEXTING—“and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to **cleanse the soul temple from every defilement**, and to maintain such a close connection with Him that they may be partakers of **the latter rain when it shall be poured out**.” *Review and Herald*, July 20, 1886.

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. 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.

In order to receive the Latter Rain, you have to recognize it.
And the word RECOGNIZE means:

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*.

In order to recognize the Latter Rain, we have to have seen it before, and where we have seen it before is in God’s prophetic Word. We see it in Ezekiel 37. We see it in John 20. We see it in Luke 24. We see it in Isaiah 6. We see it almost everywhere we look in the Bible. It is illustrated.

But, what we are dealing with here is the sprinkling of the Latter Rain that at the beginning of it, it begins with the Tarrying Time when Islam is restrained; and, it leads to the full outpouring at Pentecost.

And, at this point we receive the Seal of God at Pentecost.
Testimonies, volume 5, pages 214, 216:

“Not one of us **will ever receive the seal of God** while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement.”—

I have told this story, and I probably should not tell it, but I will tell it again.

At camp meeting, Hamburg, Germany (just outside of Hamburg, Germany).

Hamburg, Germany, is the birthplace of Louis Conradi. I have a special disdain for Louis Conradi, because he is the tool the Lord allowed to bring in the false view of the Daily in 1901. And he ends up rejecting Adventism; but, still, some Adventists, particularly Germans and European Adventists, hold him in high regard. But, in reality, there was no reason to hold him in high regard during any of that history.

I mean, this man was having children. He was married and he was having children with other women; and, they knew it and they allowed him to maintain his position as a leader in the Adventist Church. And when they tell you the story about him, they never tell you that part. This was just ridiculous that he was allowed to even be a member in the church, let alone lead the Germany Community. He pretty much single-handedly brought the schism that creates the Reform Movement.

So, the guy is just—if you believe the word “by their fruit you shall know them.”

Okay. We are in Hamburg, Germany; so, I am emphasizing that point because I knew I was in Hamburg, Germany, and I knew I had a different view than Conradi did about the Daily, and I knew that the European Adventists have no respect for the Spirit of Prophecy, whatsoever, and it is worse in Germany more than in almost anywhere else. So, I was probably amplifying that a little bit.

There was a pastor that wanted me to come and speak in his church in Hamburg, Germany, and I said, “You don’t want me to do that. You will get in trouble.”

“No, no, no, no. Come on, come on!”

I have witnesses. He would to the meetings at the Prophecy School. Three times he plead with me to come and preach in his church on Sabbath.

I finally agreed. I said, “This will cause you a headache.”

He says, “No, no. I’ll be fine.”

I might have told this here just this past week ago.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Afterwards, he got sent to a little church in the Middle East. That is a fun job assignment, leaving modern Hamburg, Germany, to be sent to the Middle East!

So, I think I was right.

The day after we left, he is already forced to write a letter saying how I forced myself in, and this, that, and the other. But, that is just a big story there.

But, what I want to get to is this: A big church in Hamburg! I get there, and he says, “You have 30 minutes to speak.”

I am thinking, “What am I going to do? I have got 30 minutes to speak, and it has got to be translated into German.” And what I am doing is the study called, “The Time Prophets.”

So, I am flying and the German translator that is there with me, we are both flying. We are trying to get through this.

But, we read this quote. We read this quote here that I just read.

It says,

—“Not one of us **will ever receive the seal of God** while our characters have one spot of stain upon them. It is left with us to remedy the defects in our characters,”—

And there were probably 50 to 60 people up in the balcony in the back of this church; and, at that point they all got up and walked out.

Hmm. They do not believe we are going to remedy the defects of our character, and that is why they walked out.

So, this is a serious issue. It is left to us; and, I said this in a really liberal church in Ventura, California, once, and the elder who was opposing this message there on the Sabbath day with his Hawaiian shirt and his shorts and his sandals, with his group in the back arguing all the way through, he interrupted when I read this quote from the back.

He said, “Did you just say it is left up to us to remedy the defects of our characters?”

I said, “No, Brother. That is what Ellen White says.”

Brothers and Sisters, this is a serious quote.

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: We have to participate in the work of allowing the Holy Spirit to remove sin from us.

And if you do not believe it, it cannot happen!

And if you do not understand how that this truth here is something that Satan fights every step of the way, then you need to wrap your mind around it. We need to wrap our minds around this.

—“It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. **Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost. . . .**”—

If you do not believe that you have to do that, are you going to receive the Latter Rain?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: How did the Latter Rain fall upon the Disciples at Pentecost? How did it do so?

First, with a sprinkling: The act of Christ breathing upon His Disciples was as a few drops before the full outpouring on the Day of Pentecost.

—“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. **When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.**”
Testimonies, volume 5, 214, 216.

It is up to us to remedy the defects in our character in this history [the Tarrying Time of the sprinkling of the Latter Rain], because it is too late here [at Pentecost with the full outpouring of the Latter Rain]. This is The Sunday Law. It is too late here.

Right?

The next page [of your notes].

Acts of the Apostles, page 38:

“The Pentecostal outpouring was Heaven’s communication that the Redeemer’s inauguration was accomplished. According to His promise **He had**

sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people.” *Acts of the Apostles*, 38.

Pastor Emiliano dealt with this a few times this week. That is the quote that he is referring to. And he was not addressing the issue that I am going to address here, so it is not that he would not agree with me. He was just making another point than what I am going to make here.

The history of Pentecost here [in the time of Christ] is a fulfillment of the Book of Joel. In Acts 2 and 3, Peter plainly says so. He says, “These men aren’t drunk as you suppose, this is a fulfillment of the prophecy of Joel.”

But, the Millerite History was a fulfillment of the prophecy of Joel because it is Joel that predicts that the stars were going to fall. Okay? So, Christ’s History and the Millerite History are a fulfillment of Joel; but, the perfect fulfillment of Joel is our day and age. Okay? So, all three of those histories are the same history.

And in this history when the Holy Spirit is poured out here [at Pentecost], it is marking that Christ has begun a work in the Heavenly Sanctuary.

In the Millerite History, the Midnight Cry, the outpouring of the Holy Spirit at the Midnight Cry is announcing that Christ is beginning a new work in the Heavenly Sanctuary.

Therefore, in our history here [during the Tarrying Time of the sprinkling of the Latter Rain], when the Latter Rain begins to fall, you have to ask yourself, “What new work is Christ beginning in the Heavenly Sanctuary?” And it is the Judgment of the Living.

Now, I want to show you something, so you understand that sometimes the differences are purposeful to make a point.

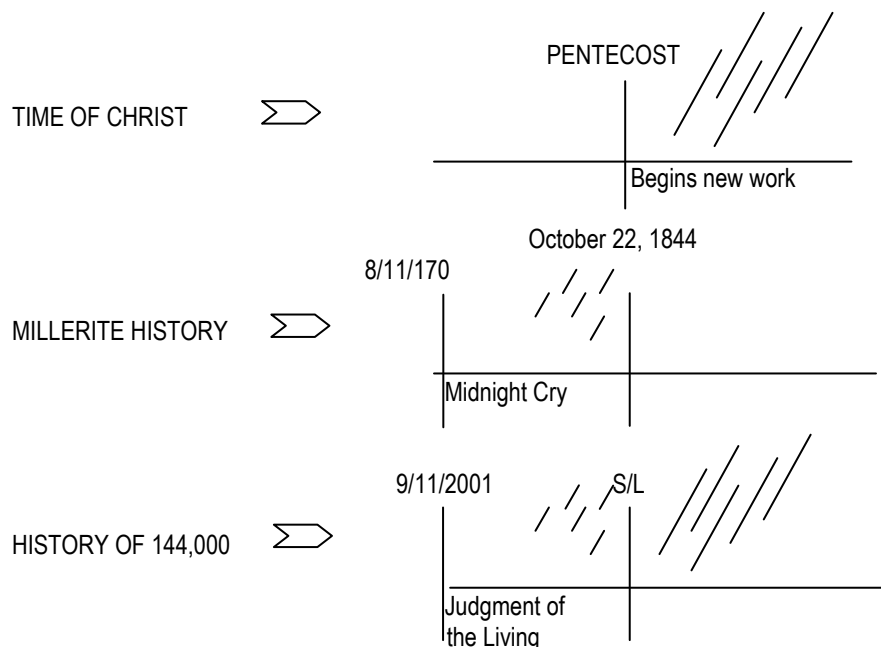


Figure No. 180.

We just read that the full outpouring here at Pentecost in the time of Christ marked that He began a work right here.

I just said the Midnight Cry, which came before this waymark (this waymark is 1844, October 22nd).

This is Pentecost [in the History of Christ]: a change of dispensation here, and the Spirit comes after this waymark.

A change of dispensation here [8/11/40], and the Spirit is poured out just before this waymark [10/22/1844].

So, those two witnesses tell you that when He is changing dispensations, the Spirit is going to be poured out in that timeframe; but, they tell you by their difference that it is not going to necessarily be at the same point in that history. The Midnight Cry leads us into Him moving from the Holy Place to the Most Holy. The Latter Rain takes place when He begins His work in the Holy Place.

And what we are saying here [9/11/2001] is the work of the Judgment of the Living begins here. There is also going to be a full outpouring here [at The Sunday Law], when a new dispensation is taking place; because, now, the ensign is going to gather the other flock out of Babylon; so, there is a work there, too, but it is still going to be the Judgment of the Living.

The Judgment of the Living, the dispensational change begins right here, at September 11, 2001.

The sprinkling in this history [of the Millerites] begins on August 11, 1840. This begins when He comes down out of Heaven.

He came down out of Heaven here [September 11, 2001]; Sister White said no less the personage than Jesus Christ. The Angel of Revelation 18 comes down right here.

Are you with me?

THE FIRST DISAPPOINTMENT

Spiritual Gifts, volume 1, page 153:

“**Another mighty angel was commissioned to descend to earth.** Jesus placed in his hand a writing, and as he came to earth, he cried, Babylon is fallen! is fallen!”—

So, what Angel is this? This is Millerite History.

FROM THE AUDIENCE: The Second Angel.

BROTHER PIPPENGER: So, this is the Second Angel. Okay?

—“Then I saw **the disappointed ones**”—

Why was anyone disappointed in the history of the Second Angel’s Message?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: Because of why?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Yes, that is the right answer.

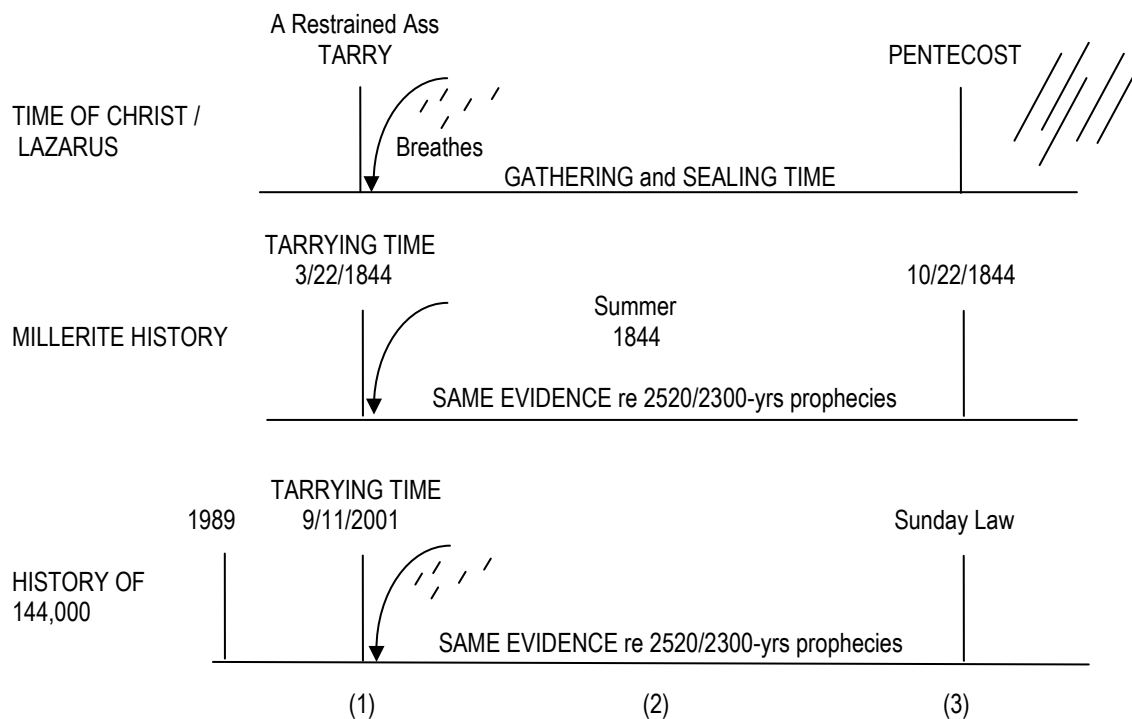


Figure No. 181.

Yes, that is the right answer; but, they were disappointed right here, at the Tarrying Time, March 22, 1844.

And now the Second Angel is going to come down in the Summer of 1844; that is what Sister White says.

This is the Spring [March 22, 1844].

And ultimately, the Second Angel is going to meet its climax in the Midnight Cry on October 22, 1844. Right?

Correct? Do you all follow that logic?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: All right. Back to the quote.

—“Jesus placed in his hand a writing, and as he came to earth, he cried, Babylon is fallen! is fallen!. Then I saw **the disappointed ones** again look cheerful, and raise their eyes to heaven, looking with faith and hope for their Lord’s appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their countenances. **The disappointed ones saw from the Bible that they were in the tarrying time,**”—

What does that mean, Brothers and Sisters? This is Millerite History. What does that mean?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: You are not understanding the question.

Pardon me?

FROM THE AUDIENCE: There are two classes of worshippers.

BROTHER PIPPENGER: You are not understanding the question, either.

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: [Shakes head negatively.]

The disappointed ones saw that they were in the Tarrying Time. What does that mean to us? It means that we are going to have to see that we are in the Tarrying Time. We have to know when we are in the Tarrying Time. They knew! We are going to know.

How did they know? From the Bible. Okay?

From the Bible they knew that the Tarrying Time had arrived; therefore, from the Bible we are going to have to know when the Tarrying Time arrives.

Do you get my point?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Maybe it is not an important point. Maybe that is why you could not assent to answer that question.

—“The disappointed ones saw from the Bible that they were in the tarrying time, and that they must patiently wait the fulfillment of the vision. **The same evidence which led them to look for their Lord in 1843, led them to expect him in 1844.**” *Spiritual Gifts*, volume 1, 153.

So, there are a couple of things that I want to point out here [in Figure No. 181] is that they had to recognize that they were in the Tarrying Time.

And, what do we have to recognize?

FROM THE AUDIENCE: When are in the Tarrying Time.

BROTHER PIPPENGER: Yes, that is true. I just taught you that, so you answered correctly.

But, what we have to recognize is that the Latter Rain is falling, and I wanted you to see that connection; because, what I am suggesting is when the Tarrying Time arrives the Latter Rain begins to fall, and we have to recognize both aspects of this, that on 9/11, this is our Tarrying Time.

And, the Tarrying Time marks the beginning of the manifestation of the power of God. It is also marked when the Angel comes down, and then we have to recognize that the sprinkling has begun and that we are in the Tarrying Time.

Now, I am aware that this here [indicating the Summer of 1844 in the Millerite History], how we commonly illustrate this history may throw some of you, but it should not.

It should not; because, in this history of here [in the time of Christ], this history up here where we normally mark the Angel coming down is where?

FROM THE AUDIENCE: The baptism.

BROTHER PIPPENGER: The baptism over here [indicating to the left of the timeline in the time of Christ]. Okay? That is when the Angel comes down to mark the time of God’s visitation, when Christ is anointed; and, you allowed me to show you that the Angel came down here, right after His ascension. You allowed me to use that symbol to define this symbol here at September 11, 2001; and, it is okay. It is okay, if you follow Miller’s Rules. Symbols can mean more than one thing in Miller’s Rules. Read it.

So, what I am saying here, just like in the history of Christ—I am not denying that on August 11 of 1840 the Angel of Revelation 10 came down, but I am saying that at the Tarrying Time here [March 22, 1844], the quote we just read, in this history [of the Millerites] **another**

Mighty Angel was commissioned to come down to the Earth, and He had a writing in His hand. So, we have an angel coming down in this history, too.

Did you read it? Did you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, in this history [of the Millerites], they recognized they were in the Tarrying Time. And this may be the point that means the most to me, maybe above all this, is they understood that the same evidence that had led them to predict 1843, and it did not come here [March 22, 1844], proved 1844. And, we have already dealt with the fact that this message that they had, that the prophecies of the 2520 and the 2300 days actually ends in 1844, is the message that got them cast out of the churches.

And when Sister White quotes Isaiah 66, the verse that says ‘your brethren which hated you and cast you out of the churches,’ she quotes that verse [Isaiah 66:5] exclusively when she is identifying the disfellowshipping that took place in the Millerite History.

So, what I am saying, the disfellowshipping that will go in this history [of the 144,000] is going to be, because this history here is going to be given the identical message that got them booted out here; and that is, that the 2520 and the 2300 years are valid prophecies that came to a conclusion in 1844, because the Millerite History is going to be repeated to the very letter.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: So, it is the same evidence.

Is that part of the Old Path Message?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: It fits, Brothers and Sisters.

LAZARUS

“Lazarus,” another line.

The Desire of Ages, pages 528 – 529:

“Had Christ been in the sickroom, Lazarus would not have died; for Satan would have had no power over him. Death could not have aimed his dart at Lazarus in the presence of the Life-giver. Therefore Christ remained away. He suffered the enemy to exercise his power, that He might drive him back, a conquered foe. He permitted Lazarus to pass under the dominion of death; and the suffering sisters saw their brother laid in the grave. Christ knew that as they looked on the dead face of their brother their faith in their Redeemer would be severely tried. But He knew that because of the struggle through which they were now passing their faith would shine forth with far greater power. He suffered every pang of sorrow that they endured.”—

Drop down to the bottom of that paragraph—you know, the story—because of time.

They come to say, “Lazarus is sick [John 11:3] . . . Lazarus died [spoken by Jesus, John 11:14].”

What did Jesus do?

FROM THE AUDIENCE: He tarried.

BROTHER PIPPENGER: He tarried. Okay. It was purposeful.

The bottom of that first paragraph:

“—He loved them no less because He tarried; but He knew that for them, for Lazarus, for Himself, and for His disciples, a victory was to be gained.

“‘For your sakes,’ ‘to the intent ye may believe.’ To all who are reaching out to feel the guiding hand of God, the moment of greatest discouragement is the time when divine help is nearest. They will look back with thankfulness upon the darkest part of their way. ‘The Lord knoweth how to deliver the godly,’ 2 Peter 2:9. From every temptation and every trial He will bring them forth with firmer faith and a richer experience.

“In **delaying to come to Lazarus**, Christ had a purpose of mercy toward those who had not received Him. He tarried, that by raising Lazarus from the dead He might give to His stubborn, unbelieving people another evidence that He was indeed ‘the resurrection, and the life.’ He was loath to give up all hope of the people, the poor, wandering sheep of the house of Israel. His heart was breaking because of their impenitence. In His mercy He purposed to give them one more evidence that He was the Restorer, the One who alone could bring life and immortality to light. This was to be an evidence that the priests could not misinterpret. This was the reason of His **delay** in going to Bethany. This crowning miracle, the raising of Lazarus, **was to set the seal of God on His work and on His claim to divinity.**” *The Desire of Ages*, 528–529.

So, I am telling you that in the story of Lazarus, we also have a Tarrying Time.

But, in the story of Lazarus, what other line of truth is also there?

FROM THE AUDIENCE: This is the Sealing Time.

BROTHER PIPPENGER: This is the Sealing Time. Right?

General Conference Bulletin, February 4, 1893:

“I lay down my pen and lift up my soul in prayer, that the Lord would **breathe** upon his backslidden people, which are **as dry bones**, that they may live.” *General Conference Bulletin*, February 4, 1893.

The Breath comes in here. The breathing is what brings them to life.

Selected Messages, book 1, page 121, Sister White says our greatest and our most urgent need is to seek for a revival.

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. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer. While the people are so destitute of God’s Holy Spirit, they cannot appreciate the preaching of the Word; but when the Spirit’s power touches their hearts, then the discourses given will not be without effect. . . .”
{*Selected Messages*, book 1, 121.1}

And on page 128 she says a revival represents a renewal of spiritual life.

A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a

renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend.—The Review and Herald, February 25, 1902. {1SM 128.1}

The breathing upon the dry bones represents a revival, a bringing back to life.

The raising of Lazarus represents the revival that takes place at 9/11.

Do you see it?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: It represents the beginning of the Sealing Time of the 144,000, and it begins with the Tarrying Time [September 11, 2001]. 9/11 is our Tarrying Time in the parable of the Ten Virgins.

The next quote: *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.

Did Lazarus get resurrected right here [pointing to the first waymark in the time of Christ (Figure No. 181)]? This is where the dry bones, this is where Lazarus gets resurrected.

MARTHA

Youth Instructor, May 4, 1899:

“When the Lord is about to do a work, Satan moves upon someone to object. ‘Take ye away the stone.’ Christ said. As far as possible, prepare the way for my work. But Martha’s positive and ambitious nature asserted itself. Thinking that he wished only to look upon the body of her brother, she said, Lord, the work of corruption had made this impossible. She thought that it would be terrible to reveal the decomposing body to the beholders. Thus she expressed her unbelief.”—

Middle of that first paragraph, it says, “Jesus had tarried for four days.” Are you there with me?

SISTER FROM THE AUDIENCE: Yes.

BROTHER FROM THE AUDIENCE: Two days.

BROTHER PIPPENGER: Ah, here it tells us how long He tarried.

—“She did not realize that **Jesus had tarried for two days** where he was when he received the message, permitting Lazarus to die, that he might manifest the greatness of his power by raising him, thus giving all who should witness the miracle an evidence that could not be excelled.

“Christ reproved Martha for her unbelief, but his words were spoken with the utmost gentleness. ‘Said I not unto thee, that, if thou wouldest believe, **thou shouldest see the glory of God?**’ Why should you doubt my power? You have

my word. If you will believe, **you shall see the glory of God**. Skepticism and unbelief are not humility. Implicit belief in Christ's word is true humility, true self-surrender." *Youth Instructor*, May 4, 1899.

Hosea 6:1-6

Go to Hosea 6.

How long did He tarry before He resurrected Lazarus?

[Brief intermittently indiscernible discussion among the audience on the length of time Jesus tarried before He resurrected Lazarus.]

BROTHER PIPPENGER: He was resurrected on the fourth?

FROM THE AUDIENCE: (Indiscernible comment.)

BROTHER PIPPENGER: Lazarus?

[Discussion ceases.]

Verse 1 of Hosea 6:

“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. ² After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. “³ 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.

“⁴ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away. ⁵ Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: and thy judgments *are as* the light *that* goeth forth. ⁶ For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.” Hosea 6:1-6 (KJV).

So, we know, if nothing else, that the First Angel's Message in our history is empowered at 9/11, the First Angel's Message being the message of Daniel 11 that arrived at the time of the end in 1989; and, that in this history here, this being The Sunday Law, that this is our third waymark. And after two days (this is the second test in our history), He is going to raise us up.

So, Lazarus is raised up on the fourth day—

FROM THE AUDIENCE: John 11:39.

BROTHER PIPPENGER: —John 11:39—which is not a problem. It is the Fourth Angel's Message, but let us go there.

John 11:39 says,

“³⁹ Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.” John 11:39 (KJV).

So, he is being lifted up on the fourth day, which would be in this history [of the 144,000], the Tarrying Time (the waiting), the raising up here [The Sunday Law]] in Hosea is the third day.

But, Lazarus in our history, representing those that are resurrected by the breath of God, is representing the Fourth Angel's Message; our history.

Youth Instructor, February 21, 1901:

"The afternoon was half spent when Jesus sent his disciples to the village of Bethphage, saying: 'Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.'

"This was the first time during his life of ministry that Christ had consented to ride, and the disciples interpreted this move to be an indication that he was about to assert his kingly power and authority, and take his position on David's throne." *The Youth Instructor*, February 21, 1901.

What do we have in this history? A restrained ass. They were told to loose a restrained ass.

And where is He going in this history. This is the history of Lazarus, but where is He going?

FROM THE AUDIENCE: The Triumphal Entry.

BROTHER PIPPENGER: The Triumphal Entry.

But, this is also the history of Pentecost. Is this too many lines to have overlaid [referring to Figure No. 181]?

FROM THE AUDIENCE: Uh-huh.

BROTHER PIPPENGER: Okay. This is the history when He comes back from Heaven and He breathes upon His Disciples just a few drops, which leads to the full outpouring at Pentecost. But, because this is the history of Christ, rather than draw a fourth line, I am also, simultaneously marking this as the history of Lazarus.

Jesus tarries to come to Lazarus, marking a Sealing Time. He is going to raise him up, marking the resurrection here, the revival that takes place in this history. He revives him in the fourth day, saying this is the Fourth's Angel's Message.

But, He is going to take Lazarus, and what is He going to do now? He is going to go into Jerusalem and do the Triumphal Entry.

FROM THE AUDIENCE: (Indiscernible comment.)

BROTHER PIPPENGER: He is going to lift him up as an ensign, but they are going into Jerusalem and they first unrestrain [let loose] an ass that is restrained.

Of course, in this history here [of the 144,000] we have an ass that is restrained as well; we have a revival taking place, a breathing.

So, are you all with me?

FROM THE AUDIENCE: (Affirmations.)

SISTER FROM THE AUDIENCE: Sister White said that was a short distance, and that His Disciples were puzzled that He would want to ride an ass such a short distance.

Genesis 49:10-11

BROTHER PIPPENGER: Genesis 49, verses 10 and 11. We referred to this yesterday.

“¹⁰ The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come;”—

Who is Shiloh?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Is He coming into this history when He is going into the Triumphal Entry? Yes.

—“and unto him *shall* the gathering of the people *be*.”—

This is a gathering time. So, this is a gathering time and a sealing time.

FROM THE AUDIENCE: That is the purpose of the gathering.

BROTHER PIPPENGER: That is the purpose of the gathering.

Verse 11:

—“¹¹ Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes.” Genesis 49:10-11 (KJV).

So, the blood of the vine is going to take place at the cross in the story of Lazarus.

The blood of the cross is lining up with Pentecost.

These are two histories going simultaneously. Right? The story of Lazarus, and the story of the breathing upon the Disciples.

But, in the story of Lazarus, we see a restrained ass; and, in the story of Genesis, which is the initial story of scattering and the gathering, it is a gathering time that is referenced in Genesis 49; and, the blood of the cross is associated with the ass—okay?—with the Triumphal Entry.

We are almost done.

The Desire of Ages, page 572:

“Never before had the world seen such a triumphal procession. It was not like that of the earth’s famous conquerors. No train of mourning captives, as trophies of kingly valor, made a feature of that scene. But about the Saviour were the glorious trophies of His labors of love for sinful man. There were the captives whom He had rescued from Satan’s power, praising God for their deliverance. The blind whom He had restored to sight were leading the way. The dumb whose tongues He had loosed shouted the loudest hosannas. The cripples whom He had healed bounded with joy, and were the most active in breaking the palm branches and waving them before the Saviour. Widows and orphans were exalting the name of Jesus for His works of mercy to them. The lepers whom He had cleansed spread their untainted garments in His path, and hailed Him as the King of glory. Those whom His voice had awakened from the sleep of death were in that throng. **Lazarus, whose body had seen corruption in the grave, but who now rejoiced in the strength of glorious manhood, led the beast on which the Saviour rode.**” *The Desire of Ages*, 572.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: So, what is the beast on which the Saviour rode?

FROM THE AUDIENCE: The ass.

BROTHER PIPPENGER: The ass.

So, the ass, the message of the ass (the Message of Islam), which is the breath that brings the revival represented by Lazarus, that message is being carried by Lazarus, who is Seventh-day Adventism who have come to life at 9/11, and they are carrying the Message of Christ's Righteousness in connection with the Message of Islam, as He comes as a King.

I am almost done.

Are you with me?

FROM THE AUDIENCE: Amen.

There is this one more component to this history, and we will just take this top paragraph from *Spirit of Prophecy*, volume 2, page 390.

“Jesus gazes upon the enchanting scene before him, and the vast multitude hush their shouts, spell-bound by this sudden vision of beauty. All eyes turn instinctively upon the Saviour, expecting to see in his countenance the admiration which they themselves feel. But instead of this they behold a cloud of sorrow gathering upon his countenance. They are surprised and disappointed to see the eyes of the Saviour fill with tears, and his body rock to and fro like a tree before the tempest, while a wail of anguish bursts from his quivering lips as if from the depths of a broken heart. What a sight was this for angels to behold! Their loved Commander in an agony of tears! What a sight was this for that glad throng who had accompanied him with shouts of triumph and waving of palm-branches to that summit overlooking the glorious city where they fondly hoped he would reign! Their acclamations were now silenced, while many tears flowed in sympathy with the grief they could not comprehend.” *Spirit of Prophecy*, volume 2, 390.

Why? What is going on now? He is turning loose of the Seventh-day Adventist Church [referencing the History of the 144,000 between 9/11/2001 and The Sunday Law]. It is breaking His heart; but, that is what is happening in this history.

