HABAKKUK'S TWO TABLES

Presentations by Jeff Pippenger

FUTURE FOR AMERICA MINISTRIES

Speaking of Daniel 4:17: "The Lord God omnipotent reigneth. All kings, all nations, are His, under His rule and government. His resources are infinite. The wise man declares, "the king's heart is in the hand of the Lord, as the rivers of water: he turneth it withersoever he will. (Proverbs 21:1 KJV)"

Those upon whose actions hang the destinies of nations, are watched over with a vigilance that knows no relaxation by Him who 'giveth salvation unto kings," to whom belong 'the shields of the earth" (RH March 28, 1907).

Speaking of Daniel 4:33: "We are living in the last days of this Earth's history, and we may be surprised at nothing in the line of apostasies and denials of the truth. Unbelief has now come to be a fine art, which men work at to the destruction of their souls. There is constant danger of there being shams in pulpit preachers, whose lives contradict the words they speak; but the voice of warning and of admonition will be heard as long as time shall last; **AND THOSE WHO ARE GUILTY OF TRANSACTIONS THAT SHOULD NEVER BE ENTERED INTO, WHEN REPROVED OR COUNSELED THROUGH THE LORD'S APPOINTED AGENCIES, WILL RESIST THE MESSAGE AND REFUSE TO BE CORRECTED.** They will go on as did Pharaoh, and Nebuchadnezzar, until the Lord takes away their reason, and their hearts become unimpressible. The Lord's Word will come to them; but if they choose not to hear it, the Lord will make them responsible for their own ruin" (1NL No. 31, p. 1).

HABAKKUK'S TWO TABLES #1

Part One: THE SPIRIT OF PROPHECY

Presentation by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we take up worship this morning and as we begin this series, we ask that you would take control of not only the spoken presentation but the work that we are accomplishing through LiveStreaming and through recording this series on DVDs. We ask that you would bless that what we attempt to share here will be available for God's people wherever they can obtain this information. We know that this is sacred information and that human beings can only participate in sharing this if you grant them the presence of your Holy Spirit and if you take control of their words and their thoughts, and we would ask that you would do that at this time. Forgive my sins, purify me, cleanse me that your Holy Spirit might be able to convey what you have for us in this series; and, we ask that you prepare the hearts and minds of the brothers and sisters that will be hearing this that they might receive it and put it into place where they might be more prepared to giving answer to those that have questions about these subjects and that this truth might go into their heart and work a transformation where they become more like you in thought, word, deed, and character. And we thank you for these things in Jesus's name. Amen.

THE MIDNIGHT CRY

BROTHER PIPPENGER: So, we are going to be looking at Habakkuk's Two Tables in this series for a long period of time. These are Habakkuk's Two Tables, the 1843 and the 1850 Charts.

But, we are going to begin with putting the Midnight Cry in place. As I have already said, much of this in the initial presentations here will be review for those of us who have been following this message for some time; but, because we are preparing a series that has the potential of being studied by people who are new in this message, we have to put some of the basic ideas in place for them, for the DVD.

And, we are going to begin with the Midnight Cry, and we are going to begin by dealing with an aspect of the Midnight Cry that is found in Ellen White's first vision. And, I will go through what I have just gone through again, but we will read this first paragraph from *Christian Experience and Teachings of Ellen G. White,* page 57.

> "It was not long after the passing of the time, in 1844, that my first vision was given me."—

When you look at her visions, there are two types of visions. There are open visions that take place in the presence of people, and there are night visions that take place in the privacy of the prophetess and the angels that are involved with the visions and dreams.

This is her first open vision, and it takes place in Portland, Maine, as her last open vision takes place 40 years later in Portland, Oregon. And when you study the circumstances why the Lord quit providing open visions for the Church in the ministry of Ellen White, it was because there had been a rejection of the Spirit of Prophecy by the leadership and the lay people at large;

and, of course, this is documented in history. In 1882 Uriah Smith began to publish, began to teach in the college that when Sister White received a vision and she was shown something that this was inspired, but when she wrote a testimony, it was just her personal opinion.

And, of course, when she comments on this rejection by Uriah Smith, and of course he is teaching this in the school and publishing it in the periodicals of Adventism, she comments on it that the reason that he did this is that he had been personally rebuked by a testimony from Ellen White. So, at that point he is going to determine that testimonies are not inspired: he gets to pick and choose what he wants to accept.

And the nest year the General Conference President, in 1883, George Butler does a series of ten articles in *The Review and Herald* where he identifies which portions of the Bible are inspired and which portions are not. And in his tenth article he gives a list of passages in the Bible that are not inspired.

So, 1882 – 1883 you have the leadership of the educational work, of the printing work, and the leadership of the General Conference is rejecting the Spirit of Prophecy. So, in 1884, forty years after the first open vision, the last open vision is given; and, it was not a coincidence that it was also in Portland, only that it was in Portland, Oregon.

So, this is her first open vision, and it says,

> —"It was not long after the passing of the time, in 1844, that my first [open] vision was given me. I was visiting Mrs. Haines at Portland, [Maine,] a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before."—

Now, these five women, their hearts were knit with Sister White. They are not opposing any manifestation of the power of God. And if you want to see it, they are all women, which represent the Church that can be marked as five wise virgins. I do not know what that means, but it is an observation there.

Second paragraph:

> "I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this, I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city which was at the farther end of the path. **They had a bright light set up behind them at the beginning of the path, which an angel told me was the 'midnight cry.' [SEE MATTHEW 25:6.] 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.

So, what we are going to attempt to cover in this first presentation, after we put a few things in place, is that—and maybe I can turn right to it in your notes.

On page 7 of your notes it says, "Low Hampton Conference of Adventists, December 28, 29, 1844." Okay. In December of 1844 some of the Millerites had a conference, and we are going to get to that point but in that conference William Miller rejects the understanding of the Midnight Cry. So, the logic here is, is that this vision primarily—not primarily, it is for all of us; but, it is for William Miller. Okay? William Miller has just at this very same month he is denying the light behind them, the Midnight Cry, which is going to cause him to fall off the path to the wicked world below. We are going to deal with some of the implications of that, and we are going to show that the historical evidence is going to show the Millerites all believed that they were fulfilling the parable of the Ten Virgins. It was common knowledge among them.

I do not know that I will bring in any historical references to prove that, but that is an historical fact.

But, of a certainty we are going to show you that William Miller had an understanding of what the Midnight Cry was. William Miller's understanding of the Midnight Cry was that it was the Judgment Hour message of Daniel 8:14 and of Revelation 14:6-9. William Miller believed that the message that he began proclaiming in the early 1830s was the Midnight Cry, "Behold, the bridegroom cometh!" He believed that Jesus was coming to the world, and that was the Bridegroom coming.

So, for most of Millerite History, they believed that they were fulfilling the parable of the Ten Virgins; but, they believed that the Midnight Cry was describing the presentation of the message that they had been proclaiming; whereas, when you get to the summer of 1844, there is a new and correct understanding of what the Midnight Cry is. It is The Seventh Month Movement: Jesus is going to come on the tenth day of the seventh month. That is the True Midnight Cry.

So, when Miller is going to reject in December of 1844 the True Midnight Cry, he is rejecting the history of the summer of 1844. He is saying, "This is not of the Lord," and he reverts back to his old position, that it is just the message in general from the 1830s. So, we are going to show that here because we need to understand, I want you to understand, the dynamics connected with the history of the Midnight Cry. The reason that I want you to understand that is that if you do not understand the 2520 as the Millerites did, then you cannot understand the Midnight Cry; and, if you cannot understand the Midnight Cry the way the Millerites did, you fall off the path to the wicked world below.

And what we are going to do in this presentation is we are going to start with some of these truths on this 1843 Chart that are rejected, openly rejected by Adventism today. The Biblical Research Institute of the Seventh-day Adventist Church and most of the theologians of Adventism reject the 2520. Okay? We will no doubt deal with that Biblically as we proceed, but we are going to start initially by just showing you that Ellen White fully and completely endorses the 2520.

The Biblical Research Institute and most of the theologians in Adventism today, they reject the Pioneer understanding of the Daily. We will show you that in the Bible later on; but,

we are going to show you to start with that if you reject the Pioneer understanding that the Daily being Paganism, you are rejecting the Spirit of Prophecy.