Spirit of Prophecy, volume 4, page 250:

“The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ's triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour, and helped to swell the shout, ‘Blessed is he that cometh in the name of the Lord!’ [Matthew 21:9.] **In like manner did unbelievers who flocked to the Adventist meetings**—some from curiosity, some merely to ridicule—feel the convincing power attending the message, ‘Behold, the Bridegroom cometh!’” *Spirit of Prophecy*, volume 4, 250.

What is happening in our history is that at 9/11 the Tarrying Time in the parable of the Ten Virgins has arrived, thus telling us that God is about the manifest His power. At that point He is going to breathe upon us the breath of Islam, the Message of Islam that is going to bring us back to life, as Lazarus was brought back to life.

We are going to begin to proclaim the Message of the Old Paths, with a special emphasis upon the fact that the 2520 and the 2300 are valid prophecies that ended in 1844, just as the Millerites did, and it is this message that is going to get us cast out of the churches by the brethren who hate us, and we are going to become the Outcasts of Israel during this history.

But, this history is a sealing time. Those people that are sighing and crying for this that is going on are the ones that are going to receive the Seal of God, and they are going to be gathered together because they are going to be gathered together because right over here [at The Sunday Law] they are going to be lifted up on the third day as an ensign in fulfillment of Hosea.

And, the weeping of Jerusalem, just partially, represents the weeping that would be going on right now in Heaven by Christ, because He is bringing it all to the end now.

I guess in some sense, if it is okay to be a little bit metaphorical, all the raindrops of the Latter Rain are mixed with His tears.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Shall we pray?

Benediction: Father in Heaven, we want to be awakened as was Lazarus that we might humbly take hold of that rope and lead that message of Islam and your Righteousness, and your blood, and your sacrifice into Jerusalem. We ask that you would allow us to partake in this experience, fully knowing that if we are going to do so we have to come to the foot of the cross and allow you to take the Daily away from us. We ask that you would allow that to happen in each of our lives, and we thank you for being with us so far through this week of presentations and ask for your continued blessing as we continue on. In Jesus's name, amen.

Habakkuk's Two Tables #90

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we bring this day's presentations to a close, we ask that you would continue to guide the message in such a way that we can be benefited, that we can tie these things together as we bring this series to a conclusion. We again would ask that you would grant us your Holy Spirit to enlighten our minds, to strengthen us, awaken us. We want the Latter Rain poured out upon us. And we know that even though we are living in the time of the Latter Rain, if we do not have clean vessels prepared for the Latter Rain, we do not receive it. We would ask that you forgive us our sins, forgive us the transgressions that may be preventing us from understanding these things and receiving the presence of yourself into this temple where you wish to rest. As we take up this next study, I ask that you would once again take control of my humanity, and also the humanity of those who are hearing these things so that we can hear your voice and understand these things in a way that we can be benefited and have a message to carry to those that we come in contact with. We thank you for all these things in Jesus's name. Amen.

CONCLUSION

BROTHER PIPPENGER: How many of you were here that we did this presentation [referring to the timelines on the whiteboard]? Raise your hands.

Figure No. 168A (Pergamos and Civil Rome)

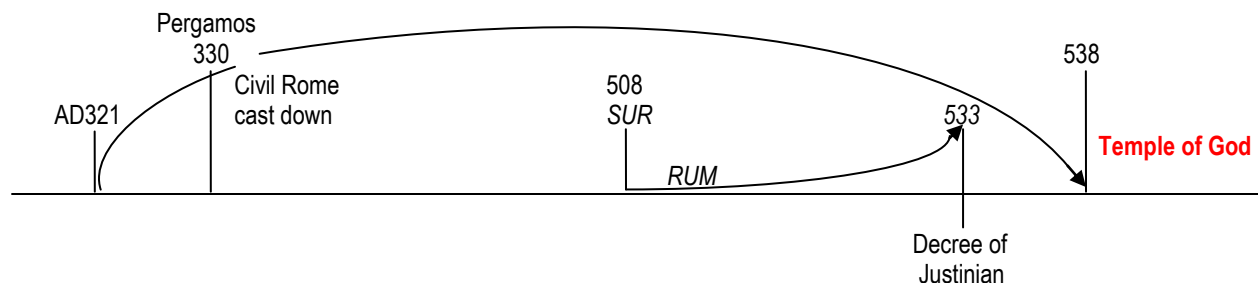


Figure No. 168B (The Millerite History – Sardis and Philadelphia)

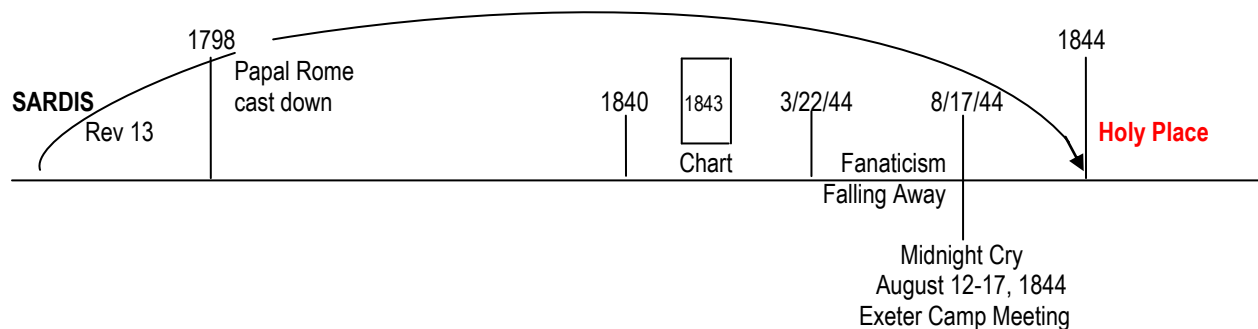


Figure No. 168C (The Four Abominations, Ezekiel 8)

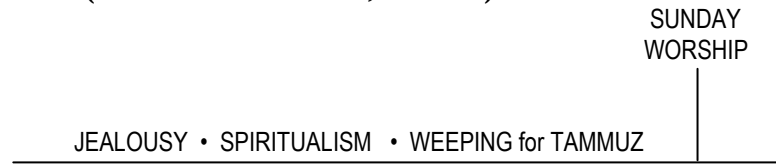


Figure No. 168D (Alpha Apostasy)

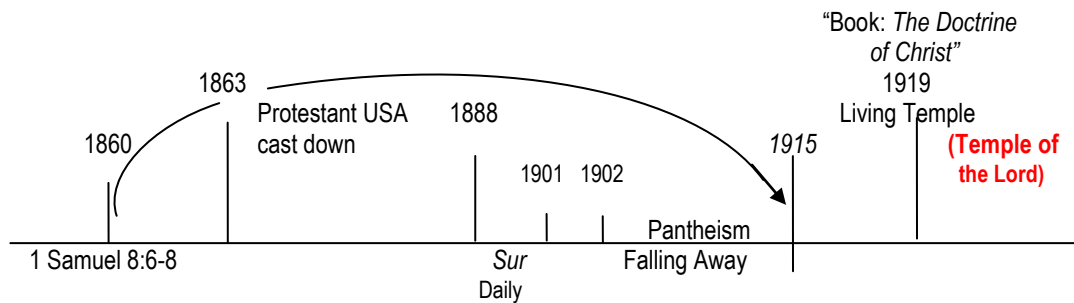


Figure No. 168E (Omega Apostasy)

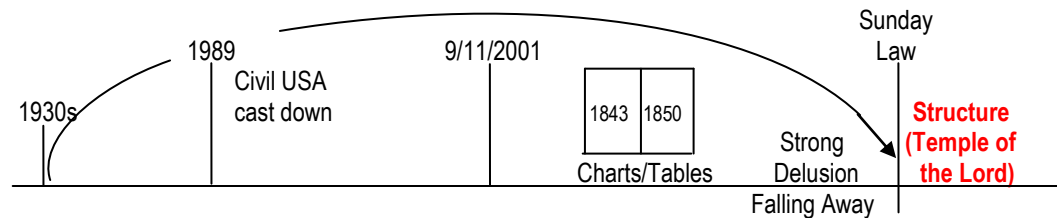
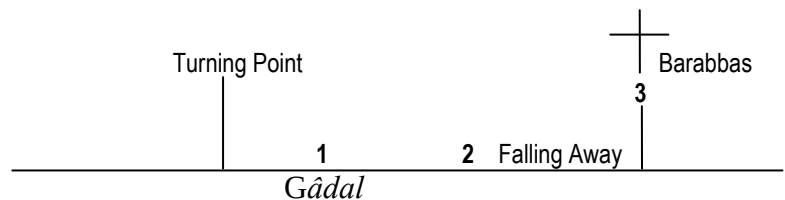


Figure No. 168F (Judas)



FROM THE AUDIENCE: (Attendees raise their hands.)

BROTHER PIPPENGER: One, two, three, four—okay. Maybe half of you in this room, and who knows how many on the internet; so, I am not going to go—I do not know how far I am going to go through this, but I am going to refer to it briefly to get started.

We looked at the history of the Daily, the taking away of the Daily, in the context of 2 Thessalonians, chapter 2, where Paul tells us that in the 1st Century “the Mystery of Iniquity doth already work,” and that there would be a falling away before the man of sin would be revealed. So, the typical application of that is the history of the Ephesus Church in Paul’s day and age. Moving to Smyrna, Pergamos, the exalted church (Constantine), the falling away begins. And Pergamos leads to the complete falling away that leads to Thyatira in AD538, Thyatira being the Papal church.

So, we were looking at that in the context of the history that took place, but also in the context of the Daily; because, in Daniel 11:31 and Daniel 12:11 the Daily is taken away, and that word translated as *take away* is [the Hebrew word] *sûr*, to remove. But, in Daniel 8:11, the word *take away* is [the Hebrew word] *rûm*, and it means to lift up and exalt.

So, we identified that in AD508, when Paganism was taken away at the Battle of the Visigoths that it was *sûr(ed)*, it was removed; but, at this point in time Paganism begins to be lifted up and exalted, *rûm(ed)*, as it is going to be placed upon the throne of the Earth as a counterfeit religion in AD538.

Paganism was a counterfeit religion, also; but, as we have shown repeatedly, the transition from Paganism to Papalism is governed by the transition in Christ’s life in the Old Testament to the New Testament, the earthly sanctuary to the Heavenly Sanctuary. These two prophecies line up with one another.

And, so, there are changes of dispensations going on in here from AD508 to AD538, the 30 years of preparation for the Papacy paralleling the 30 years of preparation for Christ, is where the religion of Paganism (Daniel 8:11) is lifted up and exalted; AD533 being the point where the Decree of Justinian actually identifies the Pope of Rome as the head of the churches, but he is not on the throne until the last of the three horns are driven out of the City of Rome.

So, this line here [Figure No. 168A], AD321 that we are marking as the beginning of the falling away, this is where Constantine passes the first Sunday law, Constantine and the Church of Pergamos being the symbol of the compromise between Christianity and Paganism. And this mingling is an element of the Mystery of Iniquity.

The Mystery of Iniquity already works back here in the year AD100 in the time of Paul, but we are marking it here just for a point of illustration.

In the year AD330, Civil Rome is cast down by Constantine. So, we have the Mystery of Iniquity beginning back here [prior to AD100]. Civil Rome is cast down in the year 330; and, the casting down of Civil Rome in this history takes place leading up to AD508.

And what happens in 508 in connection with Daniel 8:11, and this is kind of a really profound insight if you can get it into your memory bank, is that in Daniel 8:11 you are seeing a counterfeit offering happening. You are seeing Paganism being slain in 508, but you are seeing Pagan Rome being slain in 508; therefore, Pagan Rome is the false offering, so to speak. But, the religion of Pagan Rome is Paganism and it, as some of the offerings in the sanctuary are, is going to be lifted up and exalted as a wave offering, but only a satanic wave offering. So, even though it is not specifically there in Daniel 8:11, you can see with enlightened eyes that in Daniel 8:11 there has to be a priest there that is going to life this offering up and exalt it. And, it is the Catholic priest that is going to do this. So, in 508 to 538, in the context of Daniel 8:11, you have this illustration of not only a transition from Paganism to Papalism but a counterfeit offering of Paganism. It does not really change; Paganism is Catholicism.

So, we were looking at this in terms of the Daily, the counterfeit, and in terms of 2 Thessalonians.

Then we showed this history is repeated in the history of the Millerites [Figure No. 168B],

In this history of the Millerites, back in the Dark Ages, you have a combination of truth and error that the Protestant churches are going to hold onto that is going to prevent them from accepting the Millerite message.

So, this line here from the Protestant churches is identifying the falling away that is going to happen. Because, when you come to the time period of 1844, the Protestant churches are going to reject the message and they are going to end up praying to Satan. So, they are going to fall away in order to do that. That is what this line [Figure No. 168B] is all about.

So, we find out in this line here that the same things are going on. Here [Figure No. 168A] Civil Rome was cast down in AD330 (Pagan Rome: Constantine moved the capitol from the City of Rome to Constantinople).

Do you follow me?

But, in this history [Figure No. 168B], the Papacy receives a deadly wound in 1798; of, in this sense Papal Rome is cast down.

And, in this history [Figure No. 168A], the offering is going to be Pagan Rome.

Do you follow my logic?

But, in this history [Figure No. 168B], the offering is going to be Papal Rome.

In this history [Figure No. 168A], the Papacy is going to be the false priest that lifts up this offering.

In this history [Figure No. 168B], Protestantism is going to lift up this offering of here [indicating Sardis prior to 1798]. And, that is what they did: They carried the doctrines of Rome. They would not release the doctrines of Rome, and this we tied in to Revelation 17, how the woman [the church] goes from head to head as she rides the beast.

This is a big study; trying to do it quickly.

Go back and look at it. I think is an important study.

In this [referring to the Temple of God after AD538 in Figure No. 168A], in the story of Daniel 8:11, you have the place of his sanctuary is cast down (and that is the City of Rome cast down) in the year 330; but, his sanctuary was the Pantheon Temple which we identified as the temple of all gods, and that Pantheism is Paganism. Okay?

So, when you are identifying the Daily in the Book of Daniel as Paganism, and the key verse in the Book of Daniel is Daniel 8:11 and right there is the temple of Paganism (the Pantheon Temple), then you realize that this word *Pantheon* is made of *theos*, meaning *gods*; and *Pan*, a Greek god, *pantheos* = Pantheon, Pantheism. Okay? Pantheism is directly connected to the Pantheon Temple.

So, in each of these histories [Figure Nos. 168A and B] there is a falling away first in order that the man of sin might be revealed. The man of sin that is revealed in 538 is the Papacy, and 2 Thessalonians says that he is in the Temple of God, telling himself that he is God.

Is he in the Temple of God? No; because, in 538 God's temple (God's church) flees into the wilderness. He [the Papacy] is in the counterfeit Temple of God.

In this history [Figure No. 168B] there is a falling away by the Protestants, and the man of sin is revealed as being in the Holy Place; because, the Protestants are going to continue to pray to the Holy Place, and there is Satan in the Holy Place answering their prayers.

Was he truly in the Holy Place in Heaven?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No; counterfeit.

So, this [the Temple of God in Figure No. 168A] is the Pantheon Temple in this generation; and, this [the Holy Place in Figure No. 168B] is the Pantheon Temple in this generation, because the Pantheon Temple is the temple of gods. And in each of these histories there is going to be a counterfeit temple as a waymark in these histories, but they are all represented by the Pantheon Temple.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: I am leaving a lot out. I am leaving lots out, but one of things I have left out is that in here [*i.e.*, 503 to 508; 1840 to 1844; 1888 to 1919; 9/11/2001 to The Sunday Law] there is always a message that produces a falling away. The falling way starts back here [at the beginning of the timelines referenced], but there is a testing message.

Sister White lets us know that the testing message in here [503 to 508] was a message by Paul of 2 Thessalonians, chapter 2; and, this is what causes the true Christian church to separate from Rome, as illustrated in *The Great Controversy*, pages 49 and 50. They would have met on any terms with that corrupt church if they could do it, but they could not do it; so, rather, “Separate and let there be war, if necessary,” and they separate.

This message that allowed the Christians at that time period to know who they were dealing with, Sister White tells us this came from 2 Thessalonians, chapter 2. A prophetic warning message tested this generation: “Are you going to see that this Christian church in Rome is not really a Christian church, and you cannot belong to it?” And, the true Christians, based upon 2 Thessalonians, separated; but, Sister White tells us that Paul got his message in 2 Thessalonians from the Book of Daniel. So, there is a prophetic testing message in here that causes the falling away, that causes the separation that reveals the man of sin in the Temple of God that came from the Book of Daniel.

So, when you bring that down to the Millerite History [Figure No. 168B]—and I know I am going fast; but, I am going fast because we have not even started the notes, and it is the last presentation of the day. Okay?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: In this history [Figure No. 168B], parallel history, there is a testing message right here that is going to cause Protestants to fall away. And, when it is all said and done, Satan is going to be in the Holy Place, answering the Protestants’ (who have fallen) prayers.

See the parallel history?

So, when we get to this history, what we do is we start to put some other details into it; because, all these histories are pointing to our history, and we want to understand our history as much as anyone else’s history back there.

So, we notice that in connection with this testing message here [Figure No. 168B] is that this Chart is what starts the process of separation. The [1843] Chart is produced in May of 1842. By June of 1842, they [the Protestants] are closing the door.

Then you have the first disappointment. Before the first disappointment they estimated there were a couple of hundred thousand people, and then it went down to—who knows?—not very many.

But then, in the Second Angel’s Message, how many came out of Babylon?

FROM THE AUDIENCE: 50,000.

BROTHER PIPPENGER: 50,000, just like how many that came out of Babylon under the Second Decree, according to Sister White; 50,000 in both of those histories.

So, there is a process of separation that begins with the introduction of the Chart.

And what is the main issue? There are three points of separation in the history of the Millerites: the introduction of the Chart; the Second Angel's Message, "Come out of her my people—and what is the other issue that causes a separation in that history? —It is the message that the 2520 and the 2300 ends in 1844, where they used the same evidence that they thought proved they ended in 1843, to show it ended in 1844; and, it is that message is what starts getting them kicked out of the churches.

So, what we are saying is: Both of these histories [Figure Nos. 168A and B] are the same.

We added briefly into this line [of Figure No. 168C], underneath it [Figure No. 168B], Ezekiel 8 which we are going to deal with in a little more detail here; and, for that reason I wanted to put this context up here.

And in Ezekiel 8 there are four abominations that escalate to The Sunday Law: (1) Jealousy, self-exaltation; (2) Spiritualism, the secret chambers; (3) Weeping for Tammuz, the false Latter Rain; (4) Sunday worship, the man of sin revealed.

In here [Figure No. 168D] we dealt with, of course, Jericho and the prophecy of Heil that when he rebuilt Jericho, it would cost him his youngest son to set up the gates, and his first-born son to set up the foundation.

And, we pointed out that the gates represent the church, and the discussion to begin the Adventist Church was in 1860, and the selection of the "Adventist-day Adventist" name was in 1860. And in 1860 when this discussion began, Ellen and James White's youngest son was laid to rest.

And 1863 when they official became the Seventh-day Adventist Church, their oldest son was laid to rest, and the reason he was laid to rest was because he took a nap upon the cloth backing that they were using to produce the 1863 chart and caught pneumonia and died.

FROM THE AUDIENCE: (Indiscernible comments.)

BROTHER PIPPENGER: So, in 1863 their first-born son is laid to rest as they are setting aside the Foundations.

So, we are saying these histories here are marking the time period where the Mystery of Iniquity is beginning. We are beginning to seek for the higher criticism, the hermeneutics of Babylon and begin to set aside the Old Paths.

So, the falling away begins here [1860 to 1919], and it is in here [from 1863] that the Protestants are going to be cast down; Papal Rome was cast down here; and, Civil Rome was cast down here [at this same waymark in these histories]. But, the last of the Protestants is Millerite Adventism.

And when Millerite Adventism was calling the people out of the Protestant churches in this history [Figure No. 168B], here in the Second Angel's Message, their definition what defined Babylon was church organization that had connected with civil authority. And if you had formed a church and got credentialed from the Government, that proved that you were a member of Babylon and you needed to come out of it. It was one of their strongest issues.

And back here [1860 of Figure No. 168D] we read quotes that when James White started pushing in 1860 for a church, when they selected the name "Seventh-day Adventist," some of those early Pioneers said, "If you become a church, you are becoming part of Babylon." Okay?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And what I am saying, if you can follow me, is that here, up before this [1860], Millerite Adventism, was the last Protestant, and it is going to get

cast down right here [1863], paralleling this casting down [Figure No. 168B], and this casting down [Figure No. 168A].

So, this takes off through history; and, in 1888, which I am saying parallels 1840 because this is when the Angel comes down in 1840; and, of course, we know that in 1888 was the Latter Rain; therefore, the Mighty Angel of Revelation 18 is coming down here, even if it gets cut off. That is what is going on.

This [waymark] is what marks the beginning of the Alpha Apostasy, 1888; because, in here by an official vote, we [Adventism] reject the Spirit of Prophecy and the Bible's authority. So, from this point on, you reap what you sow; and, then I have some dates in here to show the ever increasing darkness that confronts Adventism.

I have 1901 just to mark the Daily as the first of the tests; because, that is what we are doing. The Daily is the first test. It is always the first test: It is jealousy. Satan's rebellion began in Heaven with his jealousy, and his jealousy is equated to self-exaltation; and self-exaltation in the Book of Daniel is symbolized by the Daily, and the Daily comes into this Alpha history in 1901.

Okay. You can go all the way back to 1845 when Crossier writes the tract that is wrong on the Daily, if you want to really go back in history. But, I do not want to go back in history. I want to deal with the Alpha history that begins in 1888.

And then in 1902 we have the burning down of the Review and Herald [Publishing House] and the Sanitarium; thus emphasizing the Pantheism of John Harvey Kellogg; because, what follows this, what follows jealousy is Spiritualism in Ezekiel 8. They go into the chambers of imagery, and Jesus warned us about the secret chambers, and Sister White in her comments says the secret chambers represent Spiritualism.

And what follows this sequence of, first, self-exaltation (the Daily), and then the Pantheism of John Harvey Kellogg (in the sequence that is nailed down) is that you are going to see a false Christ.

Okay. Here [Figure No. 168C] you have a false Christ in Weeping for Tammuz. Tammuz is a false Christ. He dies in the wintertime; he is going to resurrect in the springtime. And the practice, the counterfeit worship service for the false Christ, of Weeping for Tammuz, the weeping that they are doing represents watering the ground so he [Tammuz] will resurrect. So, the weeping for Tammuz represents the counterfeit Latter Rain.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, here [Figure No. 168E] in our history, the jealousy, the Daily (self-exaltation) lining up with Ezekiel 8.

The Spiritualism of Ezekiel 8; that is Pantheism (John Harvey Kellogg).

The false Christ, that is W. W. Prescott's book. "Books of a new order will be written," but Prescott's book marks the beginning of this next history, books of a new order, when he writes *The Doctrine of Christ*, where he purposely takes the Advent Message and removes all the prophetic implications out of it, leaving a false Christ to guide Adventism the rest of the way through their history, and he succeeded. So, the false Christ is set up here in 1919.

And the temple for this time is expressed symbolically by the book, *The Living Temple*. But, in this time period, when Sister White is talking about the apostasy of these men, she repeatedly says that their justification for their apostate acts is that they claim, "The temple of the LORD, The temple of the LORD, The temple of the LORD are we." So, in this history, the false temple that parallels this false temple [Figure No. 168B], that parallels this false temple [Figure

No. 168A] is represented by the book, *The Living Temple* and their profession that the Temple of the Lord were them. That is the Alpha Apostasy.

But, we are living in the Omega [Apostasy] (John Harvey Kellogg) [Figure No. 168E].

So, in the 1930s—and this is nineteen thirties; I had to select 1930-31—in that time period we [Adventism] are seeking accreditation for our health work, and then for our theological work, and we accept the hermeneutics of apostate Protestantism. We have set aside now proof-texting officially, and we begin to train people in this darkness.

Then comes 1989 and Civil USA (the United States of America) has two aspects: religious (Protestant) and it began to close its doors in June 1842, and the last Protestants in the United States [Millerite Adventism] closed their doors in 1863.

But, in 1989, what is going to be cast down in this history is the civil aspect of the United States—okay?—i.e., cast down, Civil Rome [Figure No. 168A]; cast down, Religious Rome [Figure No. 168B]; cast down, religious United States [Figure No. 168D]; cast down, Civil United States [Figure No. 168E]: Rome [Figure Nos. 168A and B, the beginning]; modern Rome [Figure No. 168D and E, the ending].

So, this goes on in the Ronald Reagan years [Figure No. 168E]. The Mystery of Iniquity begins in the 1930s. It is what is going to cause the falling away in Adventism, this false technique of studying the Bible.

So, you come to 9/11 which lines up with 1888, which lines up with 1840, which lines up with 508; but, now you are looking at the Omega Apostasy. And now, as in the Millerite History, you do not simply have the 1843 Chart, you have these two Charts [the 1843 and the 1850 Charts], the complete story, of not just the Foundations but the Foundations and the Pillars. And the testing process of Adventism begins.

Therefore, the first test here is the Spirit of Prophecy. There are a lot of ways to express this first test. I am not threatened by any of them; but, the symbol of them that repeatedly comes up is the self-exaltation, the *gâdal* (the Daily)—all right?—the Daily. So, those people that do not think the Daily is a test question, it is a test question for a lot of reasons; but, what I want you to understand is ultimately it is the symbol of the Omega Apostasy, and what follows that is the Spiritualism and the strong delusion, the strong delusion being the false revival that meets its climax just before The Sunday Law, as represented by the Weeping for Tammuz.

And here [at The Sunday Law] the false temple is now what we call “the structure” that is going to be swept away at the storm and tempest of The Sunday Law, as Sister White deals with the Omega Apostasy.

Of course, this down here [Figure No. 168F], this is a parallel history of Judas. And Sister White talks about the turning point in the life of Judas is in the message of Christ concerning eating His flesh and drinking His blood; but, we are also told that there are turning points in the history of the nations and the church. And these crises the light for that time is given.

The turning point for the nation and the church, September 11, 2001, that is the turning point of Judas. And, in the story of Judas his turning point was where Jesus was saying, “Now you must eat my flesh and drink my blood.” And, now, 9/11, now the test for Adventism, is you must take the Little Book and eat it. Okay?

And this *gâdal*, this self-exaltation of Judas, it takes one step further after the sermon in John 6 when he is at the foot washing at Simon’s house. There is where he determines to go ahead and begin the process of meeting three times [see tests 1, 2, and 3 on the timeline] with the Sanhedrin to sell out the Lord.

And we noted that the beginning of Judas's history is at the foot washing, and the end of Judas's history is at the foot washing of the 12 Disciples.

And what is it that Adventists call the foot washing ceremony?

FROM THE AUDIENCE: Communion Service.

FROM THE AUDIENCE: Ordinance of Humility.

BROTHER PIPPENGER: The Ordinance of Humility.

So, what Judas is rejecting is humility.

If you are rejecting humility, what are you demonstrating?

FROM THE AUDIENCE: *Gâdal*.

BROTHER PIPPENGER: *Gâdal* (the Daily).

Okay. The Daily is always right here [indicating the waymark of 9/11], this self-exaltation.

Of course, as we read through the Spirit of Prophecy, Judas becomes demon-possessed (Spiritualism). Okay?

But, here, before he sells out Christ for the third time, at the foot washing of the Disciples, his probation was still open. Sister White says so. But, when he left the foot washing, he closed his probation; thus, telling Seventh-day Adventists that their probation closes before The Sunday Law; because, The Sunday Law is the cross. Judas closed his probation here; and, before the cross, he hung himself, but the tree would not hold. The branch would not hold and he fell away to the ground, and the dogs finished him off.

And the dogs, **the dogs**, are identified in the Bible as the civil power. Seventh-day Adventists that think that they are saving themselves a headache by accepting Sunday do not realize that the civil powers that are going to do the persecution in that time period are going to finish them off; because, the dogs, the civil power, are what finished off Judas.

But, that is another story.

This falling away [before the cross] is the falling away of 2 Thessalonians. It is the strong delusion that began back here [in the 1930s] when we accepted the false educational techniques.

And, of course, once Judas fell away, the cross, the man of sin was revealed, the man of sin being Barabbas, a false Christ.

In this history [Figure No. 168D] the false Christ is *The Doctrine of Christ* by W. W. Prescott; the false Christ here [Figure No. 168C] is Tammuz; and, the false Christ here [Figure No. 168A] is the Pope of Rome; and, here [Figure No. 168B] is Satan in the Holy Place³⁶.

That is a review of that history.

Let us go to your notes and see if we can finish this off.

STRONG DELUSION

“Strong Delusions.”—It is bad to do that in the last presentation of the day when you are already in overload mode, is it not? But, my excuse for doing that, ultimately it is getting on a DVD and you can just pause it, come back when you are refreshed, and start it over again.

Testimonies, volume 8, pages 249-250:

“One who sees beneath the surface, who reads the hearts of all men, says of **those who have had great light**:”—

³⁶ Corrects audio from Most Holy Place to Holy Place.

That is Capernaum. That is Adventism at the end of the world.

—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,—

This is where Sister White is tying Isaiah 66 and 2 Thessalonians together.