The Biblical Research Institute of the Seventh-day Adventist Church publically rejects the Pioneer understanding of the Trumpets. These are the Fifth and Sixth Trumpets [referring to the 1843 Chart]. We are going to begin, in the first presentations we give, showing you that if you reject the Pioneer understanding of the Trumpets, you are rejecting the Spirit of Prophecy.

In Adventism today, most people are very vague at best about the 1290 and the 1335. If you do not have the Pioneer understanding of the 1335, then you do not have the Biblical justification for identifying the tarrying time that arrived on March 22, 1844. And if you do not understand the tarrying time, then you cannot understand the dynamics of the Midnight Cry. And if you do not understand the Midnight Cry, you fall off the path to the wicked world below.

So, we are going to show you those truths on this 1843 Chart, in terms of just the black-and-white endorsement of the Spirit of Prophecy; and, then, we will go through and dissect these from the Word of God.

But, before we do that we need to see what surrounded the Millerite History, what produces the Midnight Cry.

1798–THE FIRST ANGEL ARRIVES

So, we are going to being with Uriah Smith's *Thoughts on Daniel and the Revelation,* page 521. We are going to show you the Millerite History, and we are going to deal with 1798: What is 1798?

This is Uriah Smith, *Thoughts on Daniel and the Revelation*, page 521.

> "The chronology of the events of Revelation 10 is further ascertained from the fact that this angel is identical with the first angel of Revelation 14."—

You should underline that and make sure you understand it. In Revelation chapter 10 there is a Mighty Angel that comes down out of Heaven with a Little Book opened in His hand. Sister White informs us that this Mighty Angel is no less the personage than Jesus Christ, and that the Little Book, opened in His hand, is the Book of Daniel. And by the time you get to the end of chapter 10, John is told to go take that Little Book and eat it and it is going to be sweet in his mouth and bitter in his stomach; and, in so doing John is representing the Millerite History that has the message of Daniel that is sweet but leads them to the bitter disappointment.

And the Mighty Angel of Revelation 10, according to the Pioneer logic, is the First Angel of Revelation 14. They are the same Angel.

We do not spend much time being specific about these Angels in Revelation, but we should. Okay? I want you to see that this Mighty Angel that comes down in Revelation 10 is also the Angel that William Miller believed he was fulfilling the Midnight Cry by accomplishing the work of the First Angel of Revelation 14, "Fear God, and give glory to him; for the hour of his judgment is come: . . . ," the hour of His judgment being Daniel 8:14. They are the same Angel, but these Angels are identifying different aspects of the work that is accomplished.

So, back to Uriah Smith:

> —"The chronology of the events of Revelation 10 is further ascertained from the fact that this angel is identical with the first angel of Revelation 14."—*NOW HE IS GOING TO TELL US WHAT TIES THEM TOGETHER*—"The points of identity

between them are easily seen: (1) They both have a special message to proclaim; (2) they both utter their proclamation with a loud voice; (3) they both use similar language, referring to the great Creator as the maker of heaven and earth, the sea, and the things that are therein; and (4) they both proclaim time, one swearing that time should be no more, and the other proclaiming that the hour of God's judgment has come. But the message of Revelation 14:6 is located this side of the commencement of the time of the end."—

Now Uriah Smith is going to tell us the time of the end is 1798 and that the message of Revelation 14 comes on this side [indicating to the right of the time of the end on the time line in Figure No. 1].

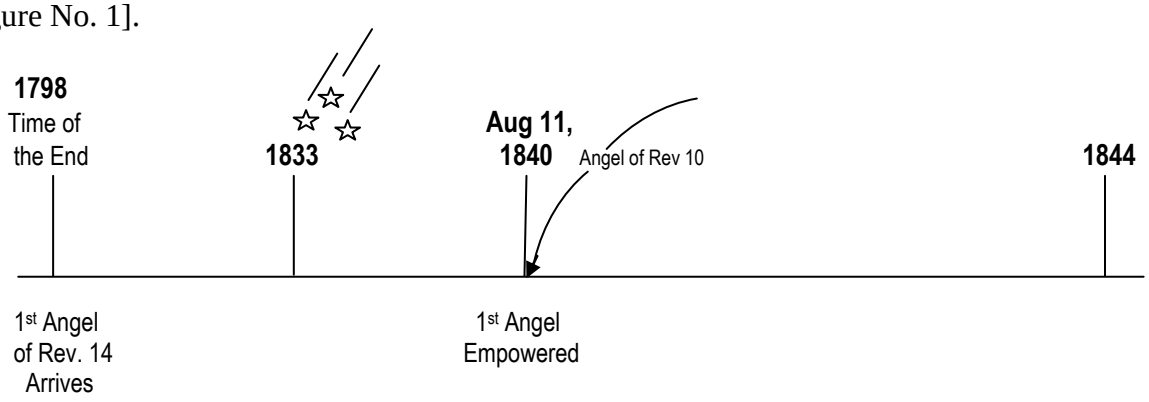


Figure No. 1A.

So, when he says the message of Revelation 14 comes on this side, he is placing it over here [to the right of the time of the end], somewhere.

—But the message of Revelation 14:6 is located this side of the commencement of the time of the end. It is a proclamation of the hour of God's judgment come, and hence must have its application in the last generation. Paul did not preach the hour of judgment come. Luther and his coadjutors did not preach it. Paul reasoned of a judgment to come, indefinitely future; and Luther placed it at least three hundred years off from his day. Moreover, Paul warns the church against any such preaching as that the hour of God's judgment has come, until a certain time. In 2 Thessalonians 2:1–3, he [Paul] says: 'Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye 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,' etc. Here Paul introduces to our view the man of sin, the little horn, the papacy, and covers with a caution the whole period of his supremacy, which, as already noticed, continued 1260 years, ending in 1798.

"**In 1798**, therefore, the restriction against proclaiming the day of Christ at hand ceased; in 1798, **the time of the end commenced**, and **the seal** was taken from the little book. Since that period, therefore, **the angel of Revelation 14 has gone forth**"—

Now, notice what he says. He is saying, if you will see it, that since 1798 the First Angel's Message has gone forth, the Angel of Revelation 14.

So, in 1798 the First Angel of Revelation 14 arrives in history: Pioneer understanding, absolutely air-tight correct.

> —"Since that period, therefore, the angel of Revelation 14 has gone forth proclaiming the hour of God's judgment come; and it is since that time, too, that the angel of chapter 10 has taken his stand on sea and land, and sworn that time shall be no more. Of their identity there can be no question; and all the arguments which go to locate the one, are equally effective in the case of the other. We need not enter into any argument here to show that the present generation is witnessing the fulfillment of these two prophecies. In the preaching of the advent, more especially from 1840 to 1844, began their full and circumstantial accomplishment."—

So, now he is marking 1840 and 1844; and, he is doing it in reference to the First Angel of Revelation 14 arriving in 1798; but, he is going to mark this First Angel here in 1840. And he will not say it this way, but this where the First Angel is empowered; but, he is still marking the history and tying them together.

> —"In the preaching of the advent, more especially from 1840 to 1844, began their full and circumstantial accomplishment. The position of this angel, one foot upon the sea and the other on the land, denotes the wide extent of his proclamation by sea and by land. Had this message been designed for only one country, it would have been sufficient for the angel to take his position on the land only. But he has one foot upon the sea, from which we may infer that his message would cross the ocean, and extend to the various nations and divisions of the globe; and this inference is strengthened by the fact that the Advent proclamation, above referred to, did go to every missionary station in the world. More on this under chapter 14." Uriah Smith, *Thoughts on Daniel and the Revelation*, 521.

And we know this. From 1840 the First Angel's Message, according to Sister White, was carried to every mission station in the world. Uriah Smith is quoting her there. This is accomplished when the year-day principle of Bible prophecy is confirmed with the collapse of the Ottoman Empire.

We are not dealing with the details at this point. We are just trying to put some things in place of the history of the Millerites so that we can see the dynamics of the Midnight Cry.

1833

Okay. In 1833 we have the falling of the stars. Sister White comments on this in *The Great Controversy*, page 333. She says,

> "In 1833, two years after Miller began to present in public the evidences of Christ's soon coming,"—

So, when did Miller begin to present in public the evidence of His soon coming? 1831, evidently. And what he did, he began to write articles that were being published. Okay? This does not necessarily mean that he is standing in a pulpit in 1831, but it is an historical fact that he began to have his work published in 1831.

> —"In 1833, two years after Miller began to present in public the evidences of Christ's soon coming, the last of the signs appeared which were promised by the Saviour as tokens of His second advent. Said Jesus: 'The stars shall fall from heaven.' Matthew 24:29. And John in the Revelation declared, as he beheld in vision the scenes that should herald the day of God: 'The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Revelation 6:13. This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833." *The Great Controversy*, 333.

Now, notice, this is William Miller's testimony here. I like this testimony. You will, too, probably.

> "One Saturday after breakfast,"—

How would we say that today?

FROM THE AUDIENCE: "One Sabbath . . . ."

BROTHER PIPPENGER: He would know it. He was not a Sabbathkeeper. He never became a Sabbathkeeper. But:

> —"On Saturday [Sabbath] after breakfast, in the summer of 1833, I sat down at my desk to examine some point; and as I arose to go out to work, it came home to me with more force than ever, 'Go and tell it to the world.' The impression was so sudden, and came with such force, that I settled down into my chair, saying, I can't go, Lord. 'Why not?' seemed to be the response; and then all my excuses came up, my want of ability, etc.; but my distress became so great, I entered into a solemn covenant with God, that if he would open the way, I would go and perform my duty to the world. 'What do you mean by opening the way?' seemed to come to me. Why, said I, if I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord's coming. Instantly all my burden was gone; and I rejoiced that I should not probably be thus called upon; for I had never had such an invitation: my trials were not known, and I had but little expectation of being invited to any field of labor.
>
> "In about half an hour from this time, before I had left the room, a son of Mr. Guilford, of Dresden, about sixteen miles from my residence, came in and said that his father had sent for me, and wished me to go home with him. Supposing that he wished to see me on some business, I asked him what he wanted? He replied that there was to be no preaching in their church the next day, and his father wished to have me come and talk to the people on the subject of the Lord's coming. I was immediately angry with myself for having made the

> covenant I had; I rebelled at once against the Lord, and determined not to go. I left the boy without giving him any answer, and retired in great distress to a grove nearby. There I struggled with the Lord for about an hour, endeavoring to release myself from the covenant I had made with him; but I could get no relief. It was impressed upon my conscience, 'Will you make a covenant with God, and break it so soon?' and the exceeding sinfulness of thus doing overwhelmed me. I finally submitted, and promised the Lord that if he would sustain me, I would go, trusting in him to give me grace and ability to perform all he should require of me. I returned to the house, and found the boy still waiting; he remained till after dinner, and I returned with him to Dresden." William Miller, *Apology and Defense*, 17–18.

And that is how Miller, in the summer of 1833, began to publicly in person began to present the message.

And what did the Lord do for him?

FROM THE AUDIENCE: He sustained him.

BROTHER PIPPENGER: He sustained him, but in the summer of 1833 He produced the falling of the stars to put a solemnity with his message.

THE FIRST MESSAGE EMPOWERED

So, Sister White comments on 1840. Now, Brothers and Sisters, this is one of the most controverted passages in the Spirit of Prophecy. There are books written that try to undermine this passage in the Spirit of Prophecy. There are arguments in Adventism that are saying, "Uriah Smith snuck this passage into *The Great Controversy,"* that Sister White did not actually write it. It is a bunch of foolishness; but, if you are not familiar with the attack on these two paragraphs, I am just letting you know. And if you are really going to wrap your mind around these two paragraphs, this is the beginning of the chapter. You need to go into the conclusion of the preceding chapter and see that she is speaking about the sequence of prophetic fulfillments that have led up to 1840. That is what she is talking about. It is about the fulfillment of the falling of the stars, the Dark Day. She is listing out prophecies that are fulfilled in the Millerite History, leading to 1840.

And then she says this:

> "**In the year 1840** another remarkable fulfillment of prophecy excited widespread interest."—

Now, the reason that I am saying that you go to the previous chapters and read this is, in the Seventh-day Adventist Church, in the Biblical Research Institute, they reject the Pioneer position of the Trumpets; and, right here, Ellen White is endorsing the Pioneer position of the Trumpets.

And one of the arguments in this passage that is made is that, "Well, Sister White is not really saying that 1840 was a fulfillment of a Biblical prophecy; she is saying that Josiah Litch made a prediction and his prediction came true and it was simply a human prediction and that the Lord went ahead and used his prediction to help add some momentum to the Millerite Movement." It is a foolish argument, and it does not stand the grammatical structure. If you step back into the previous chapter and see that she is talking about the fulfillment of Biblical prophecies, and then when you come to this, the opening sentence of this chapter, it says,

—"In the year 1840 another remarkable fulfillment of prophecy exited widespread interest."—

She is talking about fulfillment of prophecy. She is not talking about a human prediction by Josiah Litch.

—"Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of **Revelation 9**,"—

And one thing that is sometimes missed about this here, this exposition of Revelation 9 is on this 1843 Chart, and this Chart was produced in 1842, a couple of years after this prediction of Josiah Litch; but, sometimes what is not noted is that Josiah Litch is not the only Millerite that was presenting this at that time. What Josiah Litch is, is he is the Millerite that was led by the Lord to put it in writing. He was going to publish a tract about the collapse about the Ottoman Empire.

This is Miller's work as much as Litch's.

—"In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown . . . **on the 11th of August, 1840**, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.'

"At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. **The event exactly fulfilled the prediction**."—

It is not just Josiah Litch's prediction. It is the prediction of God's Word.

—"When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and **a wonderful impetus** was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and **from 1840 to 1844 the work rapidly extended**." *The Great Controversy*, 334–335.

Now, here, Uriah Smith told that the First Angel arrived here in 1798; but, it is the same Angel as the Angel of Revelation 10. And this is the Angel of Revelation 10 (See Figure No. 1A).

How do we know that? Well, we are not going to take the time, but I am going to tell you how we know it: Because, in Revelation 10, John is told to go take the Little Book out of the Angel's hand and eat it, and, "It will become sweet in thy mouth." The Millerite message becomes sweet on August 11, 1840, because they have been for two years predicting the collapse of the Ottoman Empire based upon the year-day principle of Bible prophecy, and everyone thought they were a bunch of idiots for doing so. But, when it came to pass—how does she say

it?—"The event exactly fulfilled the prediction." The message that they had been proclaiming became sweet in their mouths.

It was on August 11, 1840, that the message becomes sweet in his mouth; and, therefore, John is told to go take the Little Book out of the Angel's hand that has descended. The Angel descends on August 11, 1840. And this Angel of Revelation 10 is the same Angel of Revelation 14; but, Revelation 14's Angel, He arrives in 1798 at the time of the end, but His message is empowered on August 11, 1844. And that is what she says here. When it became known, multitudes were convinced in the correctness of "the principles of prophetic interpretation adopted by Miller and his associates."

And, of course, Adventists reject since the 1930s—beginning in 1919 but the work was really pushed through in the 1930s—but we reject since the 1930s the interpretation adopted by Miller and his associates in Adventism today, those Rules being the proof-text method of Bible study.

THE 1843 CHART

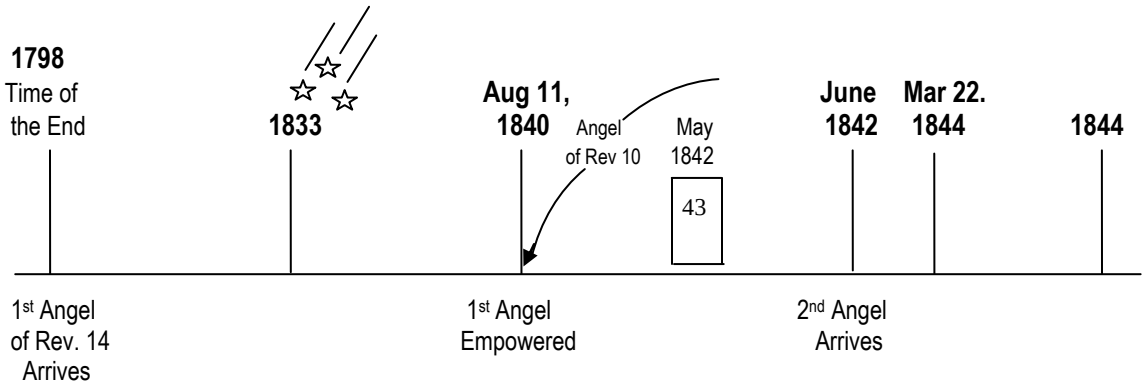


Figure No. 1B.