—“**‘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.”—(to be continued)

Which means, if all of us in this room are going to receive the strong delusion, then He is going to choose a delusion for me that will be different than that which He chooses for you; because, what I am going to fall over is going to be different than what you are going to fall over, and it is going to be different than you fall over [speaking to each section of the audience], but they all come under the category of 2 Thessalonians’ strong delusion. Okay?

Let us go to 2 Thessalonians And there is much that you can say about 2 Thessalonians.

Of course, these timelines are based upon 2 Thessalonians [referring to Figure Nos. 168A, B, C, D, E, and F]. Up here are these lines [up on the whiteboard].

I want to remind you of something here. I know you know this, so it will be very redundant.

But, 2 Thessalonians, chapter, beginning at verse 3,

“³ Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first,”—

Do you see that up there? It was not just prior to AD538. There is always a falling away that precedes the revelation of who the man of sin is.

—“and that man of sin be revealed, the son of perdition: ⁴ Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. ⁵ Remember ye not that, when I was yet with you, I told you these things? ⁶ And now ye know what withholdeth that he might be revealed in his time.”—

“Now you know,” Paul says, “**Now you know** what withholdeth the Papacy—the Papacy is going to be revealed in its time (in AD538)—“but, you know what is holding him back; because, I was with you and I told you before.”

Who is holding him back?

FROM THE AUDIENCE: Pagan Rome.

BROTHER PIPPENGER: Pagan Rome. Pagan Rome is holding him back.

—“⁷ For the mystery of iniquity”—*THERE IS THE PAPACY*—“doth already work:”—

But, that is the Papacy’s activity back here in the 1st Century that Paul is talking about, the Mystery of Iniquity that is going to lead to this is already at work.

And, what was the Mystery of Iniquity that John dealt with in his ministry more often than anything else? And, if you do not understand this, then you probably do not miss some of the context that the writings of John. What was it that John was dealing with in his writings that was the Mystery of Iniquity that is going to impact here [AD538]? Gnosticism; **Gnosticism**: spiritualizing the truths of the Bible away; putting metaphorical meanings on them which, of course, is Catholicism.

FROM THE AUDIENCE: Is it a form of Pantheism?

BROTHER PIPPENGER: Yes, it is a type of Pantheism.

So, where were we?

Verse 7:

—“⁷ For the mystery of iniquity doeth already work: only he who now letteth will let, until he be taken out of the way.”—

And I pretty much say, when I am explaining that verse: “he who restraineth.”

And we have a sister that watches these, and she pointed out that although we are not familiar with it here in the United States, the word *letteth* is actually okay; because—Mark, wherever Mark is he could confirm this—in the British Isles and Great Britain, if you are going to rent a house or rent a car, you *let* a house, you *let* a car. It is the English [British] word for *renting*. She pointed out here that there is a sense here that it is just saying that Paganism was renting a space in history as a kingdom of Bible prophecy until his rent was up—okay?—“. . . only he who now letteth will let, until he be taken out of the way.”

Okay. So, what do we know about this, Brothers and Sisters? What do we know about this verse? This verse is where William Miller came to understand that the Daily is Paganism. When he saw this, “Whoa!” Okay? He is looking for what gets taken away in connection with the Daily in the Book of Daniel, and he is using his [Cruden’s] Concordance and he is going through, take away, take away, take away, take away, and he comes to here to this passage and he says, “Ah, I get it! Paganism is the Daily! Pagan Rome is what has been restraining the Papacy.”

This is a big understanding, the first time (as I understand it) that anyone truly recognized the truth about the Daily. And, some people may have recognized it, but he is the one the Lord used to put the truth about the Daily into history. Okay?

This is a big verse for us!

Verse 8:

—“⁸ And then shall that Wicked be revealed,”—

And Miller commenting on this said, “We know the *Wicked*’ is the Papacy.”

— whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: ⁹*Even him*, whose coming is after the working of Satan with all power and signs and lying wonders.”—

Christ’s coming is after the miracles of Satan.
And then in verse 10, it says,

—“¹⁰ And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. ¹¹And for this cause **God shall send them strong delusion, that they should believe a lie:** ¹² That they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thessalonians 2:3-12 (KJV).

And, what I am saying here, Brothers and Sisters, is as I understand what is going to cause the strong delusion upon Seventh-day Adventists is the general disregard for truth, period.

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, in reality, the primary message of this is the truth that is rejected by Seventh-day Adventists that brings upon them the strong delusion is the truth that you will find in this passage. We first have to address and apply the truth in this passage, then we can make our general applications; and, the truth that is in this passage is the truth about the role of Pagan Rome (the Daily). It is not loving that truth that brings the strong delusion.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: So, when we are realizing that these histories [referring to the whiteboard (being Figure Nos. 168A, B, C, D, E, and F)] are based upon the structure of 2 Thessalonians, chapter 2, and we are pointing out that in each of these histories there is a testing message that finalizes and climaxes the falling away, and that the rebellion is manifested consistently, and the first part of this rebellion is this self-exaltation of Judas, then it is just not out of context to say that the Daily in the Book of Daniel is the symbol of the Omega Apostasy.

Of course, even if the Daily is the symbol of the Omega Apostasy, those people that do not have the love of this truth will never understand that; so, they are going to respond to a claim like that, “Oh, that is just a bunch of foolishness!” or some other response. And, there is just nothing you can do about that.

There are just too many lines of prophecy. Even if you do not have this [the timelines on the whiteboard], this [the 1843 Chart] is the Foundations, and right there [AD508 reflected on the 1843 Chart] is the Daily; therefore, when the Lord leads His people back to the Old Paths, which these truths are, the Daily becomes a present testing truth, period!

But, if you are going to understand Daniel 11:40-45, Sister White says the history that illustrates those verses is the history of verse 30 to 36 of Daniel 11. She quotes those verses: She says, “Scenes similar to those described in these words will take place.”

And, the Daily is in verse 31 of those verses. If you are going to understand the final testing message of Daniel 11, you have to understand the Daily correctly. So, do not tell me that the Daily is not a testing truth. No way is it not testing truth! I can give you several witnesses that it is.

Do not tell me that it was not a shaking incident in the Alpha [Apostasy] time period. It definitely was.

And do not tell me that Sister White says we are not supposed to talk about it! That is just your unwillingness to investigate correctly the historical record. The ones that she was telling to be silent on the subject were the ones that were pushing the wrong view of the Daily that she said “came from angels that were expelled from Heaven!” She was not rebuking those people that were defending the Daily for talking; she was rebuking them for providing a platform for the discussion to continue. She wanted the discussion to end because it was only a minority of people in Adventism that were producing that shaking over this doctrine that came from angels that were expelled from Heaven.

So, when you go into that history where she says on this subject “Silence is golden,” and you use that to say you are not supposed to be teaching this, you are not reading the history right. And if you do not get your head on straight, you are going to receive strong delusion.

So, back to our quote, the second paragraph.

“The heavenly Teacher inquired: ‘What stronger delusion can beguile the mind’—

And Sister White is talking about the delusions He is going to pick in Isaiah 66 and saying they are the delusions of 2 Thessalonians, chapter 2.

—“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?’—

Two foundations: one upon the sand; one upon the Rock.

By the way, you know, of course, that Sister White identifies the truths of this [1843] Chart as the Rock of Ages and the Foundation, and the Platform.

Where are you going to build your house?

—“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.’

“God has not changed toward His faithful servants who are keeping their garments spotless. **But many are crying, ‘Peace and safety,’ while sudden destruction is coming upon them.** Unless there is thorough repentance, unless men humble their hearts by confession and receive the truth as it is in Jesus, they will never enter heaven. When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing.

“Who can truthfully say: ‘Our gold is tried in the fire; our garments are unspotted by the world’? I saw our Instructor”—*CAPITAL “I”*—pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: ‘Can you not see how they have pretentiously covered up their defilement and rottenness of character? **‘How is**

the faithful city become an harlot!’ My Father’s house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking.” *Testimonies*, volume 8, 249–250.

The faithful city at the end of the world is the Seventh-day Adventist Church. The question is, is how did it become a harlot?

I did not say it. She says, “My Father’s house is made a house of merchandise, a place whence the divine presence and glory have departed!”

That is simply the Laodicean message. If you think that you have Christ within, but you do not, you are deceiving yourself. You still have a Spirit within. Sister White is clear: We are decidedly serving Satan or decidedly serving Christ. If we think that we have Christ within and we are deceiving ourselves, then who are we serving?

FROM THE AUDIENCE: Satan.

BROTHER PIPPENGER: Satan.

Ezekiel 8 and 9

Let us go to Ezekiel 8 and 9.

Verse 1 of Ezekiel 8, I like this verse. I will say it this way: It is nice, but I am not putting a lot of weight on it. Okay? I am putting the same amount of weight on it that I would put on the fact that in John 6, verse 66, when the majority of the Disciples turned and walked no more with Him that that is identifying The Sunday Law in our time period because it is “666.”

And I am putting a kind of weight on it that in Revelation 9:11, where there is a name given for the king of Islam that is Apollyon and Abaddon, which means death and destruction, and we know that a name represents character, I am putting the same kind of weight on it that I find it interesting that it is Revelation 9:11 that emphasizes the character of Islam. So, I am not putting a great deal of weight on it.

It is similar to Daniel 9:11, where the curse of Moses, and the oath—and that [Hebrew] word [translated as] *oath* is the same [Hebrew] word that is translated as *seven times* in Leviticus 26. So, it is just something that you notice when you look for those things.

But, I kind of like the idea that verse 1 of Ezekiel 8 says,

“Ezekiel 8:1 And it came to pass in the sixth year,”—[HOLDS UP 6 FINGERS]— in the sixth *month*,”—[HOLDS UP 6 FINGERS]—“in the fifth *day*”—[HOLDS UP 5 FINGERS]—“of the month,—

That makes it the day before 666. All right? This is right on the verge of The Sunday Law, the day before 666.

And, of course, this chapter is about The Sunday Law. But, that is just . . .

FROM THE AUDIENCE: (Indiscernible comment.)

BROTHER PIPPENGER: —“**as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.**

“²Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. ³And he put forth the form of an hand, and took me

by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. ⁴ And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

⁵ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. ⁶ He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

⁷ And he brought me to the door of the court; and when I looked, behold a hole in the wall. ⁸ Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. ⁹ And he said unto me, Go in, and behold the wicked abominations that they do here. ¹⁰ So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. ¹¹ And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. ¹² Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, the LORD seeth us not; the LORD hath forsaken the earth.

¹³ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do. ¹⁴ Then he brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for Tammuz.

¹⁵ Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these. ¹⁶ And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

¹⁷ Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. ¹⁸ Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them." Ezekiel 8 (KJV).

Now, the sister [from the audience] points out that this vision here is the *marah* vision, and the *marah* vision we talked about this morning—the feminine of *mareh*—the *marah* vision of the looking glass. And what she is emphasizing, if we are willing to hear it, is that it occurs 12 times in the Scriptures; and, when it occurs, it occurs in passages—the *marah*, the feminine of *mareh*—that are marking the judgment upon the House of God. All right?

It is pretty much marking that when you see *marah* vision, that the leadership of the Seventh-day Adventist Church has been passed by. In other words, it is saying that as we, as students of Bible prophecy, begin to understand these things, we know that we do not understand them because we are smart; we understand them because the Lion of the Tribe of Judah has determined that it is now time to let them see these truths.

So, now, as we are coming to grips with what the *marah* represents, it means now that we are understanding the *marah*, it is now just another of several evidences that teaches that the leadership of the Seventh-day Adventist Church is being passed by.

That is not hard for me to follow, because we know that here on 9/11 they passed a rule that if you are going to be an ordained pastor, you have to learn the spiritual exercises of the Jesuits. You have just turned your your shepherds into a priesthood: “How has the faithful city become a harlot?”

Okay. We are in Ezekiel 8. We have already dealt with it a little bit.

There are four abominations; thus, meaning worldwide [referencing Figure No. 168C]. This is Adventism worldwide.

In 1901 and 1903 there were two General Conference Sessions where they tried to reorganize and put the church in a structure that would be able to be accessed by the Lord, to accomplish the Lord’s work on Planet Earth. If you have not looked at the 1901 and 1903 General Conference Sessions, you probably do not understand that that is a noted failure in that history. It did not work, and Sister White says so. It was a tragedy.

And, disregarding that [the timelines on the whiteboard for a moment], I bring this up. I just do not get it, and I have said this before. If I ever make it, if I ever make it, if I ever rise through my political expertise, and my money, and my fame, and my power to where I could have a position on the General Conference Committee, what will be my first motion?

What will be my first plan that I submit to the General Conference Committee to be? “Let us go ahead and change what was passed back here in 1901 and 1903. Let us just change it one number, one way or the other. Okay? Let us change it to either 24 or 26, but why do we 25 men on the General Conference Committee when we know that Ezekiel 8 talks about 25 men bowing down to the sun at The Sunday Law?” I think I would change it, if I could.

FROM THE AUDIENCE: (Various reactions.)

BROTHER PIPPENGER: *Gâdal*,

Four abominations: (1) Jealousy is the first image that is in this history; (2) Spiritualism, the secret chambers—we have dealt with this already—(3) Weeping for Tammuz, the false Latter Rain; (4) Sunday worship, the man of sin revealed.

But, Ezekiel 8 is operating upon the principle of repeat and enlarge.

Okay. From *Testimonies*, volume 5, page 455:

“God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. **The three angels of Revelation 14 represent the people**”—

“Three three angels of Revelation 14 **represent the people . . .**”

—“**who accept the light of God’s messages and go forth as His agents to sound the warning throughout the length and breadth of the earth.** Christ declares to His followers: ‘Ye are the light of the world.’ To every soul that accepts Jesus the cross of Calvary speaks: ‘Behold the worth of the soul: “Go ye into all the world, and

preach the gospel to every creature.” Nothing is to be permitted to hinder this work. It is the all-important work for time; it is to be far-reaching as eternity. The love that Jesus manifested for the souls of men in the sacrifice which He made for their redemption, will actuate all His followers.” *Testimonies* volume 5, 455.

And, what I am telling you is that you can probably get six or seven quotes from the Spirit of Prophecy where Sister White says the angels—sometimes she says the angels of Revelation 14 and sometimes she says the angels of Revelation 18; but, she defines the angels as representing the work that the people of God do.

Now, there is a sense that these angels are Christ; because, she says just as the Protestants rejected the First, Second, and Third Angels’ Messages in the Millerite History, she says “They have verily crucified these messages as the Jews crucified Christ.”

“Those who rejected the first message could not be benefited by the second, and were not 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 can see no light in the third angel’s message, which shows the way into the Most Holy place. I saw that the nominal churches, as the Jews crucified Jesus, had crucified these messages, and therefore they have no knowledge of the move made in heaven, or of the way into the Most Holy, and they cannot be benefited by the intercession of Jesus there. {Spiritual Gifts, volume 1, 171.1}

She is comparing these messages to Christ; and so, they do represent Christ. And, the Angel that came down in Revelation 10 she identifies as Christ. So, symbols can mean more than one thing. Check your Rules of Prophetic Interpretation by William Miller. He says that plainly, and he is correct.

So, at one level, these angels represent the messages, the actual nuts and bolts of what is in the message, “Come out of Babylon,” “Fear God, and give Him glory.”

At another level, they represent Christ, because they can be crucified; but, at another level, they represent the people of God that do the work of proclaiming His messages, and that is the level that we are going to look at here.

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

We have already used this quote before in Habakkuk’s Two Tables: *Selected Messages*, book 2, page 69. It says,

“Let both tares and wheat grow together until the harvest. Then it is **the angels that do the work of separation.**” *Selected Messages*, book 2, 69.

So, what I am saying is, we should not separate the tares from the church; but, unfortunately, we kind of corrupt that because we do have a responsibility to separate the open sinners from the church. And, based upon the principle that you are not supposed to separate the tares, we have been afraid to separate the open sinners in the church, so the church is just becoming more and more corrupt. We did not want to fulfill that responsibility, and in fact we have gotten to the point that we sympathize with the sinners, instead of doing our job of separating them.

But, when it comes to wheat and tares, that is a different matter. You cannot tell who the wheat and the tares are. In one place she says we cannot now tell who the wise and the foolish virgins are. They look the same, the wheat and the tares; but, it is the angels that separate them,

and the angels that separate them are the Three Angels' Messages. It is these messages that separate them, based upon all these histories [referring to the whiteboard], which causes the separation is a testing message.

In our history, it is the repeat of the Three Angels' Messages, and that is what causes the separation. It is the angels, the messages of the angels, that do the separating; but, how does that message of the angels get conveyed to God's People? Through God's people; because, the angels represent the work that God's people do in proclaiming those messages.

Do you follow me?

The next quote, *Manuscript Releases*, volume 5, page 425:

“I then saw **the third angel**. Said my accompanying angel, ‘Fearful is his word, awful is his mission. **He is the angel that is to select the wheat from the tares, and seal or bind the wheat for the heavenly garner.**’ These things should engage the whole mind, the whole attention. Again I was shown the necessity of those who believe we are having the last message of mercy, being separate from those who are daily receiving or imbibing new error. I saw that neither young nor old should attend the assemblies of those who are in error and darkness. Said the angel, ‘Let the mind cease to dwell on things of no profit.’” *Manuscript Releases*, volume 5, 425.

What I want you to see here is what does the separation of the Third Angel.

So, let us go to Ezekiel 9, in bringing this to a conclusion.

Beginning in verse 1:

“Ezekiel, chapter 9:1 He cried also in mine ears with a loud voice, saying,”—

Now, remember, prophecy is governed by repeat and enlarge. We have just seen in chapter 8 the escalating abominations. This abomination [of Jealousy] is bad, but it is not as bad as this one [Spiritualism], and not as bad as this one [Weeping for Tammuz]; but, this one is the worse [Sunday worship]: four escalating abominations, talking about worldwide problems in Adventism, but it is progressively getting worse getting to The Sunday Law.

Now Ezekiel is going to repeat that history, only he is not going to tell us now who is going to get the mark of the beast at The Sunday Law but he is going to tell us who is going to receive the Seal of God.

What causes this separation in Ezekiel 9 here?

This is Ezekiel 8 and 9; because, if you take and you lay chapter 9 over the top here [over the timeline in Figure No. 168C], while this is going on [the four abominations], the class that is going to receive the Seal of God, they are sighing and crying over this. This is the same history.

What is it that is going to separate those two classes here [at Sunday Worship (The Sunday Law)]?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: You know this. It is a simple question.

FROM THE AUDIENCE: It is the message that is being delivered.

BROTHER PIPPENGER: It is the message.

You have all of these histories to prove it. When the falling away comes, it comes because it is produced by the introduction of a testing message.

Here [AD508] in the early Christian church, they were recognizing (understanding 2 Thessalonians, chapter 2) the man of sin in the City of Rome.

Here [1840], it is the First Angel's Message empowered.

Here [1888], it is the Latter Rain Message of Jones and Waggoner.

Here [1989], it is the Message of Islam.

So, what is separating in here is a testing message. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And, it is the Message of the Three Angels. Correct?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. Chapter 9, repeating and enlarging.

—¹ He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. ² And, behold, six men came from the way of the higher gate,”—

Brother Mark, what does 6 symbolize in Bible prophecy?

BROTHER MARK: The symbol of man.

BROTHER PIPPENGER: It is the symbol of man.

Okay. So, we have 6 here. These destroying angels, they are men.

Ah, this is where Shepherd's Rod determines that they are going to go in and kill all the unfaithful Seventh-day Adventists at the end of the world. This is where they get this crazy idea.

But, sometimes crazy ideas that are out there, they are put out there in advance of the truth. There are counterfeits put out in advance of the truth to prevent God's people from seeing the reality.

These are men, **these are men**. What men?

What men are these? It is the messengers that are proclaiming the Three Angels' Messages; and, in response to those messages, there are some people that are not sighing and crying. They are not getting the mark on their forehead that is going to protect them. This is about the Three Angels' Messages.

—“Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. ² And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.”—

You know this story, do you not? There are seven angels. One of them is going to put a mark on the forehead of those that are sighing and crying, and the other six are going to destroy those that are not.

Now, you know, when Shepherd's Rod is teaching their foolishness, and it is total foolishness, they teach that at The Sunday Law, they have been raised up to kill the unfaithful Seventh-day Adventists. Okay?

And, the Spirit of Prophecy quote that just blows that foolish teaching out of the water is when Sister White is commenting on Ezekiel 9. She says those that are destroyed in Ezekiel 9 do not die until the general destruction at the end of the world.

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: She says that. Those are her words.

So, Ellen White specifically lets us know that they do not die here [at The Sunday Law]; they are going to die down here at the Seven Last Plagues time period.

Now, they might die of natural causes or an accident, but in terms of when they prophetically die, she makes sure we know that they do not die at The Sunday Law. So, we know that. All right? This idea of them being marked for death here with these destroying angels is not identifying that they are going to die at The Sunday Law; it is identifying that they close their probation, and they close their probation by making a covenant with death. And the reason that they did so is because the Three Angels' Messages came into Jerusalem, and came into the Seventh-day Adventist Church, and one angel is marking who it is that is receiving the message and responding accordingly, and marking them; and, the other six, representing men that are carrying the Three Angels' Messages, they are going to go through and close the probation for those people that are not sighing and crying. Because, it is by rejecting the light that is brought to you in this history [Figure No. 168E] that you close your probation. That is why they are destroyed, in a spiritual sense.

—³ And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side; ⁴ And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. ⁵ And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: ⁶ 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. ⁷ And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

⁸ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? ⁹ Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not. ¹⁰ And as for me also, mine eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head. ¹¹ And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.” Ezekiel 9 (KJV).

Brothers and Sisters, these angels that are doing this work in Ezekiel 9 represent you and me, not that we are going to literally kill people, but you and I that have eaten the Little Book and, like Ezekiel and Jeremiah, are commanded to go to the lost house of Israel and present this message to them.

And, as we do so, the Lord promises what for us, among other things? Give us a forehead of flint, a forehead of a diamond.

And what is that? That is a mark on our forehead. That is the Seal of God. If we do not do that, we do not get the Seal.

This message that comes into this history, right here [Figure No. 168E], it is a message that is either going to push us one way or another way, either push onto the foundation of sand or the Foundation of the Rock.

And, when this message starts in Adventism, here in the Omega Apostasy, the first manifestation against this message by those people who refuse the Seal of God is *gâdal*. It is self-exaltation [Figure No. 168E]; it is self-exaltation [Figure No. 168F]; it is self-exaltation [Figure No. 168B]. They refuse to have the Daily taken away.

Shall we pray?

Benediction: Heavenly Father, we need more of the Spirit that you exhibited as you entered into Jerusalem during the Triumphal Entry and realized that the Seventh-day Adventist Church was about to be swept away by a mighty storm, and the majority of its members were going to be lost for eternity. We need to understand that. We need to have the sympathy, the love and the concern that you have, and we ask that you would do that for us. But, we know that if we are going to have the experience that we need to have to receive the Seal of God that first and foremost we must be obedient to your Word and that you have commanded us to take this warning message to Israel, even though it is stiff-necked and obstinate people with eyes that will not see and ears that will not hear. This job is not a fun job; this work is not a fun work; but, we believe that you have a purpose in this work that will be for our good, so we ask that you would give us courage and wisdom to prosecute this work according to your will. We thank you for blessing the production and the transmission that has been going on here today, and for the message that you have been giving us. And now we ask that you would part with us and bring us back tomorrow morning for the worship at 7:30; and, we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #91

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you the night's rest and bringing us together again this morning that we might begin our day studying together with you. As we do this, we ask that you would prepare us to hear your Voice. Forgive us of any transgressions that are preventing us from focusing in on what you have for us. We ask that you would pour your Holy Spirit out upon us. We want the atmosphere of Heaven here with us. We ask that you would allow the holy angels to fill this room and give them permission to keep away the distractions and any problems that may arise in the work that we are doing here. Take control of my words and my thoughts, as well as my brothers' and sisters', so that we can share this message and understand it the way you see fit. We continue to pray for Brother Emiliano and remember this morning that this the preparation day, and we would ask that you help us resolve everything that needs to be done before the sacred hours arrive. In Jesus's name, amen.

CONCLUSION (CONTINUED)

BROTHER PIPPENGER: For this series of presentations of Habakkuk's Two Tables, there are several nice subjects scattered throughout it; and, as we are coming to a conclusion, we are trying to gather them together.

And, although it was a long time ago, those of us that have been following may remember that we have taken time to specifically to cover the Book of Daniel from the prophetic approach very well. We went through Daniel 1 and showed that Daniel 1 is the First Angel's Message of Revelation 14, and that Daniel 2 is the Second Angel's Message of Revelation 14, and that Daniel 3 is the Third Angel's Message of Revelation 14.

We showed that Nebuchadnezzar's dream in Daniel, chapter 4, which was his second dream (Nebuchadnezzar's first dream was in Daniel, chapter 2); so, Daniel, chapter 4, is his second dream. We showed that that is typifying William Miller's second dream. William Miller's second dream was the scattering of Adventism, the covering up of the foundational truths.

And Daniel, chapter 4, of course, is Nebuchadnezzar being scattered for *seven times*. So, we showed that Daniel, chapter 4, is the history of Adventism, from 1863 until 1989, the Time of the End.

And then we showed that Daniel, chapter 5, is representing the end of Adventism; it is being tested by the beginning of Adventism. The beginning of Adventism in the Millerite History is testing the end of Adventism, just like Belshazzar was being tested by his beginning history which was Nebuchadnezzar.

So we have placed chapters, 1, 2, 3, 4, and 5 of Daniel in the context of present truth here at the end; and, then we also took up Daniel, chapter 6, of Daniel in the lions' den, and showing that this is the persecution during The Sunday Law crisis.

So, we placed earlier on the first six chapters of Daniel in a prophetic setting, which is not typically done in Adventism, bringing in the Present Truth Message for our day and age into those chapters.

And, then we have recently been taking up Daniel 7 in connection with Daniel 8 to show that Daniel 8 is identifying the counterfeit system of worship throughout history, and focusing in on the Daily to show this, also, is prefiguring the testing question here at the end of the world.

We spent a little bit of time in Daniel 9 showing that Daniel's prayer was in response to the requirements set forth in Leviticus 26, of the requirements identifying how you can come out of the scattering of the 2520, if you choose to do so. The instructions in Leviticus 26 of what God's people were to do when they found themselves in the scattering condition are fulfilled in Daniel, chapter 9.

And this, of course, is telling us that Daniel understood the 2520, at least by this point. He begins in verse 2 by saying that he understood by books the number of years they were going to be in captivity; and, the books that he was studying, he references Jeremiah and Moses.

The 70 years of Jeremiah's is connected thereafter by Ezra and 2 Chronicles 36:21 with Leviticus 26 and the resting of the land. We have looked at that.

We have looked at the two visions in Daniel 8, the *mareh* and the *châzôn*, and also identified that those two visions connected with each other and also the "matter" in Daniel 9 and the "thing" in Daniel 10. Those are the *châzôn*, in contrast with the *mareh*.

So, we have seen that the *mareh* and the *châzôn* is also represented as the *dâbâr* in the *châzôn*; and, by the time Daniel gets to verse 1 of chapter 10, that he is representing God's people at the end of the world that understand both the *châzôn* and the *mareh*.

And then we walked down through chapter 10 of Daniel, showing that he is representing God's people in the time of the Investigative Judgment; and, he gets to the point where the separation is taking place in Adventism, based upon God's people's response to the *marah* vision, the revelation of not simply Christ in the Sanctuary but the revelation of our own condition in relation to Christ in the Sanctuary.

And, we have dealt with Daniel 11:40-45, also, in this series, which is all based upon Daniel 11. Because, we have dealt with much of the history in Daniel 11, that will be repeated; and, we have looked at much of that history, and we have referred to much of that history throughout this presentation. So, we have covered Daniel 11.

DANIEL 12

We still, in order to bring together this one teaching out of Habakkuk's Two Tables to a conclusion, we are dealing with Daniel 12 now. And, in order to deal with Daniel 12, we are going to go back and look at some things that we have already looked at.

I will give you the reason that we are doing it as we start that is not in your notes.

If you will, go to Daniel, chapter 10, verse 1.

We are not going to spend time there. I just want to show you one thing and then we will move away from it, and we have mentioned this before as well, but we are going to remind ourselves of it again.

We have taken time more than once to show that when a prophet becomes part of the vision, he is illustrating God's people at the end of the world, either the Millerites or the 144,000, but generally both.

And, Daniel's last vision being chapters 10, 11, and 12, the first thing that we are told about Daniel in verse 1 of chapter 10 is that he represents God's people at the end of the world that have an understanding of both the *châzôn* (the vision of prophetic history), and the *mareh*, (the vision of Christ in the Most Holy Place as the High Priest).

Verse 1 says,

“¹ In the third year of Cyrus king of Persia a thing was revealed unto Daniel,”—

That word *thing* is *dâbâr*. It is another way Daniel expresses the *châzôn* vision. You can show this from going back into chapter 9.

—“a thing [*A DÂBÂR*] was revealed unto Daniel, whose name was called Belteshazzar; and the thing”—that is *dâbâr*—“was true, but the time appointed was long:”—

The time appointed for the *dâbâr* allows you to see that this is the *châzôn*; because, when the *châzôn* is mentioned, it is the vision that is long because it is the vision of prophetic history.

—“and the thing was true, and the time appointed was long: and he understood the thing [*THE DÂBÂR*],”—

He understood the *châzôn* here.