Okay. The next waymark in history here; the 1843 Chart. And, of course, we call it the 1843 Chart because it is predicting the end of the world in 1843, this Chart here; but, it was actually produced in June of 1842.

Sister White says this:

> "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.
>
> "Then I saw in relation to the 'daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'daily'; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test." *Early Writings*, 74–75.

Okay, this Chart is definitely a waymark. It comes into history, and Sister White says so. Sister White tells us that the production of this Chart was a fulfillment of Habakkuk 2; so, it is a prophetic waymark.

In May of 1842 is when it is produced; because, in June of 1842 the Protestant churches are going to close their doors and the Second Angel arrives.

THE SECOND MESSAGE ARRIVES

Notice this next quote from *Testimonies,* volume 2, page 21.

> "**In June, 1842**, Mr. Miller gave his second course of lectures at the Casco Street church in Portland [Maine]. . . . With few exceptions, **the different denominations closed the doors of their churches** against Mr. Miller." *Testimonies,* volume 1, 21.

Sister White informs us, as Seventh-day Adventist Christians, we should learn to reason from cause to effect. The cause that had the Protestant churches close their doors was the introduction of this 1843 Chart. When this Chart was introduced in May, the Protestant churches then determined that the Millerites were a bunch of deluded fanatics.

THE FIRST DISAPPOINTMENT: THE TARRYING TIME

Okay, the first disappointment, from *The Great Controversy,* page 393:

> "As early as 1842 the direction given in this prophecy to 'write the vision, and make it plain upon tables, that he may run that readeth it,' had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation."—

Who is Charles Fitch? Well, Charles Fitch died just before the Great Disappointment of October 22, 1844. He died because he got pneumonia, I believe, from doing a baptism during the wintertime.

But, Sister White has a vision of Charles Fitch in the Earth made new; and, Brothers Stockman and Fitch asked her about what had taken place on the Earth once they were laid to rest, and she just said, "Don't worry about it, man. The glory of this place exceeds whatever went on Earth." That is a paraphrase.

But, Charles Fitch is a redeemed man. He has been seen in the Earth made new.

And what else did Charles Fitch do besides produce this 1843 Chart? He is the one, in the summer of 1844, that printed the first article saying that the Protestant churches were Babylon and that we needed to come out of them. So, Charles Fitch was someone who was being used by the Lord in this history, and he prepares this 1843 Chart, and in May of 1842 it is going to get published.

> —"The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed than an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: '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. . . . The just shall live by his faith.'" *The Great Controversy*, 393.

And the tarrying time is the first disappointment, and it comes on March 22, 1844. The reason that it comes at that point in time is the Millerites were predicting the end of the world in 1843, but they were using the Biblical reckoning of time, and the year 1843 began on March 21, 1843; the Biblical reckoning, not the calendar that we use today.

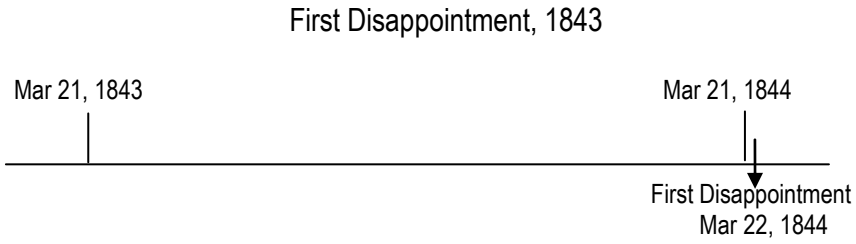


Figure No. 2.

So, the end of 1843, Biblically, in that time period, would be March 21, 1844. And, when the Lord had not come in this period of time in 1843, the first disappointment sets in right here on March 22, 1844.

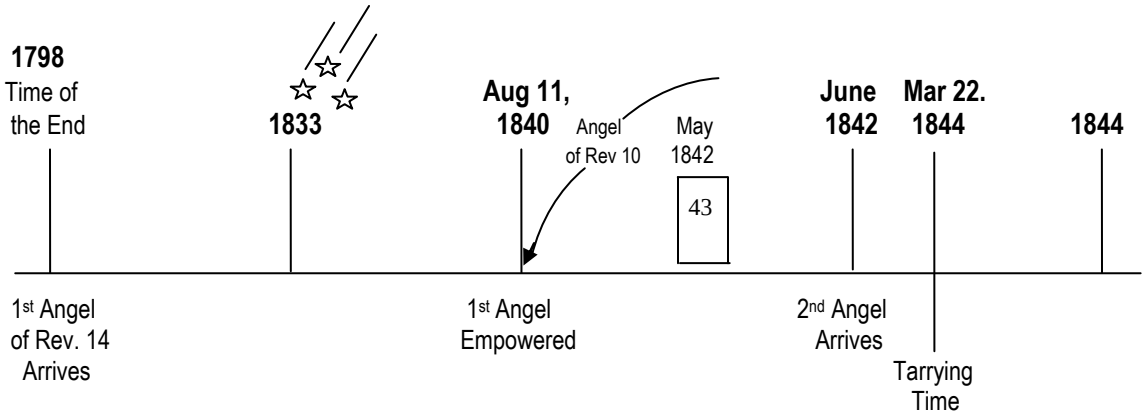


Figure No. 3.

That is the first disappointment, and that is the tarrying time. It is the tarrying time in the parable of the Ten Virgins. It is the tarrying time in Habakkuk 2 that Sister White just referred to. It is also the tarrying time of Daniel 12.

Turn with me, if you would, to Daniel 12.

Did you know that the tarrying time was in Daniel 12? Daniel 12:11-12 says,

"[11]And from the time *that* the daily *sacrifice* shall be taken away,"—

And when did the Pioneers understand that Paganism was subdued? In AD508 the Battle of the Visigoths, the last resistance to the rise of the Papacy, was subdued. Clovis defeated the Visigoths.

So, from the time that the Daily is taken away, removed,

—"and the abomination that maketh desolate set up,"—

The Papacy was set up 30 years later in AD538.

From the time that Paganism is taken away and the Papacy is set up,

—"*there shall be* a thousand two hundred and ninety days."—

And what does the next verse say? The next verse says,

—"[12]Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days." Daniel 12:11-12 (KJV).

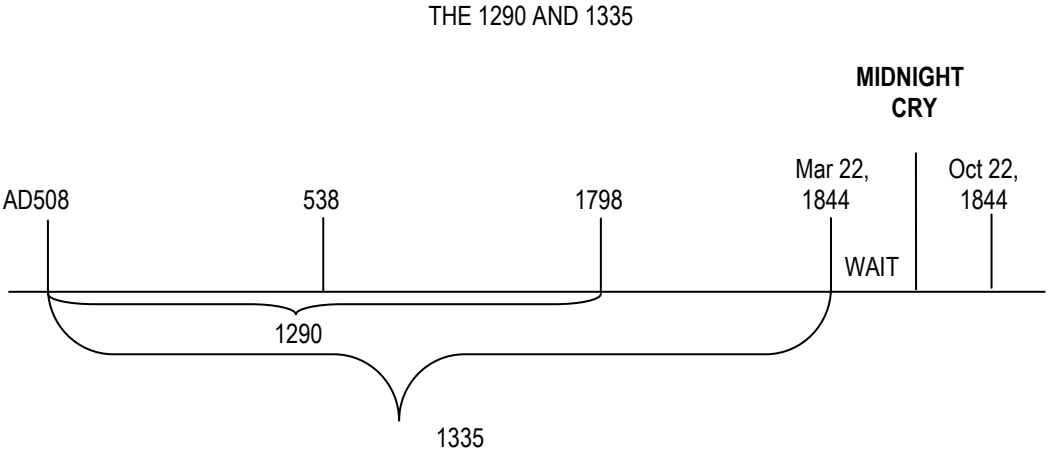


Figure No. 4.

Now, 508 + 1335 = 1843. "Blessed is he that waiteth and cometh to 1844." All right, so how is that the tarrying time?

That is what I am saying. I am saying that the 1335 is marking the tarrying time. It is saying, "Blessed is he that waiteth and cometh to 1844," if you uphold the Pioneer understanding of the Daily, as Sister White does so often in her writings. So, how can that be?

Go to Isaiah 30, verse 18. This is not in your notes, for those of you that are watching LiveStreaming and are downloading the notes.

"[18]And therefore will the LORD wait,"—

Who is waiting here in this verse? The Lord.

Who is the Lord in the parable of the Ten Virgins? He is the bridegroom, and He is tarrying, is He not?

> "And therefore will the [Bridegroom tarry], 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"—*WHAT?*—"wait for him." Isaiah 30:18 (KJV).

Is that not Daniel 12:12, "Blessed is he who waiteth, and cometh to the 1335?

So, when is it that the Bridegroom tarries? He tarries on March 22, 1844. There is a blessing attached with coming to the first disappointment, and then thereafter waiting.

There is a blessing to coming to this point in history [March 22, 1844]. And when you get here, you are to wait.

What are you to wait for? Go to Habakkuk. This is what Sister White was referring to, what we just read from *The Great Controversy;* but, let us put it in our memory bank, because all of these Scriptures go together if you use the proof-text method of Bible prophecy. If you do not, if you use the method of Bible prophecy that was adopted in the 1930s, you will find that you will have to determine what is the history surrounding Daniel and what is the history surrounding Isaiah, and what is the history surrounding in Habakkuk. And those historical settings mean that you do not have the justification for tying these verses together.

But, if you are simply going to let the Bible be its own authority and establish truth by proof-texting, going line upon line, then you realize that all the prophets are speaking about the same point in history at the end of the world and they are all telling the same story.

So, in Habakkuk 2, verse 2, it says,

> "[2]And the LORD answered me, and said, Write the vision, and make *it* plain upon tables,"—

Sister White just described this for us that in 1842, in fulfillment of Habakkuk 2, that Charles Fitch produced this 1843 Chart. So, this Chart is what, in verse 2? It is the vision.

> —"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,"—

Did the vision tarry?

What do we call this Chart? We call it [pointing to each of the references on the Chart].the 1843 Chart, the 1843 Chart, the 1843 Chart, the 1843 Chart, because it is predicting the end of the world.

Though the vision, what? Tarry.

When is the tarrying time of 1843? March 22, 1844.

And what does it say in verse 3 of Habakkuk 2?

> —"though it tarry, wait for it; because it will surely come, it will not tarry." Habakkuk 2:2-3 (KJV).

When is it going to come? It is going to come exactly seven months later, on October 22, 1844. It was the last day of the Biblical year of 1843.

THE TRUE MIDNIGHT CRY

The blessing of coming to the 1335 was the blessing of coming to this history that the Lord was going to accomplish what in this history? He is going to accomplish, right in here, the Midnight Cry. That is the blessing.

But, not everyone is going to be allowed to participate in the Midnight Cry. There are some people that are travelling along this prophetic history with the Millerites that they are there

not because of their own personal experience with Jesus Christ, not from their own personal study of God's Word. They are there because of fear. And the Lord determines, before the Midnight Cry arrives, He is going to separate those brethren from this Movement, and how does He do it? The first disappointment.

The first disappointment is part of the process where the Lord is preparing for the Midnight Cry.

Do we need to understand this? Well, according to Ellen White, if we do not understand this, we fall off the path to the wicked world below.

Back to our notes, *Early Writings*, page 238:

> "Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, 'Behold, the Bridegroom cometh; go ye out to meet Him!'"—

Here is the Midnight Cry, right in here.

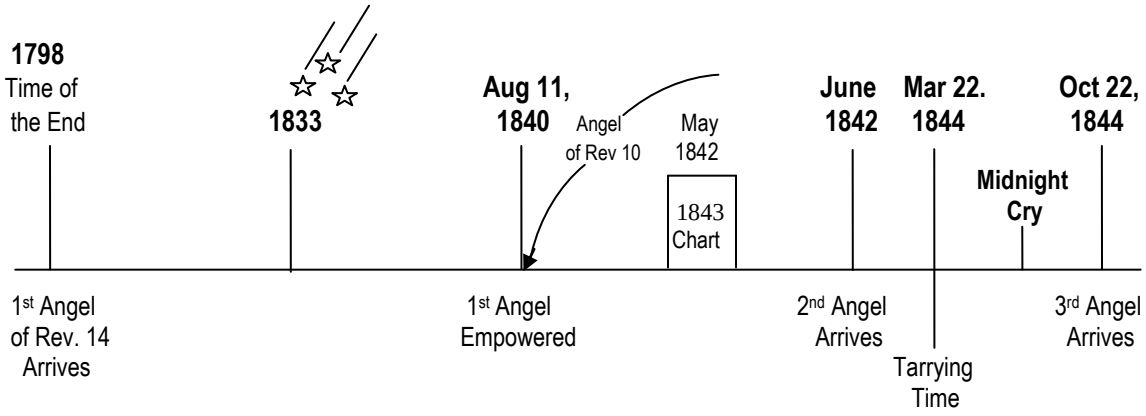


Figure No. 5A.

> —"This was the midnight cry, which was to give power to the second angel's message."—

And, what was it to do?

All right, Brothers and Sisters, this is what I want you to see, if you will. This is why we took time with Uriah Smith.

The Pioneers understood that the First Angel's Message arrived in 1798; but, it was empowered with the collapse of the Ottoman Empire in 1840. All the messages arrive at a point in time, and they are thereafter empowered.

The Second Angel's Message arrived in June of 1842 when the Protestant churches began to close their doors against the Millerite message. But, when is it that the Midnight Cry is empowered? Sister White just said.

> —"This was the midnight cry, which was to give power to the second angel's message."—

The Second Angel is now empowered.

Of course, the Third Angel's Message arrives on October 22, 1844. And, when is the Third Angel empowered? When the Mighty Angel of Revelation 18 joins it.

Every message arrives in history and is thereafter empowered. You need to understand this.

Okay.

> —"This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this message."—

Who was the first to receive this message?

FROM THE AUDIENCE: William Miller.

BROTHER PIPPENGER: No, no, no, no. William Miller was not the first to receive this message. Quite the opposite: William Miller is the last to receive this message.

What was William Miller? He was the most talented. In terms of understanding the message, he had the best grasp of the message of all those men. He was the point of reference. It says, "The most talented men were not the first to receive this message." Who was the first? Samuel Snow.

If you read it in there, Sister White is kind of saying that Samuel Snow was not the most talented, because he was the first one to receive it. Okay? Bear that in mind; because, shortly after 1844, Samuel Snow determines that he is Elijah the prophet and he goes out into a type of delusion that is just unbelievable.

> —"Angels were sent to the humble, devoted ones, and constrained them to raise the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!' Those entrusted with the cry made haste, and in the power of the Holy Spirit sounded the message, and aroused their discouraged brethren. This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. The most spiritual received this message first"—*SO, SNOW MUST HAVE BEEN THE MOST SPIRITUAL. I STAND CORRECTED*—"and those who had formerly led in the work were the last to receive and help swell the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!'"—

I want you to notice that, "those who had formerly led in the work were the last." Who had formerly led in the work? William Miller. And, it is an historical fact that the last person to accept the message of the Midnight Cry was William Miller.

> —"In every part of the land, light was given upon the second angel's message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and a large company who had the living testimony left these fallen churches. A mighty work was accomplished by the midnight cry. The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another." *Early Writings*, 238.

IN THE SUMMER OF 1844—50,000

The Great Controversy, page 376, if you have ever wondered where this concept of 50,000 comes from, Sister White is saying that in the time of the Second Angel's Message, in the empowerment of the Midnight Cry, there are 50,000 that leave the churches.

> "As [Miller's] his work tended to build up the churches, it was for a time regarded with favor. But as ministers and religious leaders decided against the Advent doctrine, and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members **the privilege of attending preaching upon the Second Advent, or even of speaking of their hope in the social meetings of the church."—**

It reaches a point with the prophetic message in Miller's time where you are not allowed to present it in the church, and you cannot even present in the privacy of your own home in a social meeting. Of course, I think actually the social meeting here is what we would call *prayer meeting* in our day and age, in the terminology of Ellen White.

But, do you get the point? These leaders in the Adventist Church today that are dealing with those people that are studying this message and forbidding them to teach this message in the church and telling them that they cannot even share this message in the privacy of their own homes, this is prefigured right here in the Millerite Movement.

> —"Thus the believers found themselves in a position of great trial and perplexity. They loved their churches, and were loath to separate from them; but as they saw the t**estimony of God's Word suppressed, and their right to investigate the prophecies denied**,—

Their right to investigate the what? Does it say the right to investigate dress reform? Their right to investigate the health message? No, their right to investigate the prophecies denied.