—“and had understanding of the [*mareh*] vision.” Daniel 10:1 (KJV).

So, the first thing that Daniel’s last vision tells us, and based upon the rule of first mentioned, this is one of the most important things about his last vision, is that he understands both the vision of prophetic history and the *mareh*.

So, if you go to Daniel 12, verse 7—really starting in verse 6, it says,

“⁶ And *one* said to the man clothed in linen, which *was* upon the waters of the river,”—

Who is the man upon the waters?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Palmoni (Christ).

—“How long *shall it be* to the end of these wonders?”—

And, I do not want to mislead you. I do not know of any Hebrew justification for me saying in verse 5 that the man on the waters is Palmoni. I am doing that by context; but, it is Christ.

Verse 6:

—““⁶ And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders? 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 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. ⁸ And I heard, but I understood not:”—

The first thing that we are told about this vision is that Daniel has understanding of the *châzôn* vision and the *mareh* vision; but, here in chapter 12, Daniel does not understand this vision. Therefore, Daniel here is not Daniel; he is representing God's people at the end of the world that do not understand this vision. They want to, but they do not.

But, we know, right at the first thing in this vision we are told is that Daniel understands these things.

Do you see the contradiction?

If you are going to insist that this is Daniel, period, from the beginning to the end, then you have found a contradiction in God's Word; and, there are no contradictions in God's Word. This contradiction is eliminated when you understand that when the prophets become part of the prophecy, they are representing God's people at the end of the world. And, this is not just a casual reference; this is emphasized.

Verse 8, and it says,

—“⁸ And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these things? ⁹ And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.” Daniel 8:6-9 (KJV).

Okay. We are going to come back to Daniel 12, the Lord willing, but we are going to take some time now to review things that we have studied before, a little bit more completely, in order to really put a defense down that when a prophet becomes part of the prophecy, he represents God's people at the end of the world.

After we put in a couple of lines to defend that, then we can return and make our arguments about what Daniel is representing here at the end of the world. It is not himself; it is both the Millerites and it is us.

And William Miller, when he started studying the Bible, he did not understand the 2520. And we have already taken the time to show that this reference of the “times, time, and an half” is a reference to the 2520, the scattering of the power of the holy people. Okay? This is not simply the 1260 years of Papal rule; this is the second half of the trampling down of the Northern Kingdom. And when William Miller came upon this in his studies, he did not understand it, but he wanted to.

And furthermore, in this same vision Gabriel told Daniel, in verse 14 of Daniel 11 that his purpose was to make him understand what was going to happen to God's people in the latter days. So, in this chapter 12, where Daniel is representing the William Miller and the Millerites, he also will come to understand the Daily down here in verses 11 and 12; and in so doing, he is going to understand AD508, 538, 1798, and 1843. And 1843 brings you to the first disappointment, the Tarrying Time, in the Millerite History; and, that Tarrying Time, we saw yesterday, is prefiguring the Tarrying Time of September 11, 2001.

So, William Miller, when he was first studying these things, he did not understand them; he wanted to. And it is represented in this chapter that the Millerites came to understand these things.

But, as they are understanding these things, in verse 10 it says,

“¹⁰ Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” Daniel 12:10 (KJV).

This is telling us that the understanding of these truths in the Millerite History is the testing messages that produce the two classes of worshippers on October 22, 1844; but, also telling us that at the end of the world (for Daniel is representing God's people at the end of the world) these very same truths (the 2520, the Daily, the Tarrying Time, the Midnight Cry), these truths that are connected to these three time prophecies in Daniel 12, will also be the testing message for God's people at the end of time, as represented on these [1843 and 1850] Charts: "Many shall be purified, and made white, and tried." And, of course, in that statement, *purified*, you are purified when you come to the foot of the cross. And then you are *made white*, which is the Righteousness of Christ; and, then you are *tried*. That is the threefold message, the threefold work of the Holy Spirit to convict of sin (you are purified), and Righteousness (you are made white), and judgment to come (that is John 16:8, and you are tried). That is the First Angel's Message: "Fear God." It is the Second Angel's Message, "Give Him Glory." You give Him glory when you are manifesting Righteousness. "For the hour of His Judgment is come."

So, this threefold testing process is here in verse 10. It is the threefold testing process that confronted the Millerites and confronts us; but, this testing process both in their history and in our history is connected to the prophetic truths that are in Daniel 12, which is the 2520; but, the 2520 is cloaked in Daniel 12. It is "times, time, and an half" of time; so, it is the 1260. It will become a test for Adventists at the end because they will accept the 1260, but they are unwilling to accept that this is an expression of just the second half of the 2520. There is their test over the 2520.

It was a test for Miller because he had to come to understand it and then present it.

And then the Daily, in AD508 down in verse 11, they [the Millerites] were tested because they had to understand that truth and proclaim it. We [Adventism] are tested because, hey, we do not think the Daily is Paganism any more. We think it is Christ's Sanctuary ministry; and, we think it is okay to take a satanic symbol and turn it into a godly symbol; no problem. We are being tested over that one.

And they [the Millerites] were tested over the first disappointment, the Tarrying Time; and, we are going to be tested over our Tarrying Time, which is September 11, 2001.

This testing process is the subject of Daniel 12.

And it is not Daniel that is there in Daniel 12; because, we are told the first thing in this vision that he had an understanding of all these things, but here he is representing people that do not have understanding.

So, we want to go back—well, I just did Daniel 12. We probably do not need to go any further. I was going to go and make my arguments about when a prophet becomes part of the vision, and come back and tell you that very same thing.

Revelation 10:8-11

But, we will go now and make our point. Go to Revelation 10.

And all these things we have said more than once in Habakkuk's Two Tables, and I do not care that we have done this several times. You will have to do it several times, and it is better to approach it from different direction; it starts to settle in.

And I am personally under the conviction that this is truth; so, I want those people that are watching these things to understand that they are truth.

In Revelation 10, verse 8, it says,

„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. ¹¹ And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

„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. ³ And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.” Revelation 10:8-11; 11:1-3 (KJV).

In *The Seventh-day Adventist Bible Commentary*, volume 7, page 971, Sister White is going to comment about the Seven Thunders; so, we want to put this in the record here as we investigate these verses here. It says,

“The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan.”—

So, if you go to verse 2 of Revelation 10, this Mighty Angel comes down in verse 1, and it says, “² And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left foot on the earth.” Revelation 10:2 (KJV).

Sister White has just explained to us that this is Jesus Christ. And I know that you know this, but we are just putting it in the record; because, she just said the Mighty Angel is “no less a personage than Jesus Christ,” and he set “His right foot on the sea, and His left foot upon the dry land.” So, we know that this Angel that comes down in Revelation 10 is Jesus Christ.

Continuing on from *The Bible Commentary*, it says,

—“This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth.”—

And even the Protestant world is going to receive the strong delusion; but, the strong delusion is a component of Judgment. During the Judgment testing time, those that reject the testing message will receive strong delusion, and the Judgment testing time is progressive, and

Judgment begins with the House of God. So, the very first arrival of the strong delusion is in the churches of Adventism.

—“Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.”—

Now, this next passage where Sister White is quoting from Revelation 10 is very significant, very important.

—“After these seven thunders uttered their voices,”—

You will notice—go to Revelation 10 again, in verse 3, after Jesus comes down and puts His left] foot on the earth and [His right] foot on the sea, it says, “³ And cried with a loud voice,”—*JESUS DID*—“as when a lion roareth.”—

Have you ever stood in the right spot in a canyon and scream out and hear your echo? Okay. That is what is happening here.

He cries with a loud voice—“and when he had cried, seven thunders uttered their voices.”

Okay. He does not give the Seven Thunders. He cries and they respond: “⁴ And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.” Revelation 10:3-4 (KJV).

Okay. So, whatever the Seven Thunders are, they are sealed up. It is the only thing in the Book of Revelation that is sealed up, except for the book that is sealed with seven seals. But, in chapter 5, the Lion of the Tribe of Judah has prevailed to open that book and He begins to open that book, one seal at a time. So, that book is unsealed in the Book of Revelation. The only thing that is sealed up is the Seven Thunders.

So, if we go back to our notes, the second paragraph, it says,

—“After these seven thunders uttered their voices, the injunction”—

What does *injunction* mean? A command.

—“the injunction comes to John as to Daniel in regard to the little book:”—

So, now, Sister White—this is not myself or any of the people that are presenting this message. Sister White now says the command to seal up the Seven Thunders is the same type of command that Daniel received to seal up his book: “Daniel, seal up your book until the time of the end. Many shall run to and fro, and knowledge shall be increased.” Sister White is here saying that the sealing up of the Seven Thunders is parallel to the sealing up of the Book of Daniel.

—“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to **future**”—*DOCTRINES*.

FROM THE AUDIENCE: Future events.

BROTHER PIPPENGER: To future events.

These relate to future events. The Seven Thunders relate to future events.

—“**future events which will be disclosed**”—*RANDOMLY*.

FROM THE AUDIENCE: In their order.

BROTHER PIPPENGER: —“**In their order.**”—

The Seven Thunders represent future events, and they have a specific order in which those events arrive.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: But, these events are in the future; and, both Sister White and John in The Revelation are speaking more about our time than their time.

So, when John and Sister White are talking about the future, what are they talking about? Our time. Okay?

There is either a stupid or a satanic, or both, argument about that statement there, and I am not even going to say it.

This is about the end of the world.

—“Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was the message in relation to time.”—

When was Daniel’s Little Book unsealed? In 1798,

And, when it was unsealed, what did the Millerites come to understand? The message in relation to time, as represented on this [1843] Chart.

FROM THE AUDIENCE: (Inaudible comment.)

BROTHER PIPPENGER: Pardon me?

FROM THE AUDIENCE: The year-day principle.

BROTHER PIPPENGER: The year-day principle.

FROM THE AUDIENCE: But, the days are the 2520 days.

BROTHER PIPPENGER: But, the days are the 2520 days? Explain that.

FROM THE AUDIENCE: That “the end of the days,” that is the 2520.

BROTHER PIPPENGER: I do not think so.

FROM THE AUDIENCE: Really?

BROTHER PIPPENGER: My brother from the audience says “the days” in the statement, “Daniel shall stand in his lot at the end of the days,” is the 2520.

Okay. Daniel stands in his lot—in the history of the Millerites, you can show that Sister White places him standing in his lot in different places. Okay? She says he stands in his lot in one place when the message is carried to the world. That means he stands in his lot in 1840.

But, what that expression means, that Daniel is going to stand in his lot at the end of the days (the “days” is plural). It is not plural in the sense that these time prophecies consist of many days; it is plural in the sense that there are many time prophecies. Daniel stands in his lot when

all of these time prophecies [indicating the 1843 Chart] are coming to a conclusion: “At the end of the days”; at the end of all of these time prophecies that are meeting their conclusions in this history, and there are several, you know. The 1260 ends in 1798; the 2520 ends in 1798; the Book of Daniel is unsealed, and Daniel is standing in his lot right there in 1798; because, Sister White has a statement where she says that Daniel is standing in his lot ready to fulfill his purpose. To stand in your lot means to fulfill your purpose. And in 1798 the Book of Daniel had a purpose to fulfill; it is going to begin to produce an increase of knowledge. So, Daniel was standing in his lot in 1798.

Daniel was standing in his lot with the collapse of the Ottoman Empire in 1840.

Daniel was standing in his lot at the first disappointment in 1843.

Daniel was standing in his lot at the end of the 2520 and the 2300 in 1844.

Daniel stands in his lot at the history when all these time prophecies come to a conclusion; and, in that history there are seven time prophecies that come to a conclusion, and he stands in his lot at the end of these days. At least that is how I understand it, and it seems to be more congruent with that history and what Sister White says.

—“Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was the message in relation to time.

“The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.”—

Now, this next passage is of supreme importance; because, in the second paragraph that we have read, Sister White has defined that the Seven Thunders represent future events which will be disclosed in their order; but, in this paragraph, she is going to say something different.

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

And that has passed.

And what does the word *delineation* mean in the *Webster’s Dictionary* of Sister White’s day and age? It means to set forth upon a line.

So, the Seven Thunders represent events that are to be set forth upon a line, and they are events that would transpire under the First and Second Angels’ Messages.

When did the First Angel’s Message arrive?

FROM THE AUDIENCE: 1798.

BROTHER PIPPENGER: 1798.

When does the Third Angel’s Message arrive?

FROM THE AUDIENCE: 1844.

BROTHER PIPPENGER: 1844.

So, when the Third Angel’s Message arrives, the Second Angel’s Message has finished. So, when Sister White says the Seven Thunders represent a delineation of events that would

transpire under the First and the Second Angels' Messages, she is talking about the events that would transpire from 1798 to 1844. But, in this same passage, she says that the Seven Thunders represent future events that will be disclosed in their order. So, the Seven Thunders represent the history of the Millerites and our history; and, there will be specific events that will be repeated in our history that were fulfilled in the Millerite History.

But, notice the next sentence. This is the point that I want to make before we return to Revelation 10. I will start the paragraph over.

—“The special light given to John which was expressed in the seven thunders was a **delineation of events which would transpire under the first and second angels' messages**. It was **not best for the people to know these things**, for their faith must necessarily be tested.”—

Had the Millerites understood these events in advance, they would not have been disappointed at the first disappointment, because they would have had 1843 on this Chart. They would not have been disappointed. It was not best for them to understand these things in advance.

So, did they understand them in advance?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: Okay. They did not understand them.

—“In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

Now, go back to Revelation 10. In verse 8, it says,

“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. ⁷ And I went unto the angel”—

And what is John doing? He is going unto the Angel.

—“and said unto him, Give me the little book.”—

He goes to Christ and said, “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.”

And when was it going to be bitter in his belly? October 22, 1844.

It is going to be a little bit bitter on March 22, 1844, too, at the first disappointment. There was some bitterness there, but the reason bitterness is October 22, 1844.

But, it is going to be in his mouth sweet as honey.

When was it sweet as honey?

FROM THE AUDIENCE: August 11, 1840.

BROTHER PIPPENGER: August 11, 1840, they were claiming this message [referring to the 1843 Chart]—the Chart is not here yet, but they are claiming this message—and, they are telling the world that on August 11, 1840, the Ottoman Empire is going to collapse. And, we are saying that based upon the year-day principle of Bible prophecy. And when it was fulfilled to the very letter—the event exactly fulfilled the prediction, Sister White says—then the year-day principle was confirmed and their message was empowered, and it was sweet. The Lord had confirmed what they were preaching right before the world; but, it was going to be bitter in their stomach.

But, what I want you to see, and you have got to see this, is that before John takes the Little Book and eats it, he is told what is going to happen.

He says in verse 9, “Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.” Verse 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.” He knew in advance what was going to happen. By Christ’s Word, he knew in advance what was going to happen.

Did the Millerites know in advance? It was not best for the people of God to know these things.

So, we know that John here is representing the Millerites, and he is; but, he is primarily representing Seventh-day Adventists at the end of the world that are required to understand this history in advance of its repeating. So, John is representing both of these histories.

And you can see a breakdown of what I understand of what seven primary events in this history are.

1. 1798—FIRST MESSAGE ARRIVES

In 1798 the First Message arrives.

2. AUGUST 11, 1840—FIRST MESSAGE EMPOWERED

In 1840, August 11th, the First Message is empowered.

3. MAY 1842—THE 1843 CHART PUBLISHED

1842, in May, this [1843] Chart is produced. This Chart is going to be a waymark that starts the separation testing process, and it is prefiguring these two Charts [the 1843 and the 1850 Charts] that does the very same thing.

4. JUNE 1842—SECOND MESSAGE ARRIVES

In June of 1842, the Second Message arrives. The Protestants begin to close their doors.

5. MARCH 22, 1844—THE TARRYING TIME ARRIVES

March 22, 1844, the Tarrying Time arrives. That is the fifth event.

6. AUGUST 12-17, 1844—SECOND MESSAGE EMPOWERED

August 12 through 17, 1844, the Second Message is empowered by the Midnight Cry. That is the sixth event in this history.

7. OCTOBER 22, 1844—THIRD MESSAGE ARRIVES

October 22, 1844, the Third Angel's Message arrives when the parable of the Ten Virgins' door is closed, and the door is closed into the Holy Place, but is opened in the Most Holy Place.

That delineation of events of the history of the First and Second Angels' Messages is prefiguring future events that will be disclosed in their order.

Life Sketches, page 196:

"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.

We are the people that are required to know these things. We are the people that have been told in advance that we are going to repeat this same history; but, nevertheless, we are commanded to take that Book and eat it, and it will be sweet in our mouth, but we know there is some bitterness just ahead of us.

Revelation 22:10-11

Okay. Now, another point about this, Sister White says the Seven Thunders were sealed, as was the Book of Daniel,—so, go to Revelation 22, verses 10 and 11—because the Book of Daniel says that at the Time of the End the Book of Daniel would be unsealed. And, Sister White compared the sealing up of the Seven Thunders with the sealing up of the Book of Daniel; and, without saying it directly, that means that we know there will come a time when the Seven Thunders will be unsealed.

And in verse 10 of Revelation 22:

"¹⁰ And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. ¹¹ He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:10-11 (KJV).

There is a specific time that the prophecy that is sealed up in the Book of Revelation is going to be unsealed.

Okay. There was a specific time when the prophecies of Daniel that had been sealed up were to be unsealed, and the time that the prophecies of Daniel were to be unsealed we call the Time of the End (1798); therefore, when the prophecy in the Book of Revelation that has been sealed up (the Seven Thunders), the specific time that it is to be unsealed is being referenced here. Whatever that time might be, it would be the Time of the End for this generation. And, of course, that was 1989 with the collapse of the Soviet Union, in fulfillment of Daniel 11, verse 40, and was the Time of the End. And, in 1989 the Seven Thunders was unsealed.

Now, when was the Book of Daniel unsealed? 1798.

And the Lord raised up who as His messenger of that history?

FROM THE AUDIENCE: William Miller.

BROTHER PIPPENGER: And when did William Miller start studying the Bible?

FROM THE AUDIENCE: 1816.

BROTHER PIPPENGER: 1816? So, he did not start studying it in 1798. It is 18 years before he takes up his work. So, there is an increase of knowledge.

It is interesting to note, of course, that he bought his Concordance in 1798.

But, it does not mean that at the Time of the End there is suddenly there are going to be people that immediately know what the message of Daniel is that is unsealed.

And, likewise, in 1989, there were not people that had immediately understood that the collapse of the Soviet Union was a fulfillment of Daniel 11, verse 40, and that this was the point in time when the Seven Thunders were to be unsealed.

It is not until 1995 that these verses are going to be publicly published for Adventism to take a look at. But, what I want you to take note of is that when this message of 1989 does get published for the first time, that if you go back and read that magazine, *Time of the End*, you will find that one of the principles that is identified right from the outset in that first publication of this Message, is that the Millerite History is to be repeated here at the end of the world in the history of the 144,000; therefore, right from the outset the Seven Thunders were unsealed as well, because the Seven Thunders is the truth that the Millerite History is repeated to the very letter in the time period of the 144,000.

So, just dealing with that lightly.

And what I am dealing with is that when John became part of this vision, he is representing God's people at the end of the world.

THE BEGINNING

Where it says "The Beginning," in the Millerite History, in Revelation 10, John has this experience that is typifying the Millerites and our history; but, it does not end in Revelation 10. In fact, after he notes that his belly is bitter in verse 10, then in verse 11, it teaches the principle of the Seven Thunders, and it says:

„Chapter 10:11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.” Revelation 10:11 (KJV)

Thus, telling us that the experience of eating the Little Book, and it being sweet and it becoming bitter, is the work of presenting a prophetic message. That is what it is telling you. He described that and then He said, "And you need to do this again." But He tells what this is. He says, "You must prophesy again."

So, in the history of 1840 when the Book was sweet, until 1844 when it became bitter, were the Millerites presenting a prophetic message?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes. So, that is what is being described here.

But, what is being told here is this experience will be repeated, "You must prophesy again."

So, right there in verse 11 you can see the principle of the Seven Thunders, the Seven Thunders being the principle that the history of the Millerites is repeated in the history of the 144,000. But, it does not end there.

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, . . .” Revelation 11:1, in part (KJV).

So, that is where we are going to go to next.

But, in this history after October 22, 1844, the Lord gives them a special truth. We are going to look at that special truth. You know what it is. This is not a hard one.

But, sometimes we forget to think, “Well, okay. If in this history that is being illustrated here there is a special truth that is given to the Millerites, then when this history is repeated at the end of the world, there is probably going to be a special truth given to us. Right?”

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

The Great Controversy, page 409:

“The scripture which above all others had been both the foundation and central pillar of the Advent faith was the declaration, ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ [Daniel 8:14.]”—

This is the Pillar.

—“These had been familiar words to all believers in the Lord's soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith. All felt that upon the events therein foretold depended their brightest expectations and most cherished hopes. These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1844.

“But the appointed time had passed, and the Lord had not appeared. The believers knew that God's Word could not fail; their interpretation of the prophecy must be at fault; but where was the mistake? Many rashly cut the knot of difficulty by denying that the 2300 days ended in 1844. No reason could be given for this, except that Christ had not come at the time they expected him. They argued that if the prophetic days had ended in 1844, Christ would then have returned to cleanse the sanctuary by the purification of the earth by fire; and that since he had not come, the days could not have ended.” *The Great Controversy*, 409.

Here is the bitterness that is in the stomach, and here is John going to measure the temple. They [the Millerites] have got to figure out what the true Sanctuary is.

So, we see John measuring the temple because the disappointment is their misunderstanding of the Sanctuary, of the temple. Measuring is a symbol of judgment. They have to intellectually make a judgment call: It is not the Earth that is the sanctuary; it is the Sanctuary in Heaven. So, this is a measuring component. Right? So, they begin to measure it.

Notice the next quote from *Early Writings*, page 32:

“The Lord gave me the following view in 1847, while the brethren were assembled on the Sabbath, at Topsham, Maine.

“We felt an unusual spirit of prayer. And as we prayed the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things and was wrapped in a vision of God’s glory. I saw an angel flying swiftly to me. He quickly carried me from the earth to the Holy City. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shewbread. After viewing the glory of the holy, Jesus raised the second veil and I passed into the holy of holies.

“In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints’ prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father. In the ark was the golden pot of manna, Aaron’s rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the Ten Commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, **the Sabbath commandment, shone above them all**; for the Sabbath was set apart to be kept in honor of God’s holy name. The holy Sabbath looked glorious—a **halo of glory was all around it**. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws.” *Early Writings*, 32.

So, the special truth that was given to them is the Sabbath, and what are they understanding here?

When are they going to print this [1850] Chart?

FROM THE AUDIENCE: 1850.

BROTHER PIPPENGER: 1850.

When did Sister White get this vision?

FROM THE AUDIENCE: 1847.

BROTHER PIPPENGER: 1847.

They are going to understand the Third Angel’s Message as a Pillar on this Chart; and, in order to understand the Third Angel’s Message rightly, you have to understand the difference between Sabbath and Sunday.

The special doctrine that is given to John when he is rising and measuring the temple, is coming to understand that the Sanctuary is not the Earth; it is the Sanctuary in Heaven. There is a special doctrine given at that time, and that doctrine is marked by Inspiration by the fact that it glows above everything else.

THE END

1 Peter 2:5

So, notice this next quote, but first go to 1 Peter 2:5. We have looked at this many times.

“⁵ Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” 1 Peter 2:5 (KJV).

From 1798 to 1844 the Millerites were built up a spiritual house; but, the Millerites did not investigate that sanctuary in 1844. They had to come to grips with the distinction of the Earth and the Heavenly Sanctuary. But, John is not only representing the Millerites, he is representing God’s people at the end of the world; and, God’s people at the end of the world, they have to return to the Old Paths; and, the Old Paths were laid down in the history of the First and Second Angels’ Messages from 1798 to 1844 where the Lord gathered together a host in order to restore the sanctuary in 1844. And, that host is the temple that was built in the 46 years from 1798 to 1844 (and they were entered into a covenant at that point), paralleling the 46 days that Moses received instructions on how to build the earthly sanctuary when the Lord was entering into covenant with Ancient Israel, paralleling the 46 days that Herod did a remodeling on the temple.

And the remodeling of Herod’s temple ended when?

FROM THE AUDIENCE: AD27.

BROTHER PIPPENGER: AD27, the very year that Jesus was baptized and He began to confirm the covenant with many for 2520 days; and, in the midst of that 2520 His blood confirms that covenant.

So, we see these 46 years when He is building a temple; because, Jesus said, “Destroy this temple, and I will raise it up in three days.”

And the Jews responded, “This temple took 46 years.” These 46 years is 3 days. The 3 days is 1798, the First Angel’s Message; 1842, the Second Angel’s Message; and, 1844, the Third Angel’s Message. That is the 3 days; that is the 46 years that Jesus raised up the temple of the Millerites in order to enter into covenant with them.

And the symbol of the covenant is the Ten Commandments which has **4** laws here [on one tablet of stone] and **6** laws here [on another tablet of stone] [thus, the number **46**].

So, all these truths, you and I already understand; but, we understand them because here we are at the end of the world and we have been measuring the temple, but we have not been worrying about the distinction between the Earth and the Heavenly Sanctuary. We have been worrying about returning to the Old Paths where the Millerite temple was raised up in 46 years, from 1798 to 1844.

But, in this history [of the 144,000] there should be a special truth for us.

Notice the next quote from *The Southern Watchman*, April 4, 1905.

“Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. As they near the close of this earth’s history, their knowledge of Christ, and of the prophecies relating to him, greatly increases. They are of infinite worth in God’s sight; for they are in unity with his Son. To them the word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them. **The doctrine of the incarnation is invested with a soft radiance.**”—

Ah, there is a doctrine that is marked out that is glowing in this history, just as the Sabbath was glowing in that history.

And, what is the incarnation? We cannot explain the incarnation, and there are probably several correct answers that give a vague shot at what the incarnation is; but, we know we cannot explain the incarnation.

But at one level, at one level is Christ becoming a human being; and, Christ is the Word of God, and in the beginning was the Word. The incarnation at one level is the Word of God being combined with human beings. And in this passage, Sister White is talking about a group of people at the end of the world that are studying prophecy and, as they do, they come to understand the importance of the Little Book of the Word of God. And as they are drawn into a deep study of God's Word, they are assimilating the Word of God into their experience, and this is typified by the incarnation.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: It is accomplished through the reception of the Little Book and eating it. Okay?

And, if you understand that, then you see the incarnation here. The doctrine that is invested with a soft radiance not only is the truth for our time but the accomplishment of the incarnation in your life and my life is illustrated in Revelation, chapter 10, right what we are dealing with, when we go and take the Little Book and eat it. This is a symbol of the incarnation.

—“The doctrine of the incarnation is invested with a soft radiance. They see that the Scripture is the key that unlocks all mysteries and solves all difficulties.”—

If the incarnation at one level is accomplished through the Lord drawing willing men and women into a deep study of His prophetic Word in order for them to be sanctified by His Word, in order for them to bring the Living Word together with their human experience—if that is a valid illustration of the incarnation—then that doctrine is of special importance to us here at the end, and it is illustrated in Revelation 10 as eating the Little Book; so, it is in the context of what we are considering.

But, the next sentence really is the mind-blower; because, it says those people will see the Scripture is the key that unlock Scripture. They will see that William Miller's Rules of proof-texting is the key to accomplish the incarnation of Christ in your life. So, it is a pretty powerful statement here.

—“Those who have been unwilling to receive the light and walk in the light will be unable to understand the mystery of godliness, but those who have not hesitated to take up the cross and follow Jesus, will see light in God's light.” *The Southern Watchman*, April 4, 1905.

Okay. So, we are dealing with the fact that when a prophet becomes a part of the prophecy that he represents God's people at the end of the world. We are trying to put this principle strongly in place so that we can uphold what we are suggesting about Daniel 12 as we close.

And the next argument along this line from Revelation 10 that I am going to deal with has to do with the measuring of the temple; but, it is rather a large subject, so we are going to end this meeting here for the first time a little bit early—

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: —and come back to this.

And I have a brother with a finger in the air.

How can I help you, my Brother?

FROM THE AUDIENCE: Your connection is no small connection when you read Revelation 10. The heart of the matter of prophecy with this point of information that the Mystery of God would be finished. So, this is a connecting link.

BROTHER PIPPENGER: Okay. The Brother is adding more to what I was suggesting. And, he is saying that not only in the context of Revelation 10 and the first verses of Revelation do we see John illustrating the Seven Thunders, the events that took place in the First and Second Angels' Messages, and also illustrating future events that will be disclosed in their order, John is here illustrating the Seven Thunders.

And what I am saying is, in the Millerite History there was a special doctrine (the Sabbath for that history) that they found when they began to investigate the Sanctuary.

But in our history, when we begin to investigate the sanctuary for our time, the history of the Millerites (the 46 years), we will discover a special doctrine, too, which is the doctrine of the incarnation.

And what I am saying is that we have been told the way that we will discover this is by finding William Miller's Rules of Prophetic Interpretation and begin to eat God's Word, as John does in this very passage when he takes the book out of the Angel's hand.

But, my brother here is saying that when you get to Revelation 10, verse 7—let us read that—this is part of this history. It is at the very heart of this prophecy. It says concerning the incarnation in that history and in our history that—in verse 7, it says,

“⁷ But in the days of the voice of the seventh angel, when he shall begin to sound, **the mystery of God should be finished**, as he hath declared to his servants the prophets.” Revelation 10:7 (KJV).

The mystery of Christ in us, the Hope of Glory, that this chapter is teaching us that in the way that Christ is going to get in us, the way that the doctrine of our incarnation is going to be accomplished in us is by our willingness to take that Little Book and eat it.

And Sister White, we have already read, says the eating of the Little Book represents the glad reception and the comprehension of the message. And the glad reception and the comprehension is identifying the incarnation of Christ into human beings.

We will continue this in our next presentation.

Shall we pray?

Benediction: Heavenly Father, we thank you for the privilege for being allowed to live here in a time when you are going to finish the Mystery of the Incarnation, the Mystery of Godliness in your people. And we understand now that the way that you do that is by drawing these people unto yourself through the prophetic Word; and, this is one of the reasons that the prophetic Word you have made it so interesting, so stimulating, so fascinating. Because, as Laodiceans, we are

not willing to take up the effort for a deep study of your Word, and you knew that, so you have provided such an interesting topic in your prophetic Word that you draw us unto yourself. And as we continue to eat this Word and assimilate it unto ourselves, you will accomplish the Incarnation in each of us. We thank you for letting us know that the methodology that needed to accomplish this work is the proof-texting method of William Miller. We thank you that you brought all these things into focus for us here at the end, and we ask that we can be faithful, as John illustrates, to do the work of eating that Book, even though we know there are bitter times ahead. We ask your continued blessing upon the work that we are doing here in the recording and the LiveStreaming, a blessing upon this preparation day that all of here and those listening can be ready for the sacred hours when they arrive; and, we ask a blessing upon the physical food that has been prepared as we are studying here. In Jesus's name, amen.

Habakkuk's Two Tables #92

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Father in Heaven, we thank you for bringing us to the Sabbath day here this evening. We thank you for bringing us through another week. And as we take up our study here, we thank you for the good physical food that you just gave us and now ask that you once again provide us with some spiritual nourishment. We want to understand the message that you are opening to your people at this time. We ask that you grant us the presence of your Holy Spirit and send your holy angels to abide with us here in this place, and that your Holy Spirit will not only open our hearts and minds but open the hearts and minds of those that are listening either on DVD or LiveStreaming right now that they, also, as we, can hear your Voice, understand your message for us. Please take control of my words, my thoughts that they are simply a message from you from on High. Purify it, Lord, with a coal from off the altar. We thank you for these things in Jesus's name. Amen.

BROTHER PIPPENGER: I have noticed personally, from my personal experience, that when you have meetings like this and you are regularly and purposely praying for the outpouring of the Latter Rain that you always see it. If you understand that the Latter Rain is a message, and you understand that we are now in the period of time when the Lord is gathering even the tiniest of jewels and putting them in the casket, then there are lots of nice little nuances that seem to come to light in meetings like this.

And we were closing out the last meeting by emphasizing that the truth that was emphasized and given to the Millerites in their history when they were measuring the temple was the Sabbath truth.

So, we showed that because the Millerite History is the Seven Thunders, and we are the history of Thunders and that we are now in the process of measuring the history of the Millerites, which is the temple, that the Lord has shown us that the special truth for our time is the incarnation, and we see that truth right there in the history of Revelation 10 with the Seven Thunders represented by the eating of the Little Book is what brings the incarnation into our experience and finishes the Mystery of Godliness within us.

And when we broke, if you remember, yesterday—I think it was our last presentation yesterday—we were dealing with Ezekiel 8 where you have six destroying angels and one Angel that goes through Jerusalem and puts the Seal [of God] upon those that are sighing and crying for the abominations done in the land; and the six destroying angels follow after and destroy those that do not have the Seal.

And we pointed out that because Ezekiel 9 is repeating and enlarging upon Ezekiel 8 that this is Adventism leading up to The Sunday Law when the 25 men bow down to the sun; and, that Ezekiel 8 is describing those in Adventism that are those that are going to receive the mark of the beast, and Ezekiel 9 is describing those in Adventism that are going to receive the Seal of God.

But, we know from this study we have repeatedly demonstrated that what separates the wheat from the tares in Adventism leading up to The Sunday Law are the Three Angels' Messages. So, we took the prophetic liberty to identify that these seven men (six destroying

angels and one Sealing Angel) represent the Three Angels' Messages; but, the Three Angels' Messages we have been told represent the people of God. So, in one sense these six and one angels represent those people in Adventism that are delivering the Three Angels' Messages. And the distinction between the six and the one is the one is putting a Seal upon those that are receiving the Message in Adventism, whereas the six (which is the number of man) are dealing with those that are going to receive the mark of the beast. And this, of course, would correspond with chapter 8 of Ezekiel because this is about what leads us [Adventism] to bowing down to the sun.

But, we never mentioned it at the end of the day, for whatever reason, but we also know that these six angels with swords in their hands are typified by the Levites who were faithful during Aaron's golden calf incident, and in Jeroboam's golden calves incident; because, both of these are histories that are prefiguring The Sunday Law.

I will not go into detail, but they were bowing down to an image to the beast there in the story of Aaron. And they were to grind that image up and drink it, which is the punishment in Revelation 14.

And with Jeroboam, these two calves at one level can be identified from the places where they were at, Bethel and Dan (Dan meaning judgment; Bethel meaning the church). So, you can see the judgment of the church in this story; but, also, you can see Bethel being the church, and Dan (being judgment) being the state, so these two calves represent the combination of church and state, which is the image of the beast.

But, in both of those histories, the tribe that was faithful was the Levites. The Levites, okay? And so the Levites refused to participate with Jeroboam's worship, so he had to hire the basest of men to be the priests in his worship.

And the Levites are the ones with the swords, in the story of Aaron, that go through and deliver the judgment. So, when we get to Ezekiel 8, in another history that is typifying The Sunday Law—it is just another line that can be laid right over the top—we understand that these destroying angels are represented as Levites; whereas, the Sealing Angel, He is the one with the white robe. This is an illustration of Christ.

So, in this work that is in Ezekiel 9 of God's people being sealed or prepared for the mark of the beast, the six men represent the Levites which are human beings, but the seventh (the Sealing Angel), that represents Christ. So, we see them together representing the incarnation of Christ in His people, those people that deliver the message that separates Adventism into two classes; and, this goes right along with what we studied last time about the special message that is opened up to God's people at the end of time when they begin to investigate the temple.

Okay. That is just one of those little gems that the Dirt Brush Man opened up at the end of the last meeting that I thought might be nice to share.

Let us go back to our notes now.

CONCLUSION (CONTINUED)

DANIEL 12

Revelation 10:8 – 11:3

We are still dealing with Revelation 10 and the Seven Thunders, and what took place in the Millerite History and what takes place in our history. We are doing that to show that when a

prophet becomes part of the prophecy that he illustrates God's people at the end of the world, in order to go back into Daniel 12 and bring this thing to a conclusion.

So, John, in verse 1 of Revelation 11, he has just illustrated the history of the Millerites: sweet in their mouth, bitter in their stomach. In verse 11 he is told this has got to happen again, "You must prophesy again."

And then in verse 1 in chapter 11, 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." Revelation 11:1 (KJV).

We have dealt a little bit with that; but, we want to deal a little bit more with what the measuring represents. And, of course, if you type it in and look in the [Ellen G. White] CD-ROM, the main thing that the measuring represents is that we are in the Investigative Judgment. Sister White expresses this thought in connection with Revelation 11, verse 1, several times. One of them is in your notes.

MEASURING

Testimonies, volume 7, page 219:

"The time has come when everything is to be shaken that can be shaken, that those things which cannot be shaken may remain. Every case is coming in review before God; He is measuring the temple and the worshipers therein." *Testimonies*, volume 7, 219.

So, the measuring of the temple can be the Investigative Judgment, or you could just say it is a judgment, too, because you can see that it is illustrated as a judgment in a generic sense, where it can be used to illustrate various types of judgment in God's Word.

And, certainly, when the bitter disappointment comes to John and he is going to measure the temple, it is marking the beginning of the Investigative Judgment.

But, we want to look at this rod that he is given to measure, and broaden its understanding a little bit.

A MEASURING LINE

Isaiah 34:17; Lamentations 2:8; Ezekiel 40:2-3; Zechariah 2:1

Go to Isaiah 34:17.

(Brief discussion regarding the heating system of the building.)

Verse 17 of Isaiah 34:

“¹⁷ And he hath cast the lot for them, and his hand hath divided it unto them by line; they shall possess it for ever, from generation to generation shall they dwell therein." Isaiah 34:17 (KJV).

The casting of lot, the dividing by the line, because the measuring line is one of these expressions that goes along with the measuring rod or the plummet; but, here we see that it is a type of judgment.

Go to Lamentations 2, verse 8:

“⁸ The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.”
Lamentations 2:8 (KJV).

This measuring tool, whether it is the rod, the line, or the plummet, in the context of Revelation 10 and 11 Sister White says, more often than not, that it represents the beginning of the Investigative Judgment, which is a type of judgment; but, these measuring tools can represent other types of judgment; i.e., an Executive Judgment against Jerusalem or against Judah.

Ezekiel 40, verses 2 and 3; and, of course, Ezekiel 40 and 41, it has got to be right there in Revelation 11. It is a parallel; because, here, in Ezekiel 40 and 41, what is Ezekiel going to do? He is going to measure the temple in detail.

If you want to get an overview of the measuring of the temple, the most detailed version of it is here in this passage in Ezekiel. We are going to take just a couple of verses out of it to make a point.

Beginning at verse 2 of Ezekiel 40, it says,

“² In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south. ³ And he brought me thither, and, behold, *there was* a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.” Ezekiel 40:2-3 (KJV).

And from this point on Jerusalem is going to get measured.

And, of course, who is the man that appears as brass?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ.

So, there is a measuring going on in here, which would, no doubt, mean there is a type of judgment going on in here.

But, one more point to put in the mix: Zechariah 2. We have looked at this one before, of course.

And if all the prophets are all speaking about the end of the world and they all agree with one another, all of these measurings come together in Revelation 11 where John is measuring the temple, both the temple of Adventism and the temple of the Millerites.

And in Zechariah 2, verse 1, it says,

“¹ I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.” Zechariah 2:1 (KJV).

So, we understand the measuring, whether it is with a rod, a reed, a line, or a plummet, represents judgment; and, there you can pull out a lot of light from that study.

TINGLE

2 Kings 21:12-15; 1 Samuel 3:9-12; Jeremiah 19:3
The Lord; the temple; the city

But, I want to take one thing to look at as we move forward. Go to 2 Kings 21. I want to focus in on one of the tools that is used to measure.

2 Kings 21, beginning at verse 12:

“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. 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, and deliver them into the hand of their enemies; 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 21:12-15 (KJV).

Have you ever read—I am sure you have read—but, in *Early Writings*—have you ever read in *Early Writings* or some of Sister White’s early writings that sometimes it seems like she is a little bit more direct than in some of her later writings? And, there are places where she is describing in her earlier writings how the Protestants rejected the Millerite Message, and she will just bluntly say, “It made God angry that they did this.” And, you know, sometimes it appears later on that she tones that down a bit.

I am not saying anything one way or another; but, if you have read some of those times when she was dealing with Millerite History, the people that were rejecting the Message, she says that “God was angry at them!” Okay? And, I am not threatened by that. Some people in Adventism are threatened with the idea that we would say that God was ever angry; but, I do not know about righteous indignation.

But, here, when He is measuring Jerusalem in this passage, it seems pretty much that He is angry. And in verse 15 He says, “Because they have done *that which* was evil in my sight, and have provoked me to anger, . . . “

Okay. So, there is a judgment going on here in connection with Manasseh that angers the Lord.

What I am saying, if you are not following me, is that all the prophets agree with one another and they are all speaking about the end of the world; so, this measuring here, in one sense, has to come down to the measuring that takes place in Revelation 11, verses 1 and 2, which is the Millerite History, which is our history, too. It all comes down to here.

And we have already talked about verse 13 (the plummet). We have seen that it only occurs three times in God’s Word; and, here it is occurring when Judah is being scattered.

Now, there is something in here that—you know, I have looked. I have looked. You know, there is sometimes that you think you know something that you think you have recognized something in God’s Word, so you start scrambling to see if you can find a second witness to back up your premise. I have not found a second witness to backup my premise, but I cannot

turn loose of this thought, and I am going to share the thought with you; but, I am open for correction on this thought.

In this passage when He is scattering Judah—and, we have looked at this before, but we have never talked about it—in verse 12 it says, “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.”

Okay. This tingling of ears happens only three times in the Scriptures. We have pointed it out before. And each of those three times that it is represented, I believe we have the responsibility as students of prophecy to bring it to the end of the world and line them all together; and, they all are telling the same thing.

In 1 Samuel 3:9-12, they are telling the same thing, only it is different.

We are looking at the ears tingling right now, before we finish our thought on the plummet.

1 Samuel 3, verses 9 through 12, we are going to see some ears tingling again. It says,

“⁹ Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. ¹⁰ And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

“¹¹ And 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. ¹² In 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.” 1 Samuel 3:9-12 (KJV).

So, this is identifying that the ark is going to be captured and taken by the Philistines, and Shiloh is going to be set aside as the place of God’s dwelling, the House of Eli is going to be removed, and that is to make your ears tingle. Okay?

So, in the story of Manasseh, Judah is being removed. That is supposed to make your ears tingle.

Here, Shiloh is being removed. That will make your ears tingle in those cases.

And, there is one other place where your ears tingle in the Scriptures, and it is Jeremiah 19:3. And it says,

“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.” Jeremiah 19:3 (KJV).

So, the only times people’s ears tingle in the Scriptures are when Shiloh is being destroyed, where Judah is being destroyed, or where Jerusalem is being destroyed; but, it is the judgment of God.

Now, here is the part, **here is the part** that is my human speculation: When you take all of these three histories down to our day and age, it is going to be fulfilled upon the Seventh-day Adventist Church. Okay? That is a given, based upon all the testimonies. What is not a given is what the *tingling* means. And when it takes place in Adventism here in our time, I submit to you that Christ is in the Most Holy Place, and we are supposed to hear this Message. And the way

that we hear Christ in the Most Holy Place is on the bottom of His garments He has bells and pomegranates that are tingling. So, this Message is coming right from the Most Holy Place, for this time.

I see a hand.

FROM THE AUDIENCE: Habakkuk 3, verse 16, is another time but it is not translated as *tingle*; it is translated as *quivered*, the same [Hebrew] word.

BROTHER PIPPENGER: Yes. I was going to put that qualification in there.

TINGLE/QUIVERED

H6750: צָלַל ; צָלַל tsâlal ; tsaw-lal'

A primitive root (rather identical with [6749](#) through the idea of *vibration*); to *tinkle*, that is, *rattle* together (as the ears in *reddening* with shame, or the teeth in *chattering* with fear): - quiver, tingle. (*Strong's Concordance*)

H6749: צָלַל ; צָלַל tsâlal ; tsaw-lal'

A primitive root; properly to *tumble* down, that is, *settle* by a waving motion: - sink. Compare [6750](#) [6751](#) (*Strong's Concordance*)

H6751

צָלַל : צָלַל tsâlal ; tsaw-lal'

A primitive root (rather identical with [6749](#) through the idea of *hovering* over (compare [6754](#)); to *shade*, as twilight or an opaque object: - begin to be dark, shadowing. (*Strong's Concordance*)

H6754: צֶלֶם ; צֶלֶם tselem ; tseh'-lem

From an unused root meaning to *shade*; a *phantom*, that is, (figuratively) *illusion*, *resemblance*; hence a representative *figure*, especially an *idol*: - image, vain shew. (*Strong's Concordance*)

I am going strictly by the translation in the King James Bible. I understand there could be other times that these words are expressed. Okay?

And if you do not think that I am going to buy that, if you think I made that up just to save face, you will notice in your notes underneath “TINGLE” that we have “PSALM 12.”

PSALM 12

Go to Psalm 12.

So, you have brought up the very point that I needed to make. I realize that there may be other places in the Hebrew or Greek where the *tingle* is referenced, but it was not translated the same as we find it here. But, I also believe that the Lord was guiding the production of His Word. Okay?

Are you with me?

Okay. In Psalm 12:

“¹ Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men. ² They speak vanity every one with his neighbour: with

flattering lips *and* with a double heart do they speak. ³ The LORD shall cut off all flattering lips, *and* the tongue that speaketh proud things:”—

What tongue “speaketh proud things” in the Scriptures?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: The Papacy speaks great words against the Most High. I am submitting to you that this is the Papacy here.

Verse 4:

—“⁴ Who have said, With our tongue will we prevail; our lips *are* our own: who is lord over us? ⁵ For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that puffeth at him*.”—

When did the Lord arise and begin to deal with the Papacy? Well, it was in the time period of the Protestant Reformation—right?—when they started to understand God’s Word.

But, in that time period, the Protestant Reformation, the Lord is going to arise; he is going to start turning things around.

And, you know, I do not have this history in front of me, and I did not intent to share this; so, this is something that popped into my head. And most times when things pop into your head when you are doing public speaking, and you have an outline that you are trying to stay on, it is a bad idea to go there.

FROM THE AUDIENCE: (Laughter.)

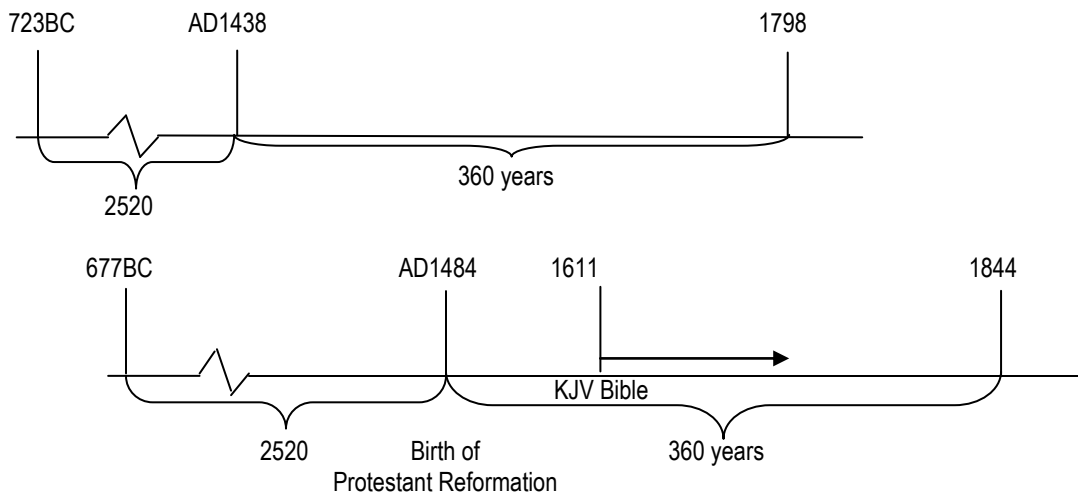


Figure No. 182.

BROTHER PIPPENGER: But, when it comes to the 2520s, if you go back one *time* [on each line], which would be 360 years, it takes you to AD1438 [and 1484].

In this history, in 1438 you have the first law in France that puts restrictions on the Papacy.

And if you come back 360 years here [the history of 1438 to 1798], you have the birth of the Protestant reformers. This is when they are coming into history.

So, what does that mean?

Well, it means that the 2520 is based upon the statutes of Leviticus 25. In Leviticus 25, it says you work the land for six years, but the seventh year you let the land rest. So, if William Miller is applying the year-day principle to this broken statute, in a 49-year Jubilee cycle there were 2520 days that the land was to rest; and, therefore, a day-for-a-year punishment for the scattering would be 2520 years. But, this punishment, this judgment, is based upon a statute of letting the land rest; so, if this 2520 consists of *seven times*, and God is going to be consistent with Himself, in the last time, in the last 360 there should be a resting that occurs. And sure enough, when you come back from 1844, you have the birth of the Protestant Reformation right on time. And if you come back 360 years from 1798 [to 1438], you have the first law that begins to put restrictions on the Papal beast.

So, what I am saying is, in this history here [of 1484 to 1844], the Papacy has been speaking great things against the Most High; and, in this time period the Lord begins the Protestant Reformation.

And in Psalm 12, I would submit to you that up to verse 5 this is about the Papacy and that history; but, the Lord says that He is going to deal with him.

And how is He going to deal with him?

How does He deal with the arrogance of the Papacy in this history [of 1438 to 1798]? He prints the *King James Bible*.

FROM THE AUDIENCE: (Various audible responses.)

BROTHER PIPPENGER: In verse 6, it says,

—“⁶ The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.”—

In verse 6, “The words of the LORD *are* pure words: *as* silver tried in a furnace of earth”: It is saying that it is tried and tested by human beings on Planet Earth, “purified seven times.” But, that is the starting point.

The most important point is the next verse, for me. It says,

—“⁷ Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever. ⁷ The wicked walk on every side, when the vilest men are exalted.” Psalm 12 (KJV).

He will purify them, but He will keep them from AD1611 forever.

So, yes, I understand there may be Hebrew and Greek words that also could be translated as *tingling* your ears. I have not looked for that. My brother knows of one that may qualify. But, what I am saying is that at the level of the *King James Bible*, which is the Bible that has been purified *seven times*, there are only three times that this word *tingle* takes place.

Are you with me?

FROM THE AUDIENCE: Amen.

THREE VOICES

2 Kings 21:12-15; Isaiah 28:14-18; Zechariah 4:8-12

BROTHER PIPPENGER: At some point in time yesterday we read from Isaiah 66. And what I am saying is, in 2 Kings—before we move away from “**TINGLE**” in your notes—in 2 Kings 21:12-15, the pronouncement of the 2520 against Manasseh and the Southern Kingdom, it says it came the Lord, and it caused ears to tingle; but, Samuel is in the temple when he hears this pronouncement against Eli’s house; and, Jeremiah is against the City of Jerusalem.

So, what I am saying is, from the passage from Isaiah that we read yesterday, it is a voice from the city (that is Jeremiah’s tingling message); a voice from the temple (that is Samuel’s tingling message); and, a voice of the Lord (that is Manasseh’s tingling message).

And, yesterday we identified this as the Three Angels’ Messages that is marking the recompense to God’s enemies in Adventism as The Sunday Law. It is the Three Angels’ Messages.

And, in this context, these three voices are these three pronouncements: one against Eli’s house, one against Judah, and one against Jerusalem, that the structure is going to be swept away at The Sunday Law.

Now, here is the part that I had spent some time on Psalm 12; so, I hope you can see.

“⁶ A voice of noise from **the city**, a voice from **the temple**, a voice of the **Lord** that rendereth recompense to his enemies.” Isaiah 66:6 (KJV).

I forgot to put the reference there [in the notes]. What is the reference?

FROM THE AUDIENCE: Isaiah 66:6.

BROTHER PIPPENGER: **Isaiah 66:6.**

Did you get that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: I got that. I like that, but that causes some people to stumble. It causes some people to stumble, and fall, and go backward, and be broken, and snared, and taken, according to Isaiah 28.

So, we are dealing with the plummet. And, the plummet is one of the measurements that are found in 2 Kings 21:12-15 when it is dealing with Manasseh; but, it is found in two other places.

Let us go to 2 Kings 21, one more time.

“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.”—

The tingling, this is a message that comes when Christ is in the Most Holy Place and you can hear the pomegranates and bells, if you are willing to hear.

—“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, and deliver them into the hand of their enemies; 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. ¹⁶ Moreover Manasseh shed innocent blood very much, till he had

filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which* was evil in the sight of the LORD.” 2 Kings 21:12-15 (KJV).

Samaria and the House of Ahab is the Northern Kingdom of Israel, or “Samaria.” There are several ways that it is expressed. And they have already been carried into captivity beginning in 723BC; and, the Lord is saying to Judah, “You are going to get the same punishment that the Northern Kingdom gets,” the plummet of Ahab’s house.

So, what I am saying is, the judgment of Ahab’s house, because the line, the rod, the plummet always has to do with some type of judgment. The judgment of Ahab’s house is the 2520. Right?

So, what I am saying is, the plummet is a symbol of the 2520; but, the plummet only occurs three times in the Scriptures.

ISAIAH 28:14-18 AND THE COVENANT OF DEATH

OVERFLOWING SCOURGE

So, the second time [the plummet occurs] is in Isaiah 28:14-18.

And if you are saying to yourself, “Brother Jeff, you went over this before.” You are right; but, there are some things you want to conclude on, and we are reaching the conclusion. We are bringing this airplane in for a landing; so, we are going to pick the things that seem important to emphasize as we close out Habakkuk’s Two Tables.

Isaiah 28, beginning at verse 14:

“¹⁴ Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.”—

This is about Jerusalem; whereas, 2 Kings 21 was a message from the Lord. This is a message from the city.

The other place that the plummet is going to be mentioned is in Zachariah 4, and it is a message that comes from the temple.

Just like the tingling ears, it is a message from the city, the temple, and the Lord. This one is about Jerusalem.

Verse 15:

—“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).”

Now, it is important to understand what the overflowing scourge is. It is easy to understand; but, sometimes Seventh-day Adventists are a little bit vague on that.

The overflowing scourge is The Sunday Law. But, if it is The Sunday Law (when I say it like that), it seems like it is a point in time. Well, The Sunday Law in Bible prophecy is a point in time in some regards; because, in Bible prophecy how many Sunday laws are noted in Bible prophecy?

FROM THE AUDIENCE: Two.

BROTHER PIPPENGER: Two. Constantine passed the first Sunday law in AD321, and the Papacy passed a Sunday law in 538. The first Sunday law was passed by the power that is going to place the Papacy on the throne of the Earth; the second Sunday law is passed when the Papacy is placed on the throne of the Earth. And, those two Sunday laws of the past are pointing forward to the two Sunday laws of the future, which is The Sunday Law in the United States, the power that is going to place the Papacy on the throne of the Earth; and the Death Decree when the Papacy takes control of the world and begins to spill blood like never before.

So, there are two Sunday laws in Bible prophecy. And, as a student of prophecy, if you are just looking at those singular events, then they are a singular event; but, the reality is that from The Sunday Law in the United States, until Michael stands up, the whole time period is The Sunday Law testing time, and in that sense it is an overflowing scourge that begins in the United States and it is going to sweep all over Planet Earth. It is an overflowing scourge; but, you have to make that distinction.

OVERFLOWING SCOURGE

Drop down here where it says, “Overflowing Scourge,” so we can show you that this is how Sister White understands it, from *Early Writings*, page 49.

“As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matthew 19:16-22) they went away sorrowful, and that **soon the overflowing scourge would pass over and sweep their possessions all away**, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven.” *Early Writings*, 49.

When is it that a Seventh-day Adventist’s worldly goods are no longer useful?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: At The Sunday Law, when you cannot buy or sell. It does not mean anything then.

So, what marks that is the overflowing scourge.

Another reference, *Testimonies*, volume 6, pages 194 – 195:

“When the children of Israel were gathered out from among the Egyptians,”—

Now, notice this one. This one will give us a prophetic marker where we can put a waymark and a line to the overflowing scourge.

—“When the children of Israel were gathered out from among the Egyptians, the Lord said: **‘For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.’** And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever.’ Exodus 12:12, 22–24. The blood upon the lintel of the door symbolized the blood of Christ, who alone saved the first-born of the Hebrews from the curse. Any one of the children of the Hebrews who was found in an Egyptian habitation was destroyed.”—

So, here is an illustration from sacred history of the Passover.

Is this the Passover?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, this is really simple.

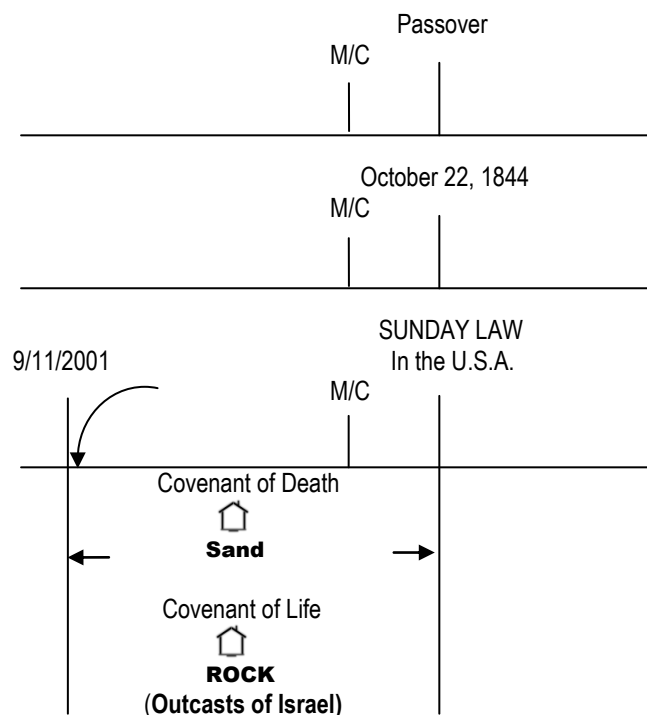


Figure No. 183.

This is the Passover. So, when is this in Millerite History?

FROM THE AUDIENCE: October 22, 1844.

BROTHER PIPPENGER: October 22, 1844.

How come? What precedes October 22, 1844?

FROM THE AUDIENCE: The Midnight Cry.