> —"they felt that loyalty to God forbade them to submit. Those who sought to shut out the testimony of God's Word they could not regard as constituting the church of Christ, 'the pillar and ground of the truth.' Hence they felt themselves justified in separating from their former connection. In the summer of 1844 about **fifty thousand** withdrew from the churches." *The Great Controversy*, 376.

So, this is where you get the number leading into the Great Disappointment of October 22, 1844, of 50,000.

MILLER'S MIDNIGHT CRY

Now, here, from P. Gerard Damsteegt's book, *Foundation of the Seventh-day Adventist Message and Mission*, pages 41, 44, you have the description of Miller's understanding of the Midnight Cry, which I have already told you, but you have it spelled out for you.

> "The Midnight Cry (Mt. 25:6) Miller defined as 'the watchmen, or some of them, who by the word of God discover the time as revealed, and immediately give the warning voice, *Behold the bridegroom cometh, go ye out to meet him.*'

This fulfillment he saw being accomplished in the current widespread preaching on the imminence of the Second Advent based on the exposition of the 2300 days: 'This has been fulfilled in a most remarkable manner. One or two on every quarter of the globe have proclaimed the news, and agree in the time. [Joseph] Wolff, of Asia; [Edward] Irving, late of England; [Archibald] Mason of Scotland; [William C.] Davis of South Carolina; and quite a number in this region, are, or have been giving the cry.' . . .

"The parable of Mt. 25 was considered by the Millerites as a present reality predicted by Jesus Himself. Yet, there were some slight differences in the interpretation. While Miller applied the parable to the general widespread expectation of the Second Advent, others historicized the parable more in the light of the specific experience of the Millerites. This was done especially during the years 1843 and 1844 when the realization that they were proclaiming the Midnight Cry to awaken the sleeping virgins provided one of the major motivations in their theology of mission. At that time, most Millerites came to see their missionary activity as a fulfillment of a part of salvation history predicted in Christ's eschatological discourse and the Apocalypse of John." P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 41, 44.

Miller believed that from this history here, the proclamation of Daniel 8:14 and the First Angel of Revelation 14, that this proclamation, "for the hour of God's judgment is come," he believed that this was identifying the Second Coming of Christ. He believed that this message, Daniel 8:14 and the connected prophecies was the message, "Behold, the bridegroom cometh! Behold Jesus is coming! This is the Midnight Cry."

So, Miller believed this whole history was the Midnight Cry; but, Sister White is telling us the Midnight Cry was accomplished right here when the Second Angel's Message is empowered. So, there are two Midnight Cries going on here. In fact, when Samuel Snow published his presentation on the Midnight Cry, what does he call it? What is the title? "The True Midnight Cry."

The only reason Snow is saying it is the True Midnight Cry is because he is well aware there is a Millerite teaching of what the Midnight Cry is and this is contradicting. He is saying this is the true one.

THE TRUE MIDNIGHT CRY

Okay. We have already read this next quote under "The True Midnight Cry." We have read this passage in the previous quote. It says,

"The most spiritual received this message first, and **those who had formerly led in the work were the last to receive** and help swell the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!'" *Early Writings*, 238.

THOSE WHO FORMERLY LED IN THE WORK

Now we are going to discuss William Miller a little bit. William Miller has formerly led in this work, from 1833 onward; but, here, when the Midnight Cry message comes in August of 1844, he has trouble with it. He has trouble with it because he is not sure that we should be separating

from the churches. He has trouble with it because he has been teaching another understanding of the Midnight Cry for many, many years.

Now, here is one place where he addresses this, and there are several points in here that we want to put in the record. This is William Miller, *Apology and Defense*, 24–25:

> "I had never been positive as to any particular day for the Lord's appearing, believing that no man could know the day and hour. In all my published lectures, it will be seen on the title page, 'about the year 1843.' In all my oral lectures, I invariably told my audiences that the periods would terminate in 1843, if there were no mistake in my calculation; but that I could not say the end might not come even before that time, and they should be continually prepared. **In 1842, some of my brethren preached with great positiveness the exact year**, and **censured me for putting in an IF**."—

What is this referring to? In May of 1842, the 1843 Chart is published.

Now, this 1843 Chart in their meetings is saying the Lord is returning in 1843, and the head of the Movement, William Miller, is saying, "If my calculations are right, it will be 1843," and the brethren came to William Miller and they said, "Take the *IF* out of your presentation. It is 1843, without a doubt."

So, he is commenting on what happens when Habakkuk 2 is fulfilled; because, Habakkuk 2 is fulfilled with the publication of this 1843 Chart.

Continuing on:

> —"The public press had also published that I had fixed upon a definite day, the 23rd of April, for the Lord's Advent. Therefore, in December of that year, as I could see no error in my reckoning, I published my belief, that sometime between **March 21st, 1843, and March 21st, 1844**, the Lord would come."—

Do you see the Karaite reckoning of time there?

> —"Some had their minds fixed on particular days; but **I could see no evidence for such, unless the types of the Mosaic law pointed to the feast of Tabernacles**."—

I have that bold faced for you because William Miller had already came to the conclusion of the tenth day of the seventh month. Okay? And long before Samuel Snow uses this conclusion to proclaim the Midnight Cry here, William Miller has already written about it. So, William Miller is actually the one the Lord used to put together the logic that Samuel Snow employs to identify October 22, 1844.

Continuing on with Miller:

> —"During the year '43, the most violent denunciations were heaped upon me, and those associated with me, by the press, and some pulpits. Our motives were assailed, our principles misrepresented, and our characters traduced."—

What does *traduced* mean? I think *traduce* is what happens when you hit someone with a sword and where you cut them in half. You are getting cut up, chewed up, and spit out. All right?

> —"Time passed on: and **the 21st of March, 1844** went by, without our witnessing the appearing of the Lord. Our disappointment was great; and **many walked no more with us**."—

This tarrying time, this first disappointment, it purges the Millerite Movement.

I looked for an historical reference. Somewhere I have read—I have it, no doubt, in my notes—that before this time from 1840 in this history, they estimated some 200,000 Millerites; but, by the time you get down here to October 22, 1844, it is 50. What took the 150,000 out was this first disappointment, "many walked no more with us."

Next, continuing on with Miller:

> —"Previously to this, in the fall of '43, some of my brethren began to call the churches Babylon, and to urge that it was the duty of Adventists to come out of them. With this I was much grieved, as not only the effect was very bad, but I regarded it as a perversion of the word of God,—a wresting of Scripture."—

So, he is having a problem with the Second Angel's Message, which is going to make it more difficult for him to accept the True Midnight Cry message. He is struggling.

> —"But the practice spread extensively; and from that time the churches, as might have been expected, **were closed against us**. It prejudiced many against us so that they would not listen to the truth. It created a deep feeling of hostility between Adventists and those who did not embrace the doctrine; so that most of the Adventists were separated from their respective churches. This was a result, which I never desired, nor expected; but it was brought about by unforeseen circumstances. We could then only act in accordance with the position in which we were thus placed.
>
> "On the passing of my published time, I frankly acknowledged my disappointment in reference to the exact period; but my faith was unchanged in any essential feature. I therefore continued my labors, principally at the West during the summer of '44, until 'the seventh month movement,' as it is called."—

You can even see right there a little bit of disdain, because he is going to set this aside and he is going to determine that this is false; and, he is no doubt writing this after he has done that. He says,

> —"the 'seventh month movement,' as it is called. I had had no participation in this, **only as I wrote a letter eighteen months previously (*Signs of the Times*, May 17, 1843)**,"—

Okay, he wrote this letter where he sets forth the types that Samuel Snow is going to use to make the Midnight Cry prediction.

—"only as I wrote a letter eighteen months previously *(Signs of the Times,* May 17, 1843), presenting the observances under the Mosaic law, which pointed to that month as a probable time when the Advent might be expected. This was written because some were looking to definite days in the Spring. I had, however, **no expectation that so unwarranted a use would be made of those types, that any should regard a belief in such mere inferential evidence a test of salvation**."—

So, he is talking about Samuel Snow using his work to predict October 22, 1844, and he says, "I had no idea that someone would take a shallow presentation and turn it into a salvational issue." So, he is pretty frustrated when he is writing this.

—"I therefore had no fellowship with that movement until about **two or three weeks previous to the 22nd of October**,"—

"Those that formerly led in the work were the last to receive the message of the midnight cry."

Two or three weeks before—and, in fact, underneath here we have the letter where he accepts it on October 6th.