BROTHER PIPPENGER: Was there a cry at Midnight here in this story?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. Midnight Cry [waymark of Passover line]; Midnight Cry [waymark of October 22, 1844 line]: This is where the door closes in the parable of the Ten Virgins at the beginning of Adventism.

Therefore, where the door closes in the parable of the Ten Virgins at the end of Adventism, we have a Sunday Law in the U.S.A.

Do you see it? That is easy to see, really. If you have been studying this Message very long, that is easy to see.

Continuing on to the next paragraph:

“This experience of the Israelites was written for the instruction of those who should live in the last days.”—

That is us.

—“**Before the overflowing scourge** shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event.”—

It is an event. The overflowing scourge is an event that we have to prepare for.

And, the history that Sister White is using to illustrate our preparation is what history?

FROM THE AUDIENCE: Passover.

BROTHER PIPPENGER: Passover.

What had to happen? We had to have a mark on our doorway to prevent the destroying angel from coming in.

So, what is that teaching? On this side of the history [preceding The Sunday Law waymark], we have to be in Ezekiel 9, receiving a mark, not in Ezekiel 8 doing worship in a Celebration-style.

So, it is fairly easy to show the overflowing scourge is The Sunday Law, if you are willing to see.

—“To parents He sends the warning cry: Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education. This is full of beautiful lessons, and if pupils make it their study in the primary grade below, they will be prepared for the higher grade above.” *Testimonies*, volume 6, 194–195.

Let us return to Isaiah 28. I want to finish this passage before we go to 1 Peter. Verse 14; we will start again.

“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,”—

There is an illustration of a line being a judgment.

—“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).”

In this history, on this side of The Sunday Law [preceding The Sunday Law], there is a group of people in Adventism that are hiding under lies and falsehoods who have made a covenant with death; but, they are going to be judged, and judgment is illustrated by the plummet. Okay?

So, when I am saying the plummet represents the 2520, if we understand that the foundation that they have built is the foundation of sand, but the foundation that Christ wants us on is the Foundation that is the Rock of Ages [pointing to the 1843 and 1850 Charts], which Sister White says that the truths on these Charts are the Rock of Ages, then it would be a valid application to say that this judgment contains the teaching of the 2520, the plummet.

Do you follow the logic there?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, it would be more significant if we can also let the Spirit of Prophecy tell us that Isaiah 28 and 29 are actually going to be fulfilled, although we know it because all prophecies are going to be fulfilled. So, we are going to look that.

1 Peter 2:3-10

Notice 1 Peter 2, verses 3 through 10; because, when this one group is making a covenant with death, there is going to be a group of people in Adventism that are making a covenant with life.

1 Peter 2, beginning at verse 3:

“¹ If so be ye have tasted that the Lord *is* gracious.”—

Where does that place you?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: When the Angel comes down with the Little Book open in his hand, does He not?

And this is the Angel of Revelation 10 [Figure No. 183, the line of The Sunday Law]. Right? This is Revelation 10 and 11; but, Revelation 10 and 11 is about the Seven Thunders, so that history is going to be repeated in our history. So, there is going to be an Angel that comes down in our history, which is the Angel of Revelation 18 and He, also, is going to have a Book open in His hand, even though it does not specifically say it in Revelation 18.

So, in this period here [between the Angle of Revelation 18 coming down and The Sunday Law], there are two covenants being made: a covenant of death, and a covenant of life.

Where do you start to enter into the covenant of life?

FROM THE AUDIENCE: 9/11.

BROTHER PIPPENGER: 9/11 is the correct answer, but what I was going to say is when you “taste” the Little Book.

Let us read verse 4.

—“⁴To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, ⁵Ye also, as lively stones, are built up a spiritual house,”—

What is happening in here [between 9/11 and The Sunday Law]?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: What is happen in here?

FROM THE AUDIENCE: He is building a temple.

BROTHER PIPPENGER: He is building a spiritual house.

And what is this spiritual house built upon [those entering in a covenant of life]?

FROM THE AUDIENCE: The Foundation.

BROTHER PIPPENGER: A Rock.

So, these people [those entering into a covenant of death] are building a spiritual house on sand.

Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Verse 5:

—“⁵ Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”—

Now he is going to quote from Isaiah 28, where we just were.

—“⁶Wherefore also it is contained in the scripture, BEHOLD, I LAY IN SION A CHIEF CORNER STONE, ELECT, PRECIOUS: AND HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED. 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. 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;”—

Over here [prior to 9/11/2001], where were we in this history?

FROM THE AUDIENCE: In darkness.

BROTHER PIPPENGER: We were certified Laodiceans. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: We had been scattered in William Miller’s dream, because the foundational truths had been covered up by customs and traditions that had been handed down from generation to generation, and then the Dirt Brush Man comes on the scene and begins to cleans things up and He brings us to this point [9/11/2001] and says, “Now you

need to taste.” If you taste and follow on, you are going to enter into this covenant [of life] and build your foundation on this Rock.

But, if you are disobedient, you are going to become part of the drunkards of Ephraim, which is what Isaiah 28 is about.

Verse 10:

—¹⁰“Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.” 1 Peter 2:3-10 (KJV).

How is it that we can be building on this Rock here, but in times past we were not the people of God?

Who were we, if we were not the people of God?

FROM THE AUDIENCE: We were Gentiles.

BROTHER PIPPENGER: We were not Gentiles. We are all members of the Seventh-day Adventist Church, Brother.

FROM THE AUDIENCE: We were scattered.

BROTHER PIPPENGER: Well, we were scattered, but the whole Adventist Church was scattered.

FROM THE AUDIENCE: We were Laodiceans.

BROTHER PIPPENGER: We were Laodiceans, but everybody are Laodiceans.

This is a hard one for us to conceptualize. I hope I am wrong about this, but I do not think I am because I think it is black and white in the Scriptures on many witnesses. It is not me.

We are the Outcasts of Israel. We get removed. It is the Outcasts that get lifted up at The Sunday Law. Your brethren which hated you cast you out and said, “Let the Lord be glorified.” But, He will appear to your joy and to their shame.

In times past, before The Sunday Law, you were not the people of God. You had been cast out; but, now you are the people of God, because He is lifting you up as an ensign.

And you know what? He is going to give you a new name, It says.

VERSE EIGHT

Okay. Let us go back to verse 8, in 1 Peter 2.

These people that stumble over the stone, and we are saying the *stone* is the foundational truths.

And, we have given in this series the reference from the Spirit of Prophecy repeatedly that the truths on these [1843 and 1850] Charts are the foundational truths; they are the Platform; and, it is the Rock of Ages.

So, in verse 8, it says.

⁸ AND A STONE OF STUMBLING, AND A ROCK OF OFFENCE, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.”
1 Peter 2:8 (KJV).

How do they stumble at the Word?

Isaiah 8:13-18; 28:13

Go to Isaiah 8, beginning at verse 13.

And if you will notice in your notes, although I do not remember right now, I see that verse 18 is in bold face, so there will be something to say about verse 18. And I am telling myself that now. Okay?

Verse 13 of Isaiah 8 says,

“¹³ Sanctify the LORD of hosts himself; and *let him be* your fear, and *let him be* your dread. ¹⁴ And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. ¹⁵ And many among them shall stumble, and fall, and be broken, and be snared, and be taken.”—

And, when does this take place?

Next verse:

—“¹⁶ Bind up the testimony, seal the law among my disciples.”—

This stumbling, this falling takes place in the sealing time of the 144,000 that begins when the Angel of Revelation 18 comes down at 9/11; so, this is very specific to our day and age.

And then in verse 17, it says,

—“¹⁷ And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.:—

When do we wait upon the Lord?

FROM THE AUDIENCE: During the Tarrying Time.

BROTHER PIPPENGER: He tarries. He begins to tarry on 9/11. Remember yesterday. It is in this history of the Tarrying Time. There is a group that are stumbling because they have been appointed to be disobedient at His Word.

And verse 18 says,

—“¹⁸ Behold, 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 18:13-18 (KJV).

Wow! They are going to stumble over the foundational truths [referencing the 1843 and 1850 Charts]. You can see that, right?

But, verse 18, verse 18 says—something about the stumbling has to do with Isaiah’s sons. Hmm.

And someone help me. Which of the sons is first?

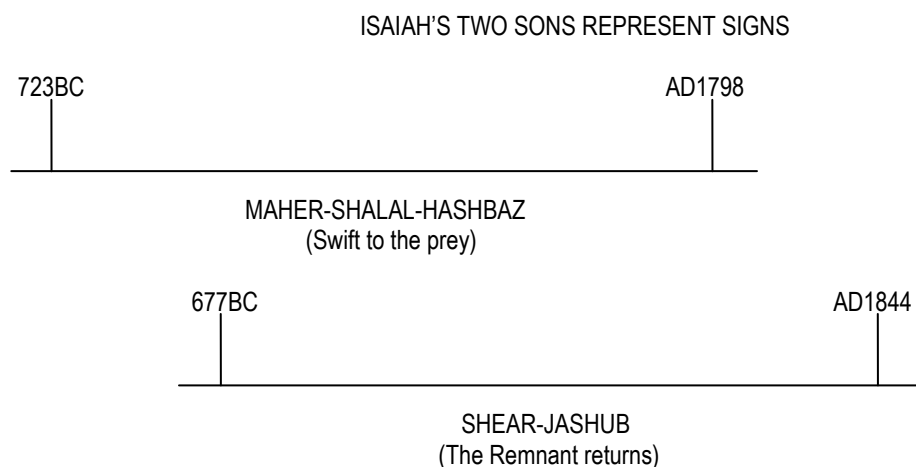


Figure No. 184.

The remnant returns in 1844, after the 2520 that is represented by Isaiah's sons, who are identified as signs. The 2520 is a sign.

And Maher-Shalal-Hashbaz represents the captivity of the Northern Kingdom.

What does Maher-Shalal-Hashbaz mean?

FROM THE AUDIENCE: Swift to the prey.

BROTHER PIPPENGER: Swift to the prey.

Because, shortly after this prophecy is given, the Northern Kingdom is going to be carried into captivity.

So, what I am saying here is, these people here in Isaiah 8 that "shall stumble, and fall [BACKWARD], and be broken, and be snared, and be taken," which is connected with 1 Peter, chapter 2, they are stumbling over the foundational truths, but they are also stumbling over Isaiah's two sons which are symbols of these two 2520 prophecies.

Okay. Let us go to Isaiah 28, verse 13. We are still looking at why they stumble.

Now, keep your finger in Isaiah 28:13 and go back to 1 Peter, chapter 2, verse 8. I want to show you something here.

⁸ AND A STONE OF STUMBLING, AND A ROCK OF OFFENCE, *even to them which stumble at the word*, being disobedient: whereunto also they were appointed.
1 Peter 2:8 (KJV).

It is not just they are stumbling over the 2520 or the foundational truths on this [1843] Chart; they are stumbling at His Word.

Do you see that?

So go back now to Isaiah 28:13; because, it is going to also identify why they stumble. It says,

“¹³But the word of the LORD was unto them”—

What word were they word were they stumbling over?

—“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 is the word of the Lord that they stumble over? Proof-texting: Miller’s Rules of Prophetic Interpretation, which is what allows you to understand these truths [on the 1843 and 1850 Charts] and identify the two 2520s.

Right?

Okay. We are almost done, even though our time is already out.

The last quote, *Testimonies to Ministers*, page 419.

“Those who are in responsible positions are not to become converted to the self-indulgent, extravagant principles of the world, for they cannot afford it; and if they could, Christlike principles would not allow it. **Manifold teaching needs to be given.**”—

There is my argument for 93 presentations so far.

FROM THE AUDIENCE: (Laughter).

BROTHER PIPPENGER: What does “manifold teaching” mean? Many teachings from different angles, from this direction, that direction to try to let it settle home.

—“**Manifold teaching needs to be given.** ‘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.’”—

And she is going to quote all the way down here to Isaiah 28:13,

—“‘For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.’ Thus the word of the Lord is patiently to be brought before the children and kept before them, by parents who believe the word of God. ‘For with stammering lips and another tongue will He speak to this people. To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear. 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.’”—

And, she is going to ask the question, “Why is it that they fall and go backward, and are snared, and taken?”

She says,

—“**Why?—because they did not heed the word of the Lord that came unto them.**

“This means those who have not received instruction, but have cherished their own wisdom, and have chosen to work themselves according to their own ideas.”—

What would that be?

FROM THE AUDIENCE: *Gâdal*.

BROTHER PIPPENGER: *Gâdal*. That is the Daily. Those who are manifesting the principle of *gâdal*, the Daily, in their life cannot accept the teaching of proof-texting, and that is why they are going to be swept away by the overflowing scourge.

Continuing on:

—“The Lord gives these the test, that they shall either take their position to follow His counsel, or refuse and do according to their own ideas, and then the Lord will leave them to the sure result. In all our ways, in all our service to God, He speaks to us, ‘Give Me thine heart.’”—

Where do we give our heart to the Lord?

FROM THE AUDIENCE: At the foot of the cross.

BROTHER PIPPENGER: At the foot of the cross.

Here is the cross [pointing to the cross on the 1843 Chart]. “I was shown that the Lord directed this Chart.”

Did that mean the truths that are on it, or did He structure the very design of this Chart?

Because, it is taken away here; but, in order for our *gâdal* to be taken away, where do we have to come?

We have to come right here, to the foot of the cross [indicating AD508 located at the foot of the cross on the 1843 Chart], in order for the Daily to be taken away.

—“It is the submissive, teachable spirit that God wants. That which gives to prayer its excellence is the fact that it is breathed from a loving, obedient heart.

“God requires certain things of His people; if they say, I will not give up my heart to do this thing, the Lord lets them go on in their supposed wise judgment without heavenly wisdom, until this scripture [Isaiah 28:13] is fulfilled. **You are not to say, I will follow the Lord’s guidance up to a certain point that is in harmony with my judgment, and then hold fast to your own ideas, refusing to be molded after the Lord’s similitude.** Let the question be asked, Is this the will of the Lord? not, Is this the opinion or judgment of-----?” *Testimonies to Ministers*, 419.

“Is this the opinion or judgment of any other man?” Those are my words.

Okay. Another quote, from *Battle Creek Letters*, pages 123 – 125, Sister White quotes from Isaiah 28 and 29, just what we are dealing with. She starts in verse 9 of Isaiah 29, and she goes all the way down to verse 16.

“‘Stay yourselves, and wonder, cry ye out, and cry; they are drunken but not with wine; they stagger; but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men delivered to one that is learned saying, read this, I pray thee; and he saith, I am not learned.’

“‘Wherefore the Lord saith, Forasmuch as this people draw near me with their mouths, and with their lips do honor me, but have removed their hearts afar from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to

do a marvelous work, and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us, and who knoweth us? **Surely your turning of things upside down shall be esteemed as the potters 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?”—

Okay. Verses 9 through 16 she quotes.

Now, I am going to take up the last paragraph after she quotes Isaiah 29:9-16. She says,

—“Some of these words might happen.”—

FROM THE AUDIENCE: No!

BROTHER PIPPENGER: She says,

—“**Every word of this will be fulfilled.**”—

And what do these verses say?

Well, in verse 14 of Isaiah 28, it identifies who it is speaking to. It says, “. . . ye scornful men, that rule this people which *is* in Jerusalem.”

And in verse 1 of Isaiah 28, it says, “Woe to the crown of pride, to the drunkards of Ephraim, . . .”

So, where she is quoting from is the same vision in Isaiah 29, verse 9. She is going to tell us what the drunkenness is. She says,

—“⁹ Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. ¹⁰ For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. ¹¹ And the vision of all is become unto you as the words of a book that is sealed.”—

What book is sealed? The Book of Daniel. And we have read today that the Book of Daniel and the Book of Revelation are one book. The prophecies of Daniel and Revelation are sealed to the drunkards of Ephraim.

Verse 11,

“¹¹ And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that”—*HAS BEEN EDUCATED AT ANDREWS UNIVERSITY*—“to one that is learned, saying, Read this, I pray thee: and the [*THE ANDREWS GRADUATE*] saith, I cannot, for it is sealed.”—

But, then it says,

—“¹² And the book is delivered to him that is not learned,”—*THAT IS THOSE OF US IN THIS ROOM, THE LAY PEOPLE*—“saying, Read this, I pray thee: and he saith, I am not learned.”—

In other words, the lay people cannot understand unless it is taught to them by a priest; but, the priest has accepted the hermeneutics that seals up the Word of God to his understanding. So, they are in what the world calls a “Catch-22”; there is no way to know.

This is not simply identifying a false methodology of studying the Bible. This is identifying that when you accept a false methodology of studying the Bible, you automatically by caveat accept a priesthood to teach you the Bible. The learned are the ones that are going to teach you, although they cannot teach you because the message they need to understand is sealed up because of the hermeneutics that they received in the 1930s.

Verse 13, after describing their drunkenness, the Lord is going to make a pronouncement:

—“¹³ Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: ¹⁴ Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid. ¹⁵ Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? And who knoweth us? ¹⁶ Surely your turning of things upside down shall be esteemed as the potter’s clay:”—

Brothers and Sisters, we have shown repeatedly that the first manifestation of rebellion in this testing process is self-exaltation. It is *gâdal*. That is the first thing. From a variety of lines, it is the Daily!

The Daily is a satanic power. If you turn it upside down and say that it is a Godly power, you have fulfilled this verse:

“¹⁶ Surely your turning of things upside down shall be esteemed as the 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 29:9-16 (KJV).

Sister White quotes those verses, 9 through 16, and then she says, “Every word of this will be fulfilled.”

—“There are those who do not humble their hearts before God,”—

What is that? That is about self-exaltation. That is about the Daily.

—“and who will not walk uprightly. They hide their true purposes, and keep in fellowship with the fallen angel, who loveth and maketh a lie. The enemy puts spirit upon the men whom he can use to deceive those who are partially in the dark. Some are becoming imbued with the darkness that prevails, and are setting the truth aside for error. The day pointed out by prophecy is come. Jesus Christ is not understood.”—

Jesus Christ is not understood! If you are calling a satanic symbol Christ, you do not understand Jesus Christ.

—“Jesus Christ is to them a fable.”—

The teaching that the Daily represents Christ’s Sanctuary ministry is a fable from the pit of Satan!

—“At this stage of the earth’s history, many act like drunken men.”—

And again, then she quotes from Isaiah 29:

—““Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes. The prophets and your rulers, the seers hath he covered.””—

And then she says,

—“A spiritual drunkenness is upon many who suppose they are the people who shall be exalted. Their religious faith is just as is represented in this Scripture. Under its influence, they cannot walk straight. They make crooked paths in their course of action. One and then another, they reel to and fro. They are looked upon by the Lord with great pity. The way of truth they have not known.”—

What is the “way of truth”?

FROM THE AUDIENCE: The Old Paths.

BROTHER PIPPENGER: The Old Paths.

—“They are scientific schemers, and those who could and should have helped, because of a clear spiritual eyesight, are themselves deceived, and are sustaining an evil work.

“The developments of these last days will soon become decided. When these spiritualistic deceptions are revealed to be what they really are—the secret workings of evil spirits,—“—

And, Brothers and Sisters, we have shown repeatedly that after the *gâdal*, the Daily, is marked, then comes Kellogg’s Pantheism, the spiritual manifestation. That is Ezekiel’s first image of jealousy and then the secret chambers. Then comes the Spiritualism. She is marching right down this exact sequence because, hey, all of the prophets are subject to the prophets. She is being directed by the Holy Spirit, just like Ezekiel was.

—“those who have acted a part in them will become as men who have lost their minds.”—

Then she quotes from Isaiah 29 again in the next paragraph.

—“Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us, and who knoweth us? **Surely your turning of things upside down** shall be esteemed as the 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?”—

And then in the next paragraph it says,

—“**It is presented to me that in our experience we have been and are meeting this very condition of things.** Men who have had great light and wonderful privileges have taken the word of leaders who think themselves wise, who have been greatly favored and blessed by the Lord, but who have taken themselves out of the hands of God and placed themselves in the ranks of the enemy. The world is to be flooded with specious fallacies. One human mind, accepting these fallacies, will work upon other human minds, who have been turning the precious evidence of God’s truth into a lie. **These men will be deceived by fallen angels,** when they should have stood as faithful guardians, watching for souls, as they that must give an account. They have laid down the weapons of their warfare, and have given heed to seducing spirits. They make of no effect the counsel of God and set aside his warnings and reproofs, and **are positively on Satan’s side,** giving heed to seducing spirits and doctrines of devils.”—

I challenge you to read this again. The first thing she emphasizes is their self-exaltation that makes them drunk, and then she emphasizes that they go into Spiritualism.

—“Spiritual drunkenness is now upon men who ought not to be staggering as men under the influence of strong drink. Crimes and irregularities, fraud, deceit, and unfair dealing fill the world, in accordance with the teaching of the leader who rebelled in the heavenly courts.

“**History is to be repeated.** I could specify what will be in the near future, but the time is not yet. The forms of the dead will appear, through the cunning device of Satan, and many will link up with the one who loveth and maketh a lie. I warn our people that right among us some will turn away from the faith, and give heed to seducing spirits and doctrines of devils, and by them the truth will be evil spoken of.” *Battle Creek Letters*, 123–125.

What I am doing here is preparing to go back into Daniel 12.

We looked at Revelation 10 and 11 to show when a prophet becomes part of the prophecy he is illustrating God’s people at the end of the world, both the Millerites and our history.

And in so doing, while we were there, we noticed that John was measuring the temple and showed that that was judgment.

We took time to show that one of the tools of building the city, one of the measuring tools that represent judgment, is the plummet, and have made our case; but, we have one more argument, that the plummet represents the 2520, one of the testing truths when we return to the Old Paths.

And we brought it down right to Adventism here in this passage of Isaiah 28 and 29, saying, what they are going to stumble over is not just the Old Paths, not just the 2520. They are not just going to be drunk with their self-exaltation, but they are going to stumble over the methodology of studying the Bible. Part of their test is William Miller's Rules of Prophetic Interpretation.

So, when we come back, we will go into the third place where the plummet is mentioned and bring this to a conclusion.

Shall we pray?

Benediction: Father in Heaven, we pray for those among us in Adventism that are walking like drunken men and ask that you could somehow, some way sober them up in time to prepare for the close of probation which is coming with rapid speed. But, Lord, you told us, you told Jeremiah and Ezekiel that this work will be a difficult work—You told Isaiah. It was that way in the days of Christ on Earth—that we are dealing with a people that will not see and will not hear; but, Father, we know that there are some souls there that still have a heart that is soft and can hear your Voice. We would ask that you would make divine appointments that those of us that are understanding these things can be in contact with these people, that we will know how to give an intelligent, winning word in due season and pull them out of this escalating Spiritualism that is going on in your church that culminates into strong delusion that is just on the horizon. We pray that what we are doing here as far as LiveStreaming and recording can be a blessing for this work, that you can put your seal of approval upon it and pray that you would give us some refreshment now as we take a break before the next meeting. In Jesus's name, amen.

Habakkuk's Two Tables #93

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we bring Habakkuk's Two Tables to a conclusion, we ask that you would watch over the production and make sure that it gets finished according to your will. We ask a blessing upon the production of the DVDs and the LiveStreaming, and we ask that you would allow the Holy Spirit to be with us now and abide with us all, both that what I say would be according to your will and what the Brothers and the Sisters that are here would be received in the fashion that you have designed. We know that Emiliano is on his way home. We ask that you would give him traveling mercies all the way there and continue to mend him. And we ask that all those that are beginning to break from this encampment and travel that they would be granted traveling mercies. We ask that you would send your angels to fill this room that we might breathe the atmosphere of Heaven and that they might be empowered to keep the distractions away. And I ask that you would let me make all the points that I have been thinking about to bring this to a conclusion, as we put the capstone on this study. In Jesus's name, amen.

BROTHER PIPPENGER: Okay. For those of you that were watching last Friday, you saw us do the conclusion of Habakkuk's Two Tables; but, then we found that our brother that was doing the recording forgot to turn on the audio part of the recording for the first 20 minutes of that study; and, of course, that was a little bit of a stumbling block for some of us because we have been dealing with these 95 presentations for quite some time. But, it was not so much a stumbling block for me in one sense, because on Friday my energy level was down and at that point I knew that I had not said everything that I had been fanaticizing that I would say to bring it to a conclusion.

So, we began to struggle on how we were going to fix it, either go onto the Web and grab some of the LiveStreaming that was out there and cut the audio out of that and paste it to the DVDs; but, that corrupts the audio and it is not the same. And my son-in-law who manages these things is a perfectionist, and he was not really happy about trying to do that.

So, it came to me: I was going to do this presentation one more time as that will relieve the stress on my son-in-law.

And you do not understand what these meetings this week—this is not so much about Habakkuk's Two Tables; but, when you have a meeting like this, and you know probably for eight or nine months that Emiliano is going to be here this week and, as it approaches, the sisters in the ministry six weeks before they are ordering and gathering food and preparing food; and, the brethren here, they are making sure the grounds here (the 10 acres here and the 13 acres at the school) look nice and neat, so when the people that come to visit see it nice and neat. There is a lot of work that goes into it, and then you have up to 35 to 40 people here sometimes eating breakfast and lunch for a week long, and you have the expense of flying your speakers in and paying for the LiveStreaming, it is a big deal. It is a big work, especially when we only have a handful of people with this ministry.

So, when it all comes to pass and Emiliano gets sick, you have got to wonder why did he get sick. And I am here this morning praising the Lord that he got sick.

I will explain myself. I am not happy that he is sick. Do not misunderstand me. I see the Lord's hand in this, and I am going to explain why.

We have a brother here that has been helping us from Scotland. He has been an Adventist Christian for four years, and it was just a couple of weeks ago that we were walking across the property, and he was telling me how since he has been an Adventist Christian, he has been zealous to try to understand it all. He has gone to Uchee Pines and places like that to learn the Health Message, to learn how to do the Health Message. He is very consistent in his health practices.

And he told me, he says, "Since I have become an Adventist, I haven't been sick once."

And, I am thinking, "Hmm, that is kind of a prophecy that you were sitting out there for the Lord that you might get challenged on."

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Particularly when I see sicknesses in these kinds of things, sometimes not exclusively because of the breaking of the Health Message but because Satan is doing everything he can to disrupt things.

So, when Emiliano got sick, this brother lives—this brother could throw a baseball from his front door and hit the front door where Emiliano was staying, and the first night he is the one that gave a massage to Emiliano. He is the one that got the job assignment of taking care of Emiliano. And he is sick now. Okay?

Because Emiliano is staying in a travel trailer, it is nice enough; but, I counted up this morning in the shower and there were 16 people that were not in church yesterday, one way or another because of this sickness. This is not just Emiliano. This has been running through this camp.

Brother Leo is here. He may get to take it home with him, when he goes home, the way things work.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: All right?

That is kind of what Brother Mark said. All right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: At the end of last week when Emiliano saw that he was not going to be able to arouse himself and speak at all, he started asking for me to come over and see him; because, he was wanting to share some stuff.

Early on when he was speaking, he was letting us know, if you were reading between the lines, that he really had a nice little piece of information he wanted to share. So, he started asking me to come over because he wanted to share this information, and I was not really inclined to go into that little space with him. I mean, the people that are sick, they are sick! This is not just a mild cold. You are sick and down and hurting.

But, I came home early from—not early. I did not stay for fellowship dinner after church. I brought him some food, because he wanted to talk and I was going to go ahead and put in my time.

And when I got there, he was writing some emails, and he said, "Come back in a minute."

And, I gave him his lunch.

Before I got back there, people came and we spent the afternoon. And I thought, “Praise the Lord! The Lord has provided providentially a reason why I do not have to go sit in the miasma of the atmosphere of that little trailer with Emiliano.”

But, he emailed, and he called. So, I went over last night.

My wife and I still had to go into town and get food for breakfast here today. So, before we went into town, I went over there and sat down with him.

He pleaded with me, “Give me five minutes!”

So, I kept Kathy in the car and I gave him his five minutes.

When I came back to the car, Kathy said, “That wasn’t 5 minutes. That was 20 minutes.”

But, I was in there making sure that it got done fast.

And this morning, it all came together why Emiliano got sick, for me. I could be wrong. I have been wrong lots of times before.

Early on in Habakkuk’s Two Tables, for some reason it came into my head that the reason why I putting this together was an argument for those people in Adventism that are fighting it, where I was going to touch enough of the truths and put them in there so where I could look them in the eye and say, “Hey, you know, this isn’t about me, a human being; this isn’t about the messengers. If you think what we are teaching is error, then you sit down and you expose why the truths in this series are error.”

And, I was viewing it early on like Martin Luther walking up with his 95 theses and nailing it on the door.

So, early on I could see that it was going to be a lot, and I had it in my head, “Well, maybe I will end it with 95 presentations.” But, I was not thinking about any of that this week, because it was still a long way off.

And then Emiliano got sick, and then I started realizing I knew the logic to bring it to an end, but also I realized that I could not go on much longer because it started to be redundant. You know, I might be making this point, but I would pull this point, and this point, and this point to prove it, and we had already gone over those three points several times in this series. It was starting to be more than just good teaching practices of repeating things. It was starting to be redundant, at least for me.

And, I realized, “Hey, this is really going to come in at 95 presentations,” and it started really blowing my mind.

So, we are on #93. This is the last one; but, there are two of them in there that are two parts that come to 95.

So, I see the hand of the Lord in the fact that he sat Emiliano down and forced me, instead of doing one worship per morning, to go into crash mode to cover for Emiliano’s time period while everyone was here. And it ends at 95.

But, the Lord did not want what we had on Friday to be the ending. The Lord wanted to give another argument about for Habakkuk’s Tables; not a theological argument but kind of a capstone in the sense that those of us that are studying these foundational truths, we also know that not only do we return to the Foundations and accept, for instance, the 2300 days as we understand it but, if what we are saying is true, then the Lion of the Tribe of Judah is even going to expand the light on truths such as the 2300 days. Okay?

So, I like the idea that the Lord set Emiliano down because Emiliano is the type of person that could discover one of these gems; and, though he wanted to share it, that was secondary to the fact that he wanted it to be shared. So, he handed it off to me last night. And what it does is it puts a capstone on the study because it shows that we are not just talking about the

foundational truths; we are talking about the Lion of the Tribe of Judah adding light to things that Adventism thinks are true, but Adventism thinks that that is all there is to it.

So, I do not know exactly how to explain it, but if you look at your notes now under Emiliano's discovery, this is from Gerard Damsteegt's *Foundations of Seventh-day Adventist Message and Mission*, page 92.

“Although the Karaite reckoning which indicated the end of the Jewish year at the new moon on April 17, 1844, was favored in the major Millerite periodicals, the majority of believers looked to March 21, 1844 as the time for Christ's return. Outside the Millerite movement March 21 was well known and there was ‘a very general expectation of an entire overthrow of the whole system of Adventism’ on that date. Immediately after it passed, Miller wrote that ‘the time, as I have calculated it, is now filled up; and I expect every moment to see the Savior descend from heaven. I have now nothing to look for but this glorious hope.’ The disappointment was very real and acknowledged by many (including Miller), who frankly confessed their error. Yet, many remained faithful to the imminent expectancy of Christ's return, and the leaders could state that ‘our faith is unwavering respecting the reality of those events being already to burst upon us at any moment. And this we can never give up.’ Not only Millerites, but also the English ‘Millerites’ experienced a disappointment when the Second Advent did not occur in the spring of 1844.” Gerard Damsteegt, *Foundations of Seventh-day Adventist Message and Mission*, 92.

And what he says in here is that William Miller believed the Karaite year ended in March 21st, 1844; so, the disappointment arrived on March 22nd, 1844. This is how we teach it. This is true; but, Damsteegt is telling us here that most of the Millerite publications, and a good number of Millerites, did not agree with Miller. They believed that the year actually ended on April 17th, 1844.

But, it does not matter. Everything that we have taught about March 22nd, 1844, is correct; because, on March 22nd, 1844, the disappointment settled in. And even though there were some in the Millerite Movement that were still holding out hope for April 17th, it never came either. All right?

So, it is not so much of a —for me, when I look at March 22nd, I knew about April 17th; but, I use William Miller for a number of reasons, so I went with William Miller and I never really cared about who was right between March 22nd and April 17th.

Are you with me?

So, Damsteegt claims this in this chapter.

But, when we begin the 2300-year prophecy, we do so from the Third Decree in Ezra, chapter 7; and, if you look in your notes there we have Ezra, chapter 7, and I have 1 through 10; but, I am just going to pull out verse 9 there. I do not know why I have 1 through 10, actually. It is just one verse that I want you to look at, and this is what Brother Emiliano discovered, and this is more than a gem in some regards.

As Ezra is coming back from Babylon to implement the Third Decree, where we start the 2300 days that leads us to the Fall of 1844, the 10th day of the 7th month—do you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: —it says in verse 9,

“⁹ For upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.” Ezra 7:9 (KJV).

So, those are only the two days that are referenced, and this is the beginning of the 2300-day prophecy—right?—the Third Decree.

But, we know that Samuel Snow comes to the conclusion that October 22, 1844, is the end of the 2300 days, based upon Daniel 8:14, the 2300 years; and, also, he comes to understand the Day of Atonement in Leviticus, that it was going to take place on the 10th day of the 7th month, in the Fall of the year that the Decree goes forth. So, that locks him in to October 22, 1844. Correct?

Are you with me?

FROM THE AUDIENCE: (Affirmations).

10TH DAY OF THE SEVENTH MONTH

190 Days; 70 Days

April 17th, 1844—The First Disappointment

August 14th, 1844: The Midnight Cry.

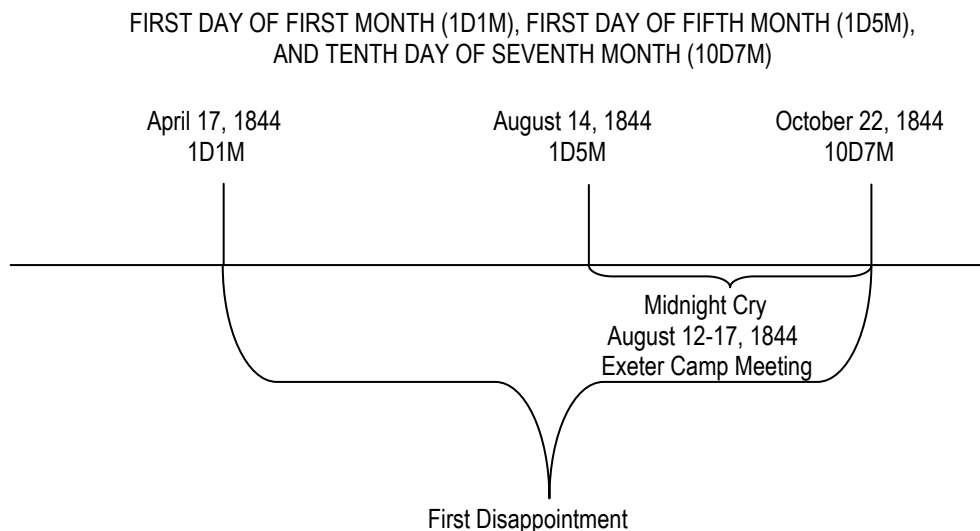


Figure No. 185.

BROTHER PIPPENGER: So, what Emiliano has discovered is that if you go to October 22nd, 1844, the end of the 2300 days, this is the 10th day of the 7th month; but, there are two other days referenced. There is one back here that is the 1st day of the 1st month, and one that is the 1st day of the 5th month. Right? We just read it.

Ooh, man! This just blows your mind.

So, if you—it is easy to do. The 10th day of the 7th month, all you have to do is do some subtraction.

And if you go back to the 1st day of the 5th month, it brings you to August 14, 1844, which is the Midnight Cry.

And if you go back to the 1st day of the 1st month, it brings you to April 17, 1844, which is the first disappointment, technically in that history, which means Ezra is confirming the Millerite History to the very letter and placing an emphasis upon the importance of this foundational history that has never been recognized before and is confirming the validity of going back and studying the history of the Millerites in this time period. All right?

This is a confirmation of Habakkuk's Tables that nobody expected; but, it is new light on NOT the 2520 but upon the 2300 days.

So, why is it, why is it that the Lord is providing this new light on the Foundational Pillar of Adventism here at the end of the world, and according to the leadership of the Adventist Church, He is giving this new light to the people that they are claim are in darkness?

Figure that one out for you.

Why is this not coming out of the General Conference?

Why is this not coming out of the Hartland Institute?

Why is not Vance Ferrell teaching this?

So, for me, I am praising the Lord that Emiliano got sick; but, I am not. I do not want him to be sick, but I have seen the Lord's hand in this.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: I see the Lord's hand in this. He was putting a capstone on this particular study on Habakkuk's Tables, to make sure that those people that do want to argue this have no reason not to see the Lord's hand in this. This is the Foundation of Adventism. This is the 2300 days; this is not the 2520.

Pretty cool, huh?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Pretty cool.

Okay. Now, we are going to bring our conclusion. We are going to bring the 95 theses of Habakkuk's Two Tables in for a landing, and we are going to nail it on the wall of the Internet, that if anyone wants to read and challenge it can feel free to do so.

So, we are going to back over a little bit of what we did on Friday. But, I am sorry: That was the Lord's hand both in not recording the audio, bringing sickness into this camp, and making sure that the person that He gave this truth to had enough humility to be willing to share it; because, sometimes when you come across these truths, you are tempted, "I am not telling anybody until I have opportunity to put it in the public record." All right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: And I tell you, I have told this story many times. And if my wife was in her, she could give a second testimony to it.

There has been many times where I said, "Kathy, you won't believe what I just recognized. This is a mind blower! When it gets out there, it is just going to contribute to this," and I would explain it to her.

So, what I am saying is, you recognize these things when you come across them, and Emiliano recognized this.

That is why Emiliano was pleading with me, "Come over! I have got to share this with you. I have got to share this with you."

Anyway.

Also, in honor, so to speak, of Emiliano, I will tell you up front this will be a little bit long today because of this introduction. So, it is kind of honoring Emiliano, because he generally goes a little bit long. All right?

FROM THE AUDIENCE: (Laughter.)

CONCLUSION (CONTINUED)

DANIEL 12

Zechariah 1:1-6 – Joel

Zechariah 1:-11 – Babylon Punished; Isaiah 14:1-7

Zechariah 1:12-17

BROTHER PIPPENGER: So, we are dealing with Daniel, chapter 12. We are dealing with the principle that when the prophets become part of the prophecy, they are representing God's people at the end of the world.

Now, we have spent a fair amount of time in Revelation, chapter 10; and, now we are going to through Zechariah. And the way I did Zechariah Friday, I am going to do a little bit quicker but a little more in detail. I am not going to spend time reading the verses. I am going to show you some things about the structure of the first six verses of Zechariah and combine it in with the argument about when the prophets become part of the prophecy.

Okay. In Zechariah 1, verses 1 through 6, if you read it, I would submit to you that this is a connection to Joel.

“¹ In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, ² The LORD hath been sore displeased with your fathers. ³ Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts. ⁴ Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD. ⁵ Your fathers, where *are* they? and the prophets, do they live for ever? ⁶ But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.”
Zechariah 1:1-6 (KJV).

The beginning of the Book of Joel is talking about ‘. . . ye old men, have you seen this in your generation? Tell your children and their children, and their children’:

“² Here this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? ³ Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.”
Joel 1:2-3 (KJV).

It is raising up a question about four generations and about the responsibility of the fathers to remember things.

In verses 1 through 6 of Zechariah, I submit to you that this is a connection there.

Look at verse 4, just as an example. I do not intend to dissect all these verses. I intend to dissect the structure in the Book of Zechariah, just so you can see the structure. All right?

Verse 4 is an example:

“⁴ Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD. ⁵ Your fathers, where *are* they? And the prophets, do they live for ever? ” Zechariah 1:4 (KJV).

THE STRUCTURE OF ZECHARIAH, Chapter 1

JOEL	1 st 4 Seals of Revelation Scattering	Choose Zion	3:1 combination
Zech 1:1-6	Zech 1: 7-11	Zech 1:12-17	Zech 1:18-21

Figure No. 186

The beginning of Joel is about the fathers; it is also about a call to return.

So, all the prophets agree with one another; but, I am saying that in Zechariah 1:1-6 that this is a specific connection with the Book of Joel, and I am saying that because the Book of Joel was fulfilled in the time of Christ, but it was also fulfilled in the time of the Millerites, and it is also fulfilled at the end of the world. I am wanting you to see that Zechariah, chapter 1, verses 1 through 6, is an illustration of the Millerites and it is an illustration of us. So, I am saying that the starting point that ties that together, among other things, is its connection with the Book of Joel.

Are you with me?

And I am telling you out front that I do not intend to do a deep Bible study on this. I just want you to see the structure.

So you can see this structure, go to chapter 7 of Zechariah, verse 1. Verse 1 of Zechariah 7 says,

“¹ And it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu; . . .” Zechariah 7:1, in part (KJV).

The point being here, in verse 1 of chapter 7 you have a new revelation.

Chapters 1 through 6 is the same vision. It is the same vision, and it ends here with Zechariah now introducing us to the fourth year of king Darius.

So, I want you to see, if we are going to look at the structure, that chapters 1 through 6 of Zechariah is one vision. All right? And I am wanting you to see that God’s prophetic word operates on repeat and enlarge; so, we are going to see some repeat and enlarge in here.

So, in Zechariah, chapter 1, verses 7 through 11—verses 1 through 6 [of Zechariah 1] connects with Joel—verses 7 through 11 are the Four Seals of Revelation. All right?

“⁷ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, ⁸ I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom, and

behind him *were there* red horses, speckled, and white. ⁹ Then said I, O my lord, what *are* these? And he angel that talked with me said unto me, I will shew thee what these *be*. ¹⁰ And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth. ¹¹ And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and from through the earth, and, behold, all the earth sitteth still, and is at rest.” Zechariah 1:7-11 (KJV).

This is in the public record. We have already explained this.

But, if you remember, in the Book of Revelation the Seven Churches are followed by Seven Seals that are then followed by Seven Trumpets; and, the Pioneers correctly understood that the [Seven] Churches were the history of the Christian church, in sequential order; but, there is a 4 / 3 division in the Churches, in the Seals, and in the Trumpets. Okay?

The last three Trumpets are Three Woes

The last three Seals are not represented by a horse, where the first four Seals are represented by a horse of a various color.

And the last three Churches, they all occur simultaneously. In the Millerite History, Sardis, Philadelphia, and Laodicea were all contemporaries; and, here at the end of the world, once again, Sardis, Philadelphia, and Laodicea are all contemporaries in Adventism.

So, there is a 4 / 3 breakup in the Seven Churches, the Seven Seals, and the Seven Trumpets.

I am not trying to prove this to you. It has been proven in previous presentations.

But, the first church, Ephesus, is covering the same history of the First Seal; the second church, Smyrna, is covering the Second Seal; third Church, third Seal; fourth Church, fourth seal.

So, when you get to the Fifth Seal, you have the martyrs that have been killed during the history of the Fourth Seal, which is the history of Thyatira. You have the martyrs of the Dark Ages, from AD538 to 1798 in the Fifth Seal, that cry out, “How long, O Lord, until you punish the Papacy for murdering us during the Dark Ages?” That is their question in the Fifth Seal.

So, when we come to Zechariah, verses 7 through 11, we are going to see these horses; because, the First Seal, Second Seal, Third Seal, and Fourth Seal are symbolized by four horses. And Zechariah is symbolizing these same four horses.

And when you get to verse 12—after verse 11 [referring to the structure line of Zechariah in Figure No. 186)]—when you get to verse 12, it says,

“¹² **Then 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? ¹³ And the LORD answered the angel that talked with me *with good words and comfortable words*. ¹⁴ So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. ¹⁵ And 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. ¹⁶ Therefore 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 forth upon Jerusalem.” Zechariah 12-17 (KJV).

Okay. This question here, “How long?” in verse 12 is the same question that is raised in the Fifth Seal. So, you can take the history of these horses here in Zechariah and identify that it is a parallel to the history that concludes in 1798.

Now, look at verse 11. I will give you one proof-text on this. In verse 11, at the end of these horses in Zechariah—are you with me?—[pause]—and it says,

“¹¹ And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.” Zechariah 1:11 (KJV).

And what I am saying is, this is the end of the Fourth Seal; and, Zechariah is giving a parallel testimony to the Four Seals in the Book of Revelation.

And when you get to the end of the work of these horses in Revelation, the Earth is still and is at rest.

And if you will, keep your finger in Zechariah and go to Isaiah 14. Isaiah 14 tells us what it means that the Earth is made still.

Isaiah 14, beginning at verse 1 says,

“¹ For the LORD will have mercy on Jacob, and will yet choose Israel,”—

And we are going to find in Zechariah, chapter 1, that it is about the Lord choosing Jerusalem once again; so, this is a parallel here.

—“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.”—

And verse 2 of Isaiah 14:

—“² And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. ³ And it shall come to pass in the day that the LORD shall give them rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve. ⁴ That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! The golden city ceased! ⁵ The LORD hath broken the staff of the wicked, *and* the scepter of the rulers. ⁶ He who smote the people in wrath with a continual [*TAMID*] stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth. ⁷ The whole earth is at rest, *and* is quiet: they break forth into singing.” Isaiah 14:1-7 (KJV).

What I am saying is when the whole Earth is at rest, it means that Babylon has been brought to a conclusion; and, this passage in Isaiah is talking about the end of literal Babylon oppressing God’s people, but spiritual Babylon ceases to oppress God’s people in 1798 when the Church of Thyatira ends, when the Fourth Seal ends.

Now, when you go back to Zechariah, once you get to the end of these horses in Zechariah, in verse 11, it says, “. . . all the earth sitteth still, and is at rest.” That means that the persecution of Babylon has ceased (that is the Fourth Seal). The Fifth Seal, those that have been persecuted in the 1260 years in the Fifth Seal of Revelation, they say, “How long, O Lord God, just and true, do you not avenge [our blood] on the Papacy for what they have done?”

But, here in Zechariah in verse 12, it says,

“¹² Then 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?” Zechariah 1:12 (KJV).

Now, we have dealt with this often here. What we have dealt with often is that these 70 years that Zachariah and other prophets reference are the 1260 years.

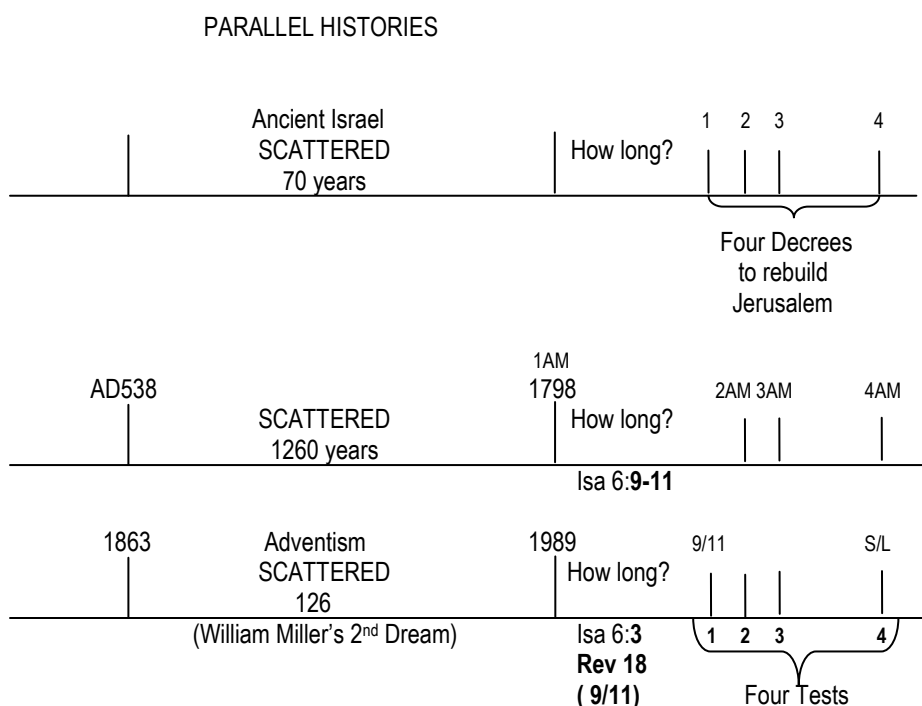


Figure No. 187

So, Zechariah, he is asking how long after the 70 years of Babylonian captivity; and, in the Fifth Seal, they are asking how long after the 1260 years captivity. They are parallel histories.

And then the quote that we have used several times is in your notes, from *Prophets and Kings*, page 714:

“God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.” *Prophets and Kings*, 714.

So, what am I saying? I am saying the structure of Zechariah³⁷ is talking about the Millerite History and it is talking about our history; because, this here [70 years], Ancient Israel was scattered to Babylon, was it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And this 1260 years is simply the second half of the scattering of Leviticus 26 [from AD538 until 1798].

And, of course, from 1863 until 1989, William Miller's scattering took place in Adventism.

So, what I am saying is that Zechariah is dealing with the Millerite and our history. We have a scattering that we come out of as well.

Like I said, we are not going to do this in detail. We are just going to put it in the record.

Revelation 6:9-11

Zechariah 1:18-21

Zechariah 2:1-13

I like that in the Fifth Seal where the martyrs cry "How long?" that you find that in Revelation 6:9-11.

And here, this "How long?" has to do with these 70 years.

And here, "How long?" is expressed by Isaiah, chapter 6.

Go to Isaiah 6 just so you can see the "How long?" that connects with our generation.

Sister White we have read in this study. In Isaiah 6, verse 3, she applies verse 3 to Revelation 18, where it says,

“³ And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.” Isaiah 6:3 (KJV).

You do not need Sister White for that. That is Revelation 18 when the Earth was lightened with His glory.

And then Isaiah is prepared to give a message, and then he is told in verses 9 and 10 that the message he is going to give is to a Laodicean people that refuse to hear him; and, it so overwhelming to Isaiah in verse 11.

So, here in Isaiah 6, verses 9 – 11, you have a piece of information.

Okay? I like that, too.

For, in verse 11, Isaiah says,

“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, . . .” Isaiah 6:11, in part (KJV).

Okay. That is the question right here [referring to the scattering of Adventism in Figure No. 187], and this question takes place in Isaiah 6:9-11; but, we know it is Revelation 18, which is 9/11 [September 11, 2001].

So, you have got 9:11, 9-11, and 9/11 [with the Millerite History and the history of the 144,000].

³⁷ Corrects DVD audio from the structure of Joel to the structure of Zechariah.

But, we are not dealing with that right now. We are dealing with that at the end of these scattering time periods, we always see the question “How long?” raised.

Are you with me?

This is just in passing—go back to Zechariah—this is just in passing, because I want you to understand that the claims I am making here can be soundly defended; but, I am not going to try to defend them. I want you to see the structure in the first six chapters of Zechariah.

So, in chapter 1 of Zechariah again, from verses 18 to 21—still in chapter 1—we see,

“¹⁸ Then lifted I mine eyes, and saw, and behold four horns. ¹⁹ And I said unto the angel”—

Now, in these verses 11-17 [referring to Figure No. 186], He is going to choose Jerusalem again—I am going to put “Zion”—He is going to choose Zion.

Okay. This [verses 7-11 of Figure No. 186] is the Four Seals, the scattering. All right?

Here [verses 11-17 of Zechariah 1] He is going to choose Zion.

Did He choose Zion here [Ancient Israel, Figure No. 187] when they came out of Babylon?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Was He choosing Zion in the Millerite History [see Figure No. 187, 1798 onward]?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Yes.

And, He is choosing Zion here at the end of the world [1989 onward, Figure No. 187].

Notice how it is all connected.

But, in [verses] 18 through 11, Zechariah sees four horns; and, in verse 19, he says,

—“¹⁹ And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.”—

So, now the Lord is telling us, confirming, that there was a scattering, a scattering, a scattering [Figure No. 187], and that it was these four horns that accomplished that.

And in verse 20 it says,

—“²⁰ And the LORD shewed me four carpenters.”—

What is a carpenter? **What is a carpenter?**

FROM THE AUDIENCE: A builder.

BROTHER PIPPENGER: A builder; close.

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: I am saying “What” and it is throwing you off, and I am doing it on purpose.

Who is the carpenter?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: This is Christ. He is the one that is going to build the temple of the Lord, is He not?

Okay. So, now he is going to explain who the carpenter is.
Verse 21:

—“²¹ Then said I, What come these to do?—*THESE CARPENTERS*—“And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these [*FOUR CARPENTERS*] are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.” Zechariah 1:18-21 (KJV.)

There is a scattering in here [with Adventism, Figure No. 187]; and, in each of these histories there are going to be four carpenters that destroy the scattering: Cyrus [First Decree], Darius [Second Decree], Artaxerxes [Third Decree], and then the Fourth Decree in the time of Nehemiah. There are your four carpenters, the 3:1 combination.

In Millerite History, it is the First Angel’s Message that begins here in 1798, the Second Angel’s Message in 1842, the Third Angel’s Message in 1844, and the Fourth Angel’s Message on September 11, 2001. Those are the four carpenters, the 3:1 combination.

But, we know in our history, from 1989, that this history [the Millerite History beginning in 1798] is going to be repeated and we are going to repeat a 3:1 combination in our history. The first test is empowered on 9/11; thereafter, our second test, our third test (The Sunday Law), and then the Loud Cry when the Fourth Angel goes to the eleventh hour workers outside of Adventism.

So, in each of these scattering histories, there are four carpenters that come and end the scattering.

Okay. We are not going in depth here.

Now, chapter 2 [of Zechariah]:

STRUCTURE OF ZECHARIAH, Chapters, 2, 3, 4, 5, and 6

Temple built	Investigative Judgment	Millerites 144,000	Scroll	Deadly Wound	Four Seals	Repetition of Millerite History
Zech 2	Zech 3	Zech 4	Zech 5:1-4	Zech 5:5-11	Zech 6:1-8	Zech 6:9-15

Figure No. 188.

I am just wanting you to see the flow of things: verses 1 through 13 [of Zechariah 2].

So, what was this? This is the 3:1 combination.

Okay? Is that a valid title for that history?

Verses 1 through 13, and that is the entire chapter 2; and, this is the measuring.

“¹ I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. ² Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. ³ And, behold, the angel that talked with me went forth, and another angel went out to meet him, ⁴ And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: ⁵ For I, saith the

LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

“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. ⁸For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. ⁹For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

“¹⁰Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. ¹¹And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. ¹²And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.”—

And, we have been dealing with the measuring. Okay? This is the judgment. This is the building of the temple.

So, when was the temple of Adventism built?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: From 1798 to 1844, in 46 years.

When was the temple of the Babylonian captivity built? Well, it was built from the time they came out, and the temple was built before the Third Decree, the same history.

Okay. The temple [of the Millerites] was built just before 1844. There was not anyone making decisions to move into the Most Holy Place. They just made that decision on October 21, 1844. They had already been established before October 22, 1844.

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: That is why we were told that the temple was completed before the Third Decree. The Third Decree is the one that finishes the work that is the rebuilding of the streets and the walls during troublous times [Fourth Decree].

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, the building of the temple, which is chapter 2, where they are measuring it. The line over Jerusalem has to do with building the temple, from the Time of the End until the door closes. Right? And that is why the last verse of chapter 2 says,

—“¹³Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.” Zechariah 2 (KJV).

In 1844 the Lord was raised up out of his holy habitation [October 22, 1844, with the arrival of the Third Angel’s Message], and He moved into the Most Holy Place. Okay? It had been accomplished. From 1798 to 1844 Jerusalem had been built, and then the Lord moved into the Most Holy Place: the temple had been built.

ZECHARIAH 3

Now, just to look at another structure here—please bear with me—chapter 3.

This [chapter 2 (working on Figure No. 188 on the whiteboard)] is “Temple built.”

Right after the temple is built, let all the Earth be silent because the Lord has risen up. He has moved into the Most Holy Place. Now, chapter 3 is going to emphasize the Investigative Judgment.

“¹ And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. ² And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? ³ Now Joshua was clothed with filthy garments, and stood before the angel. ⁴ And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. ⁵ And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. ⁶ And the angel of the LORD protested unto Joshua, saying, ⁷ Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. ⁸ Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH. ⁹ For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day. ¹⁰ In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.” Zechariah 2 (KJV).

And, you have a quote here from *Prophets and Kings*, page 587, where Sister White says,

“Zechariah’s vision of Joshua and the Angel applies with peculiar force to the experience of God’s people in the closing scenes of the great day of atonement.”—

So, she is applying Zechariah, chapter 3, to the Investigative Judgment; but, she is placing the main emphasis of it upon the closing work, which is the blotting out of sin.

—“The remnant church will then be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. Men will be required to render obedience to human edicts in violation of the divine law.” *Prophets and Kings*, 587.

All right. So, chapter 3 is the Investigative Judgment. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: You have a quizzical look on your face. Are you following me?

FROM THE AUDIENCE: Oh, yeah.

BROTHER PIPPENGER: Okay.

ZECHARIAH 4

Haggai 2:20-23

Manuscript Releases, volume 7, page 202:

“Please consider the words of Zechariah, ‘And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.’ The very same adversary is here presented as standing between Christ and Peter. ‘And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel.’

“Satan was charging the people of God with all his attributes, and presenting before them the sins he had instigated them to commit. Satan clothed their characters with his own filthy garments of sin, and nothing was lost in his reckoning of their misdeeds. But these souls who were represented as wearing the black robes of Satan’s weaving in his hellish loom, were not an appropriate representation; for they had repented of their transgressions. The Lord who searcheth the heart and understandeth the imagination of the thoughts, had set their sins before them, and had given them the promise: ‘If thou seek him, he will be found of thee; but if thou forsake him he will cast thee off forever.’ The Lord, the everlasting God, is ever present to observe, inspect, and examine all things. The hearts of all are read as an open book. ‘The eyes of the Lord run to and fro throughout the whole earth.’ *Manuscript Releases*, volume 7, 202.

Zechariah, chapter 4, has to do with Zerubbabel; but, it has to do with Millerite History; it has to do with our history.

The point that we are trying to glean out of here is when the prophet becomes part of the prophecy, he represents God’s people at the end of the world.

So, in verse 1, for some reason, we need to know that Zechariah was asleep; because, it isn’t Zechariah. This is the Millerites, the parable of the Ten Virgins. They are all sleeping. This is us at the end of the world: the parable of the Ten Virgins. We are all sleeping.

“¹ And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.”—

And, then an angel comes and awakens us out of our sleep. What angel is that?

FROM THE AUDIENCE: It is Christ, the Fourth Angel.