—"I therefore had no fellowship with that movement until about two or three weeks previous to the 22nd of October, when seeing it had obtained such prevalence, and considering it was at a probable point of time, I was persuaded that it was a work of God, and felt that if it should pass by I should be more disappointed than I was in my first published time." William Miller, *Apology and Defense*, 24–25.

OCTOBER 6, 1844

Now, here is a letter that he wrote to Himes, on October 6, 1844, sixteen days before the Great Disappointment.

"Dear Brother Himes: I see a glory in the seventh month which I never saw before. Although the Lord had shown me the typical bearing of the seventh month, one year and a half ago, yet I did not realize the force of the types. Now, blessed be the name of the Lord, I see a beauty, a harmony, and an agreement in the Scriptures, for which I have long prayed, but did not see until today. Thank the Lord, O my soul. Let Brother Snow, Brother Storrs, and others, be blessed for their instrumentality in opening my eyes. I am almost home. Glory! Glory! Glory! Glory!" William Miller, *Signs of the Times*, October 16, 1844.

This he wrote on October 6; so, what we just read previously he wrote after he had rejected the Midnight Cry. He rethought it and he said, "That was fanaticism." So, you can see the sarcasm or disdain that he had.

SNOW'S CALCULATION

Okay. From Damsteegt's book, *Foundations of the Seventh-day Adventist Message and Mission,* page 95, speaking of the Midnight Cry, he acknowledges that Snow had got his basic

outline of the Midnight Cry message from work that Miller had put together a year and a half before.

> "Although these calculations indicated the season in which the Second Advent would take place, the exact date was determined by Snow through the topological argument which had been expounded by Miller **more than a year before**. Miller had shown that the Jewish feasts were types that were to be fulfilled by Christ at both His First and Second Advent." P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 95.

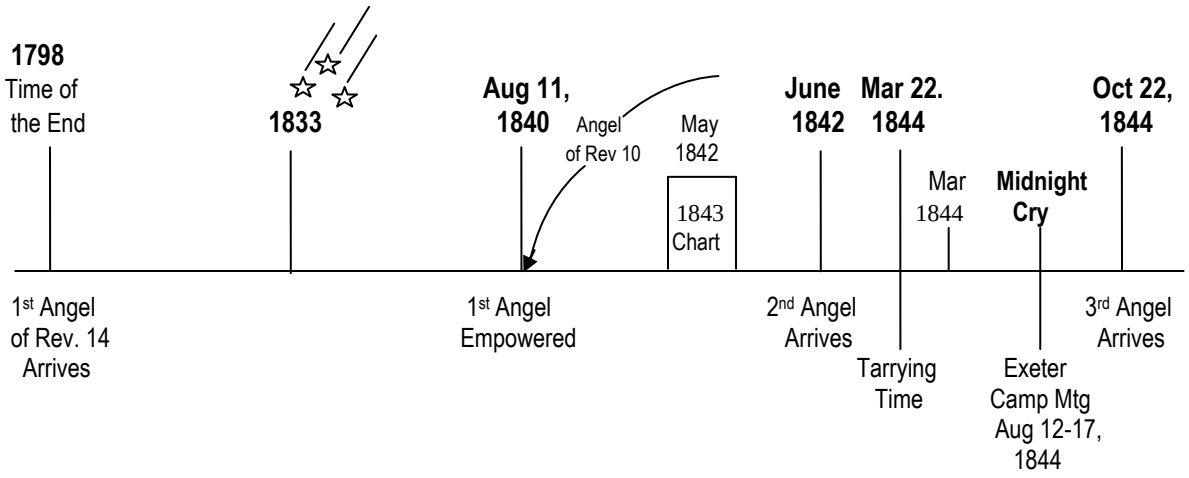


Figure No. 5B.

The next quote from Damsteegt, again from *Foundations of the Seventh-day Adventist Message and Mission,* page 96, it says,

> "For months Snow's calculations aroused but little attention."—

Snow published his work back here in March of 1844; but, it never impacted anyone until you get to the Exeter Camp Meeting, from the 12th through the 17th of August, 1844. This is where it takes hold. That is what Damsteegt is saying here.

> —"For months Snow's calculations aroused but little attention. At the Exeter camp meeting (August 12–17, 1844), however, his exact date for Christ's return stirred many Millerites with an enormous enthusiasm, bringing their missionary endeavor to a peak. Their response as a whole came quickly to be known as the Seventh Month movement. Although the Millerite leaders recognized some value in Snow's position, they were skeptical about the renewed emphasis on time and pointed out that 'in view of our Savior's assurance, that we know not *the day or the hour,* or as some read it, no man *maketh it known, . . . the very day*.' Some weeks before the expected event, however, the leaders joined the Seventh Month movement and allowed Snow's views to be printed in the major

Millerite periodicals and gave their full support." P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 96.

Okay, those that formerly led in the work were the last to receive it.

What are we doing here? Well, we are doing this: Sister White has a vision, her first vision where she sees God's people on a path going to Heaven, and there is a light behind them that sheds light all along the way and it is called the Midnight Cry.

The Midnight Cry message, what Samuel Snow presented, needs to be understood. Let me give you a little bit of an overview on that. Maybe you are aware of this and maybe you are not. We are almost done here. We have two more quotes.

But, I want you to see something here.

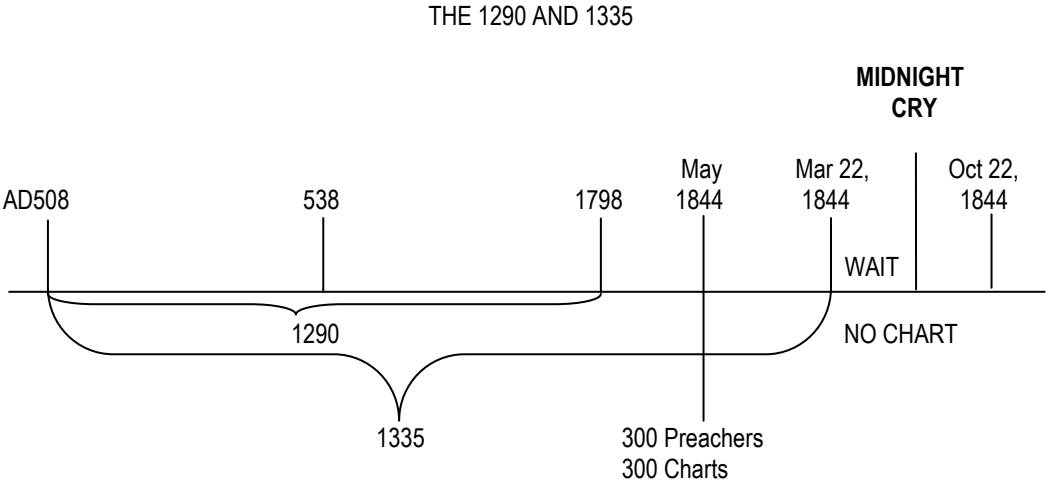


Figure No. 6.

In May of 1842 they print 300 Charts because there were 300 preachers. There were 300 Millerite preachers that take these Charts in May of 1842 and they tell William Miller, "Quit saying *IF* the Lord is returning in 1843."

1843 Biblically end on March 21, 1844; so, on March 22, 1844, up here, you have the first disappointment. What did they do? Well, one of the things they do is they set this 1843 Chart aside. There is no chart now; because, 1843 is passed. They quit using the Chart, and what happens to their Movement? A whole bunch of people leave the Movement.

What happens to their zeal? Well, it is taken out of themselves.

Now, they are waiting: "Blessed is he who comes to the first disappointment, 1843," the 1335. "Blessed is he who comes here and waits." Some of them do not wait; some of them turn against the message. Okay? There are two classes developed at this disappointment.

They wait, but now they do not have any chart; but, they are going to come to understand the same evidence that led them to predict 1843 then proves 1844. They are going to come to understand that.

But, at the Midnight Cry, what Samuel Snow's message does, it does not simply allow them to predict 1844. He predicts October 22, 1844, because the Day of Atonement is on the tent day of the seventh month. And the tenth day of the seventh month in 1844 was October 22, 1844.

At this camp meeting, at the Exeter Camp Meeting here, he brings the arguments that show, "No, the Lord is not just coming in 1844. He is coming on October 22, 1844," and this is what impels them to go and proclaim this message.