BROTHER PIPPENGER: It is the **Second Angel**, because it is the Second Angel that other angels come and join with him that is the Midnight Cry; and, it is at the Midnight Cry that they are awakened. The Midnight Cry is simply the empowerment of the Second Angel. That is what Sister White says repeatedly. When the Second Angel’s Message is empowered at the Midnight Cry, that is when the virgins wake up, both in the Millerite History and in our history. Right? There was a cry at Midnight.

So, Zechariah is waking up here.

—“² And 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 there: ³ And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof. ⁴ So I answered and spake to the angel that talked with me, saying, What *are* these, my lord? ⁵ Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.”—

And in verses 2, 3, and 4 he sees a golden candlestick and he does not know what it is, which is crazy because Zechariah would know what a seven golden candlestick is in the sanctuary; because, he was a prophet functioning in the time that they were rebuilding the temple, but he does not what it is because he is not Zechariah. He is the Millerites, who woke up at the Midnight Cry in 1844 and carried the message into the Great Disappointment, only to realize that they did not know what the sanctuary was. They did not know what the seven-branch candlestick was. Zechariah is representing the Millerites in this history.

But, Zechariah is representing us, today, who do not understand that the seven-branch candlestick also represents the outpouring of the Holy Spirit.

And in Adventism today, we do not understand the Latter Rain. We think it is a super natural empowering that overrules our sinful nature in The Sunday Law crisis and takes us to Heaven. And, that is such a great deception. It is the same deception that the Jews fell into and allowed them to participate in the crucifixion of their Messiah.

Only those that are receiving the Early Rain will partake of the Latter Rain.

So, Zechariah here is representing both the Millerites and us. That is why in verse 6 of Zechariah 4, when Zechariah is still saying, “I don’t understand what the seven-branch candlestick is,” in verse 6 the angel Gabriel says,

—“⁶ Then he answered and spake unto me, saying, This *is* the word of the LORD.”—

The seven-branch candlestick is the Word of the Lord. The oil that comes from the Most Holy Place is the Word of the Lord.

And, what 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.**”—

The Word of the Lord is His Spirit, the outpouring of His Spirit, and we do not understand that.

And ZERUBBABEL is the name of the governor that laid the foundation of the temple and the capstone on the temple. Sister White says so. And his name is *offspring*, ZERUB; *of* Babylon, BABEL. ZERUBBABEL.

The *offspring of Babylon*, meaning, “Come out of Babylon!”

And, in the Millerite History, when the Holy Spirit was poured out in the Midnight Cry, that is the Second Angel’s Message, which is, “Come out of Babylon!” The Holy Spirit was poured out for the Millerites with the Message, “Zerubbabel”: “Come out of Babylon!”

And, the Holy Spirit is poured out in Revelation 18 in this history [of the 144,000] with the Message, “Zerubbabel”: “Come out of Babylon!”

And this [the Millerite History] is the foundation of our work; and, this [the history of the 144,000] is the capstone of our work; because, Zerubbabel is going to lay the foundation and the capstone.

Verse 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.”—

Verse 8.

—“⁸ Moreover the word of the LORD came unto me, saying, ⁹ The 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.”—

Pastor Emiliano points out that the hands that laid the foundation are the same hands that are going to lay the capstone. And the hands that laid the foundation was William Miller. William Miller’s Rules of Prophetic Interpretation laid the foundation. William Miller’s Rules of Prophetic Interpretation are going to put the capstone on this work. So, if *Zerubbabel* represents the Second Angel’s Message, it represents proof-texting here at the end of the world.

Verse 10 says—and in this history here, in this history here [the 70 years in Figure No. 187], they are in captivity for 70 years. When they come out of Babylon—in this history here, if you are looking—when they come out of Babylon and they begin in the time period of First Decree—

And, by the way, it is in the history of the First Decree when the foundation [of the temple] is laid. The temple is built in the history of the Second [Decree]; but, the foundation is laid in the First Decree, as was the Foundation of Adventism was laid in the time of the First Angel’s Message. It is always in the first waymark that the foundation is laid.

So, they come out of Babylon. They had been in Babylon for 70 years. When they were carried to Babylon, there were some young men that had seen the temple before it was destroyed. They come out of Babylon old men in their eighties or nineties, and they see the work that is going on as they start to build the temple, and they are weeping and moaning because they remember what the temple used to look like and they can tell this is going to be a cheap facsimile in their minds. So, they are represented as those—when this history comes to pass, whether it is this history [of the Babylonian captivity], or this history [of the Millerites, beginning in 1798], or this history [of the 144,000]—they are representing those that are despising the day of small things. They are despising this beginning work, which is represented here at the end of the world, those men in Adventism that despise the day of small things, when the foundations were laid [referencing the 1843 and 1850 Charts as the “small things”].

But, who are they? **Who are they?**

You know, if you want to bring another line into this, who are these old guys here, with an emphasis upon *old*?

How does the Bible call an old guy sometimes?

FROM THE AUDIENCE: Ancient.

BROTHER PIPPENGER: Oh, these are the ancient men.

Well, that brings the testimony of Ezekiel 8 and 9, the ancient men that were to be the guardians of the trust given to God's people are the first to feel the stroke of God's wrath. It is the leadership, the ancient men, that are despising the day of small things here.

—“¹⁰ For who hath despised the day of small things? 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.”—

We have spent a great deal of time showing that the plummet is the 2520. And sure enough, the Millerites recognized the 2520. It was the first time prophecy that William Miller discovered. And it is simple logic: We are told that he began at the beginning of the Bible and went towards the end. He is going to come to the 2520 long before he comes to the 2300 years in Daniel. Leviticus comes way before that.

And when the Lord leads His people back to the Old Paths at 9/11, the first covered up jewel of the foundations that He reveals to them is the plummet, a measurement of judgment; because, this is what He is going to judge us by is by the Old Paths.

And, we looked at that in our last presentation about the judgment coming upon those that have made a covenant with death, and that judgment has to do with the plummet, with the 2520. And they have rejected the 2520.

Of course, this history here, the 70 years [Figure No. 187], Ezra ties it in with the 2520. He says plainly that Jeremiah's 70 years are connected with the land resting in Leviticus 26. So, this scattering is the 2520. That is what they dealing with here, when they are measuring Jerusalem.

This scattering is the 2520 [the 1260 years being the second half of the 2520] against the Northern Kingdom; Miller discovers the 2520 against the Southern Kingdom.

And here we are at the end of the world. The plummet has been discovered, and some of us are going to rejoice over this plummet, which is in the hand of Zerubbabel with those seven.

What is in the hand of Zerubbabel? Those seven. And that word *seven* is the same word that is translated as *seven times* in Leviticus 26.

But, all the prophets agree with one another. So, some of God's people are going to rejoice when they see the 2520 in the hand of Zerubbabel. Right?

But, the prophets agree with one another. So, if you remember, using repeat and enlarge, in Ezekiel 37 there are two messages, one that brings the bone and flesh together (that is Daniel 11:40-45), and then a message that brings the breath into the bones and raises them up as a living army, and that breath is the breath that is associated with the Four Winds. And Sister White says those Four Winds are represented as an angry horse seeking to break loose and bring death and destruction in its path. So, that second message in our history is Islam being restrained on 9/11.

And then in verse 14 of Ezekiel 37, Ezekiel is going to repeat and enlarge. And what does he say? He says, “Ezekiel, stand before God's people and take a stick for the Northern Kingdom and a stick for the Southern Kingdom and join them before God's people. And they are going to ask you what that means, and what this means is that you are to rejoice when you seen this stick in the hand of Zerubbabel; because, it is the understanding that there are 2520s.

But, in 1844, these two 2520s, ending in 1798 and 1844, are the prophecies that the Lord gathers together a host to come into the Most Holy Place with Christ so that the sanctuary can be made right, it can be cleansed.

And, there is a group of people that when they see plummet (the 2520) in the hand of Zerubbabel, in the hand of Ezekiel, in the hand of God's preachers at the end of the world, they are going to rejoice, and they are contrasted with those ancient men that stood before the temple and said, "We will not walk therein."

So, Zechariah, chapter 4 is about Millerite History and our history. And it continues on in verse 11 by talking about the two olive branches, olive trees.

—"11 Then 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? 12 And 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? 13 And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord. 14 Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth." Zechariah 4 (KJV).

For Zechariah it was the Law and the Prophets; for the Millerites it was the Old and New Testaments; and, for us here at the end of the world, it is the Bible and the Spirit of Prophecy.

And these men, these ancient men that stand before the temple and despise the day of small things, they have set aside the Spirit of Prophecy. They do not see these two pipes. All they see . . .

I remember dealing with these leaders in a special meeting in Germany one time. And this may sound unkind or un-Christlike, but it is really the best adjective that comes into my mind to give you an understanding of what they were. These pompous men that were throwing questions about this message, leaders of the Adventist university over there, leaders of the Conference, pastors, do you know what their argument was continuously?

"*Sola scriptura*, Brother! *Sola scriptura*! Show it to me from the Bible. I don't want to hear the Spirit of Prophecy!"

Okay. All right. So, I stopped about a couple of presentations in and said, "Okay, fine. We will do it right from the Bible."

That did not change a thing. It did not change a thing.

But, that is what this is saying here. At the end of the world, if you are going to walk this narrow Path, you have to understand what the two pipes are for you at the end of the world, and it is not simply *sola scriptura*. It is the Bible AND the Spirit of Prophecy at the end of the world.

So, Zechariah 4 is Millerite History and our history.

I want to add one thing to Zechariah 4. Go to Haggai, the book right before Zechariah. The last verse in Haggai.

What I am saying is Zerubbabel represents the beginning of Adventism and the end of Adventism; the Second Angel's Message and the Fourth Angel's Message. His hands represent the proof-texting message of William Miller. He is the one that lays the foundational work. He is the one that lays the capstone to the work.

And what I am going to show you is that this is a sealing. The Millerites were sealed when they moved into the Most Holy Place in 1844; because, you do not move into the Most Holy Place unless you have overcome known sin. These are sins that have been revealed to you.

I am aware that many of them did not understand the Sabbath at that time period, but a sealing process is illustrated there, prefiguring the sealing of the 144,000.

And sure enough, Zerubbabel, the foundation and the capstone is a signet in the hand of the Lord, and a signet is a seal.

Notice, beginning at verse 20 of Haggai 2:

“²⁰ And again the word of the LORD came into Haggai in the four and twentieth day of the month, saying, ²¹ Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;”—

And, of course, what is one of the passages in the Spirit of Prophecy that brings this message into clarity? How does it go? “Some people said a tidal wave was going to hit New York. This I have never said. I have said that what terrible scenes would take place when the Lord shall arise and shake terribly the earth”—this is a bad paraphrase. It is not popping into my mind—“when the great buildings of New York City are thrown down. Then Revelation 18, verses 1 through 3, will be fulfilled.”

“Now comes the word that I have declared that New York is to be swept away by a tidal wave. This I have never said. I have said, as I looked at the great buildings going up there, story after story: ‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.’” . . . {LS 411.5}

And what I wanted you to see there in that passage, Sister White says that is when He shakes terribly these nations.

And, that is what it is saying here in verse 21.

—“²¹ Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;”—*THAT IS 9/11*—“²² And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen;”—

Was the strength of the kingdoms of the heathen—was the beginning of bringing their strength down at 9/11? Oh, yeah. The think the stock markets are high right now, and some of them think, “Oh, everything is fine.”

Yeah, everything is fine; but, why are those animals getting on the ark. All right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Sister White says they are struggling in vain to put business operations on a more secure basis.

—“²² And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. ²³ In that day,”—9/11—“saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet [*MAKE THEE AS A SEAL*]: for I have chosen thee, saith the LORD of hosts.” Haggai 2:20-23 (KJV).

The sealing process begins as He arises to shake terribly the Earth, when the great buildings of New York City are thrown down.

This here, Zechariah 4, is about the work of Zerubbabel in Millerite History and in our history.

ZECHARIAH 5

And then in chapter 5, there is a flying scroll.

“¹ Then I turned, and lifted up mine eyes, and looked and behold a flying roll. ² And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. ³ Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. ⁴ I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.” Zechariah 5:1-4 (KJV).

You can look at two quotes from the Spirit of Prophecy.

The New York Indicator, February 7, 1906:

“The Spirit who asked Zechariah, ‘What seest thou?’ to which he answered, ‘I see a flying roll,’ also caused an angel to fly in the midst of heaven, ‘having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him [let no glory be given to erring, sinful men]; for the hour of his judgment is come.’ Many indeed will not understand, but will stumble at the words contained in the roll.” *The New York Indicator*, February 7, 1906.

Signs of the Times, June 2, 1890:

““Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for everyone that stealeth shall be cut off as on this side according to it; and everyone that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.”

“The angel is represented as flying through the midst of heaven with a roll in his hand, on which are written the deeds of our daily life. God bears long with the children of men, but there is a time coming when he will cease to bear with them. God wants them to get under the cover of his wings. Jesus is pleading his blood in our behalf, but Satan is standing at his right hand, resisting every effort in our behalf. May God help us to humble our hearts, before it shall be forever too late to make wrongs right.” *Signs of the Times*, June 2, 1890.

This scroll goes out over the whole Earth. It is the Three Angels’ Messages. According to Sister White, it is the Law of God; but, it is going to test the eleventh hour workers, and it is going to test Adventism.

And, have you ever seen a flying carpet in some old-time movie, you know, there is a flying carpet?

FROM THE AUDIENCE: No.
 BROTHER PIPPENGER: No?
 Well, let us just turn it so we can understand the visual part of it.
 Have you ever seen an airplane?
 FROM THE AUDIENCE: (Affirmations.)
 BROTHER PIPPENGER: Okay. So, Zechariah here sees a flying scroll in the heavens.
 Does he hear it? No, he does not hear it.

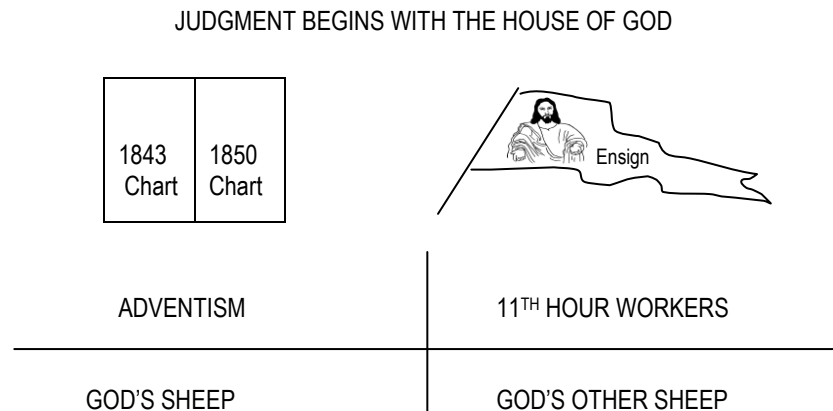


Figure No. 189.

See, judgment begins with the House of God.
 This is the House of God [Adventism], and then it goes to the 11th Hour Workers. And one of the components of the testing process for both these houses (God's sheep, and God's other sheep) is a visual test. Okay? It is a visual test.
 And this scroll is representing a visual test.
 The visual test for Adventism are these two Charts [the 1843 and 1850 Charts]. The visual test for the eleventh hour workers is the ensign that is lifted up at The Sunday Law.
 So, this scroll, this scroll for Adventism that goes around the whole world, are these two Charts.
 The scroll that goes to the eleventh hour workers are those people at The Sunday Law that are lifted up as an ensign because they are perfectly reflecting the character of Christ.
 FROM THE AUDIENCE: They are the jewels.
 BROTHER PIPPENGER: They are the jewels of the temple.
 All we are doing is—
 FROM THE AUDIENCE: You were in chapter 5.
 BROTHER PIPPENGER: What did I say 5 was [filling in Figure No.188 on the whiteboard]?
 FROM THE AUDIENCE: Chapter 5 was the flying scroll.
 BROTHER PIPPENGER: Verses 1-4, the scroll [in chapter 5 of Zechariah].
 And Zechariah 5, verses 5 through 11.
 Verses 5 through 11 of Zechariah 5:

“⁵ Then 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. ⁶ And I said, What is it? And he said, This is an ephah”—*THIS IS A BASKET*—“that goeth forth. He said moreover, This is their resemblance”—

So, initially, it is a basket, but then he tells us it is many baskets; because, this is their resemblance. Of course, this basket: the Catholic Church. It is all over the world, many Catholic Churches, many baskets. This is easy to see, by the way.

—“This is their resemblance through all the earth.”—*THEY ALL LOOK THE SAME*—
“⁷ And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. ⁸ And he said, This is wickedness.”—

Wickedness, according to William Miller, on 2 Thessalonians, chapter 2, represents the Papacy. This is wicked. Okay?

—“This is wickedness. And he cast it into the midst of the ephah;”—

Now, the Papacy is cast into the basket.

—“and he cast the weight of lead upon the mouth thereof.”—

The Papacy receives a deadly wound here in 1798. It is locked as a church only, not as a political power.

And then it says,

—“⁹ Then lifted I up mine eyes, and looked, and, behold, there came out two women,”—

Spiritualism and Apostate Protestantism (the Dragon and the False Prophet), two churches, two women, and they are going to do something.

—“and the wind was in their wings;”—

The reason they are making this move that is going to lift the Papacy up between Heaven and Earth and put her on their place in Babylon, the reason that they are going to do is that the wind is carrying them, and the wind that is carrying them is the East Wind of Islam of Bible prophecy.

—“⁹ Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind”—9/11—“was in their wings, for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.”—

Between Heaven and Earth, **between Heaven and Earth**. Heaven is where Christ is, and Christ is giving the Final Warning Message;; and, this ephah of the Catholic Church that is being lifted up by the Dragon power of the United Nations and the False Prophet (the United States);

Apostate Protestantism and Spiritualism. And this ephah is standing between Heaven and Earth. Earth is the intended receiver of the Final Warning Message, and the Catholic Church is trying to block that Message. It is lifted up between Heaven and Earth just as the Catholic Church is trying to block the Final Warning Message in Daniel 11:40-45, when a message from the East and the North comes out of the glorious holy mountain, intended for the people of the world to see, and the Papacy places itself in the middle of it to block the message. Once again we see the Papacy doing the same thing.

Verse 10:

—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 [*BABYLON*]: and it shall be established, and set there upon her own base.” Zechariah 5:5-11 (KJV).

So, this is the story of the deadly wound.

Are you with me?

FROM THE AUDIENCE: Amen.

ZECHARIAH 6

Zechariah 6:1-8

Zechariah 6:9-15

BROTHER PIPPENGER: Then in chapter 6, verses 1 through 8, is a repeat of the first four Seals.

“¹ And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. ²In the first chariot *were* red horses; and in the second chariot black horses; ³And in the third chariot white horses; and in the fourth chariot grisled and bay horses. ⁴Then I answered and said unto the angel that talked with me, What *are* these, my lord? ⁵And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the LORD of all the earth. ⁶The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. ⁷And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.”—

Notice verse 8, after he once again sees these horses representing the first four Seals. In verse 8, it says about these horses,

—⁸Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.” Zechariah 6:1-8 (KJV).

Okay. When the Spirit has quieted the north country, the trampling down time is finished. The scattering is finished.

And this here [the 1260 from AD538 to 1798] is dealing with this scattering here; but, more importantly, it is dealing with this scattering here [Adventism]. It gets finished in 1989. The Dirt Brush Man now moves into history and begins to sweep away the traditions and customs that have been covered up the truths.

And in verses 9 through 15 [of Zechariah 6], is a repeat of all of this.

This [verses 1-8 of Zechariah, chapter 6] is the “Four Seals.”

And this [verses 9-15 of Zechariah, chapter 6] is the “Repetition of Millerite History,” and then it ends. **And then it ends.**

Notice this passage in verse 9.

“⁹ And the word of the LORD came unto me, saying, ¹⁰ Take of *them* of the captivity,”—

What is the captivity? It is Babylon. Take some people out of Babylon.

The Millerites came out of Babylon. They came out after 1798.

After what? After the Fourth Seal; so, it is right in context.

—“*even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon,”—

Who are the three messengers that come from Babylon? This is the Three Angels’ Messages coming out of Babylon.

—“and come thou the same day, and go into the house of Josiah the son of Zephaniah;”—

What house are they going into? Josiah’s. They are going into the Most Holy Place in 1844.

—“¹¹ Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;”—

Okay. They come out of Babylon, these three people come out of Babylon. In 1844 they go into the Most Holy Place with the High Priest. Is that Millerite History or is it not?

Verse 12:

—“¹² And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH;”—

You go into the Most Holy Place to see the High Priest: “Behold the man whose name is The BRANCH.”

Who is that?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: That is Christ. Okay?

So, all this is in agreement with correct Adventist understanding.

—“and he shall grow up out of his place, and he shall”—*DO WHAT?*—“build the temple of the LORD:”—

And He built the temple of the Lord from 1798 to 1844, in agreement with this history that is right here being set forth that follows the four Seals.

—“¹³ Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.”—

Now, notice this. There is going to be a little curve ball here; and, if you do not look for the curve ball, you are going to swing and miss.

—“¹⁴ And the crowns shall be to Helem, and to Tobijah, and to Jedaiah,”—

What happened there?

There are still three guys here, but they have some different names.

In other words, at the beginning of Adventism, you have three guys; but, at the end of Adventism, when this history is being repeated, we are to understand that it is being repeated because these guys have different names.

Of course, if you get into the names, which of course we are not going to do, they all contribute to this story. This is a repetition of the Millerite History here; and, the same thing is going to happen to us at the end of the four Seals scattering that comes to a conclusion in 1989, the same process. And, we are going to have to move into the Most Holy Place with Christ, only we are not going to move into the Judgment of the Dead; we are going to move into the Judgment of the Living. It is the same history.

—“¹⁴ And the crowns shall be to Helem,”—

Who at the beginning of Adventism was Heldai (in verse 10).

—“and to Tobijah,”—

Which was the same; because, the Second and Fourth Angels’ Messages are the same.

—“and to Jedaiah, and to Hen the son of Zephaniah,”—

Which was formerly Jedaiah in verse 10.

—“for a memorial in the temple of the LORD. ¹⁵ And they *that are* far off shall come and build in the temple of the LORD,”—

Who is going to build the temple of the Lord?

Who is going to build the final perfect temple of the Lord?

FROM THE AUDIENCE: The Outcasts.

BROTHER PIPPENGER: The Outcasts, yes, that is a correct answer.

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: Based upon the verse, who is going to do it? “They *that are far off*.”

FROM THE AUDIENCE: The eleventh hour workers.

BROTHER PIPPENGER: No, no, no, no.

In Zechariah’s day, who was the farthest off from Zechariah? The 144,000, they that are far off.

This is not Millerite History. These are those that were used to build the temple of the Lord that are the farthest off in history. This is the 144,000. “They *that are far off*.” That is you and me, Brothers and Sisters.

—“shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.” Zechariah 6:9-15 (KJV).

Period. End of vision.

Chapters 1 through 6, it is all the same testimony about the repetition of the Millerite History in our day, based upon this history in this day [of the Babylonian captivity].

And when Zechariah became part of the prophecy, he represented God’s people at the end of the world.

So, now I want to go to Daniel 12 and bring this to a close and nail it upon the wall of the Internet.

We know that in Daniel 10:1 we are told that Daniel has the understanding of the *dâbâr* and the *mareh* vision.

We have demonstrated that the *dâbâr* is simply another way that Daniel is identifying the *châzôn* vision.

So, in Daniel 10:1, when Daniel becomes part of the vision, he is representing God’s people at the end of the world that understand both the *mareh* and the *châzôn* vision. And we know that he is illustrating God’s people at the end of the world because he immediately, in verse 2 and onward, goes into a fast, which we are to do in the Day of Atonement, and then ultimately he sees a vision of Jesus Christ and he is humbled into the dust; but, he is the only one that sees the *marah* vision. The men that were with him fled; thus, identifying the separation of Adventism, the shaking out of those who refused to walk in the Old Paths.

But, when we get to the end of this vision in chapter 12, we see something very curious, perhaps a contradiction in verse 5 [of chapter 12 of Daniel]. It says,

“⁵ Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. ⁶ And *one* said to the man clothed in linen, which *was upon the waters of the river*, How long *shall it be* to the end of these wonders? 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 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. ”⁸ And I heard, but I understood not: . . .” Daniel 12:5-8, in part (KJV).

This cannot be Daniel. The very first thing that we are told about this vision is he understands. This cannot be Daniel. This has to be the Millerites; it has to be us.

And, we have already shown that verse 7, the “time, times, and an half” is referencing the 2520. This is not just the 1260 years of Papal rule; because, we are told this is the end of the scattering of the holy people, and the holy people—Ancient Israel is the holy people. We looked at it in Deuteronomy. They are the holy people that get scattered.

And their power we looked at. The pride of their power, according to Leviticus 26, that was to be broken was their desiring a king. And the power is broken when the national sovereignty is removed and the scattering begins. And for the Northern Kingdom it was 723BC and for the Southern Kingdom it was 677BC.

The terms here in verse 7 allow you to see that the scattering that is being discussed is in connection with breaking the power of the holy people, and that is referencing Leviticus 26 when the pride of their power is swept away.

And William Miller is here illustrated. He begins studying the Bible in the Millerite History, and the first thing that he comes to is the scattering of the holy people, Leviticus 26.

And when he first sees it, “I saw, but I understood not.”

But, the same angel that is instructing Daniel, we are told, is instructing William Miller; so, this angel opens up the 2520 to William Miller.

But, here at the end of the world, it also represents God’s people who come to 9/11, and the 2520 is opened up and we understood not, and then we have the choice of returning to the Old Paths and understanding, or refusing to walk therein and not understanding.

So, what you can bring on this argument, Brothers and Sisters, if you can follow this here, is in Isaiah 6, when Isaiah is illustrating God’s people who are going to carry the Final Warning Message, once he has been prepared, humbled into the dust, purified with the coal, warned about the mentality of Adventism, and then instructed that he has to do this work until The Sunday Law, then in chapter 7 of Isaiah, the message of the waters of Siloam, which is the Latter Rain Message, the message that Isaiah is given to carry to Ahaz, is the message that marks the beginning of both 2520s.

So, the first message that Isaiah is given in his history is the 2520, in that illustration in Isaiah 7.

And in Ezekiel 37, we see the two-step message of the First and Second Angels’ Messages, that brings the bones together (the First Angel’s Message), that brings them to life (the Second Angel’s Message).

Then, Ezekiel repeats and enlarges, and he is going to tell us what his first message is. He says, “Go stand before God’s people and show them the two 2520s, and let them know that in 1844 spiritual Israel is one nation.

So, with Isaiah, the message he is given first off is the 2520.

With Ezekiel, the message he is given first off is the 2520.

And here in Daniel 12, the message that William Miller is given first off is the 2520.

And at 9/11, the first message that confronts those that are going to be tested by these things is the 2520.

But, in Daniel 12, Miller also (Daniel, representing Miller and us) has to come to understand the Daily, the truth that has been turned upside down, the truth that the Daily represents Paganism, which we [Adventism] now believe is Christ’s Sanctuary ministry.

And Miller comes to understand it correctly through the guidance of the angel Gabriel. And in so doing, he not only has a confirmation about 1798 and the Papacy and how the Papacy

is set up over the 30-year period but he has a revelation about 1843, “Blessed is he who cometh to the first disappointment,” because there you are getting prepared to participate in the Midnight Cry which will lead you into the Most Holy Place.

And in our day and age, we have to come to understand the 2520 just like William Miller did, and then we have to get our head straight on about the Daily because it has been turned upside down in the history of Adventism.

And then we have got to realize that the bright light behind us that cast light all the way along the road is the 1335, which marks the dynamics associated with the Midnight Cry.

It is the same history. Daniel is here representing both the Millerites and us at the end of the world.

Powerful stuff!

I wish I had the ability to convey it the way it needs to be conveyed; but, it does not matter. It is still powerful stuff.

And what Brother Emiliano came across, powerful stuff! For the first time in Advent History, we can see connected with the 2300-day prophecy point blank the first disappointment and the Midnight Cry. Wow!

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: That is confirming the emphasis of the Millerite History. It is shining light on the very doctrine that Adventism says it understands and does not!

The Lion of the Tribe of Judah is not just recovering jewels that have been covered up with customs and traditions, He is taking some of them that were still there and polishing them, polishing them like they have never been polished before; thus showing, if you are willing to see, where the light is coming from here at the end of the world. It is not coming from the ancient men that despises the day of small things. It is coming from people that are being the Outcasts of Israel.

Shall we pray?

Benediction: Heavenly Father, we thank you that you have brought this series to a conclusion. I thank you for that; but, we thank you for the fact that you are continuing to open light before us. You are raising your glorious right hand, and the light on the Path in front of us is bright and profound, and the light that is behind us, the Midnight Cry, grows brighter and brighter. We ask that you give us the willingness, the consecration, the dedication to stay on that Path; because, we know that in the near future that Path is going to get very narrow, very difficult. But, if we will only stay on that Path, we are going to come to that cord and swing over to the Earth made new. We want that to happen with each and every one of us. We want these truths to be the truths that are recognized by the students of prophecy at the end of the world that allow them to take into themselves that the Incarnation can be accomplished in their experience. We continue to ask for traveling mercies for those that are heading home from these meetings, and we continue to ask for healing for those that have been confronted with the sickness that has been pushed into this work here. And we thank you for all these things in Jesus’s name. Amen.