There is a nice passage by Joseph Bates that fits in here nicely. After he left the Exeter Camp Meeting he is telling how he got on a train and it was full of people who had been at the camp meeting; and, he says he was walking through the cars of the train where people were sitting in the passenger cars and he says you could hear the rumble of people's voices and what you would hear over and over again, "Behold, the bridegroom cometh! Behold, the bridegroom cometh!" That is all that everyone was talking about when they left the Exeter Camp Meeting.

And we have already read that this Movement swept over the United States in two months, leading to what? To the Great Disappointment on October 22, 1844.

LOW HAMPTON CONFERENCE OF ADVENTISTS, DECEMBER 28, 29, 1844

Now, we are at where we looked forward earlier, at Damsteegt's commentary on a conference that took place in December of 1844. That is over here, to the right of the Great Disappointment, which Joshua Himes and William Miller are involved with.

P. Gerhard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 113, 114, says,

> "At the Low Hampton Conference of Adventists (December 28, 29, 1844) Himes urged three aspects of future missionary activity: (1) Comforting the saints who are still looking for the kingdom at hand; (2) arousing the professed Christian world once more to prepare for the Advent; (3) fully and freely proclaiming salvation to lost and perishing sinners. A few weeks later the Advent press was again in operation, and Himes declared, 'I am more and more convinced that the door of salvation is open wide, and that we are to *preach the Gospel of the Kingdom to all the world*, in the faith that sinners may and will be converted, until the *end comes*.'"—

They believed that probation closed on October 22, 1844; so, they are struggling with this closed-door theory, and he is commenting on that, though we are not dealing with that here.

> —"In response to reports about new conversions and pressure of some of his colleagues Miller became gradually less dogmatic on the extreme shut door concept and after the Jewish Karaite year 1844 had passed **he gave it up**"**—**

He gave up his idea that salvation had closed on October 22, 1844; but, that is not all that he gave up.

> —". . . he gave it up and returned to his original view of the Midnight Cry."—

Now, in that very same month, Ellen White has her first vision where she sees the Advent people on a path and says that those people that reject the Midnight Cry, they fall off the path. That vision was for William Miller, as much as anyone else because he was doing that very thing.

—"However, new interpretations of the Disappointment, relating it to Christ's heavenly ministry, seemed to some to confirm the validity of the Seventh Month movement and some kind of a shut-door concept, and created a strong controversy—even fanaticism—among Adventists.

"At the end of April 1845 at Albany, New York, a conference of Adventists was called together by Himes with the object of ending the confusion and division. Miller commented, 'It need not be replied that it was convened to deliberate respecting, and if possible extricate ourselves from the anarchy and confusion of BABYLON in which we had so unexpectedly found ourselves.' At the Albany Conference, chaired by Miller, it was decided to **reject all new theological interpretations which had been developed since the Disappointment.** Thus the conference refused to accept the newly developed views which recognized the special significance of the Seventh Month movement in salvation history." P. Gerhard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 113, 114.

Now, in *Early Writings*, page 257, and we are closing with this, it says,

"My attention was then called to William Miller. He looked perplexed and was bowed with anxiety and distress for his people. The company who had been united and loving in 1844 was losing their love, opposing one another, and falling into a cold, backslidden state. As he beheld this, grief wasted his strength. I saw leading men watching him,"—*PRIMARILY, JOSHUA HIMES*—"and fearing lest he should receive the third angel's message"—

Okay. So, now she is going to talk about William Miller being confronted with the reception of what? What is the Third Angel's Message in this context? The Sabbath—okay?—the Sabbath.

—"fearing lest he should receive the third angel's message and the commandments of God. And as he would lean toward the light from heaven, these men would lay some plan to draw his mind away. **A human influence was exerted to keep him in darkness and to retain his influence among those who opposed the truth. At length William Miller raised his voice against the light from heaven**."—

What light from Heaven is she speaking about here? The Sabbath.

—"He failed in not receiving the message which would have fully explained his disappointment and cast a light and glory on the past, which would have revived his exhausted energies, brightened his hope, and led him to glorify God. **He leaned to human wisdom instead of divine, but being broken with arduous labor in his Master's cause and by age, he was not as accountable as those who kept him from the truth. They are responsible; the sin rests upon them.**

"If William Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. But his brethren professed so deep love and interest for him, that he thought he could

not tear away from them. His heart would incline toward the truth, and then he looked at his brethren; they opposed it. Could he tear away from those who had stood side by side with him in proclaiming the coming of Jesus? He thought they surely would not lead him astray.

"God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. **Others led him to this; others must account for it.** But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump." *Early Writings*, 257–258.

Now, I want to pull some things together in conclusion here.

William Miller is typifying Seventh-day Adventists at the end of the world. Ellen White's first vision is more for our day than the days in which she gave it. At the end of the world Seventh-day Adventists are going to reject the light of the Midnight Cry, and the light of the Midnight Cry—in our next presentation we will show you—the light of the Midnight Cry can only be understood when you understand this history.

Okay. The first disappointment, it purges the Millerite Movement from those that are there for the wrong reasons. It prepares a people to go into this testing experience that will lead them into the Most Holy Place.

The ones that come to the first disappointment are blessed only if they wait? Why do they wait? "Though the vision tarry, wait for it." They have to wait for October 22, 1844.

So, from the first disappointment to the second disappointment, this time is designed by God to produce a people that He will gather into the Most Holy Place with Him. To reject the Midnight Cry, therefore, and fall off the path is to reject this entire history.

Now, William Miller makes three mistakes, and we are always tested by three tests. What was William Miller's first error? He rejected the Midnight Cry in December of 1844.

What was his second mistake? He listened to men instead of God.

And by doing this, he was led to his third mistake. What was his third mistake? He rejected the Sabbath.

At the end of the world, Seventh-day Adventists are going to reject the history of the Midnight Cry. They are going to reject the call to return to the Old Paths; and, the reason they are going to do it is they are going to listen to their leaders, to the men they have confidence in; and, in so doing they are preparing themselves for the mark of the beast. They are repeating the three-step testing process of William Miller, but that testing process begins with how they relate to the message surrounding the Midnight Cry, the history surrounding the Midnight Cry, the prophecies that established the Midnight Cry.

And there is no way, there are only two prophecies, Brothers and Sisters—there are only two prophecies that we will show in our next presentation—**there are only two prophecies** that deal with this history, the first disappointment to the second disappointment. There are only two prophecies.

What are the two prophecies that mark the first disappointment and the second disappointment? It is the 2300 days: "Though the vision tarry, wait for it"; and, the 2520. To reject the 2520 is to reject the Midnight Cry. To reject the Midnight Cry is to fall off the path to the wicked world below.

We will take that up tomorrow morning.
Shall we pray?

Benediction: Heavenly Father, we want to be focused on Jesus and the light that is coming from His right arm. We want to keep our eyes upon Him, that we stay on the path, and we want to receive and accept the light that is produced by the Midnight Cry in our past history. We ask that you allow your Holy Spirit to bring this history into better focus for us so that we can understand the implications that it has for us here at the end of the world. Sister White tells us that when someone falls that it is to be as a warning beacon to us, and we want to understand that William Miller's failure at the end of his life is a warning beacon to us here at the end of the world that have the possibility of repeating his three mistakes as we approach The Sunday Law. Let this not be the case for any of us who are studying these things, we would ask in Jesus's name. Amen.

HABAKKUK'S TWO TABLES #2

Part One (cont'd) : THE SPIRIT OF PROPHECY

Presentation by Jeff Pippenger

Invocation presented by Brother Jeff Pippinger: Heavenly Father, we thank you for bringing us together here this morning that we might study your Word and worship you. We ask that you watch over the equipment that we are using to broadcast this presentation and record it, and that you grant us the presence of your holy angels and your Holy Spirit that you might guide and direct what is shared here. We ask forgiveness of any sins that we have done that would prevent us from being a tool in order to present the message that you have for us at this time. We pray, also, that your Holy Spirit will awaken and open our hearts and minds to understand the implications of the things that we are studying. We thank you for these things in Jesus's name. Amen.

THE MIDNIGHT CRY (cont'd)

MARCH 22 TO APRIL 17

BROTHER PIPPENGER: In our last presentation the question came up about how October 22, 1844, can be the tenth day of the seventh month, if March 22, 1844, is the first day of the first month. What has to be understood is that the Millerites, in March of 1844, they were incorrect about what they understood to be the end of 1843; and, after that disappointment they went back in and looked again at the Biblical reckoning of time.

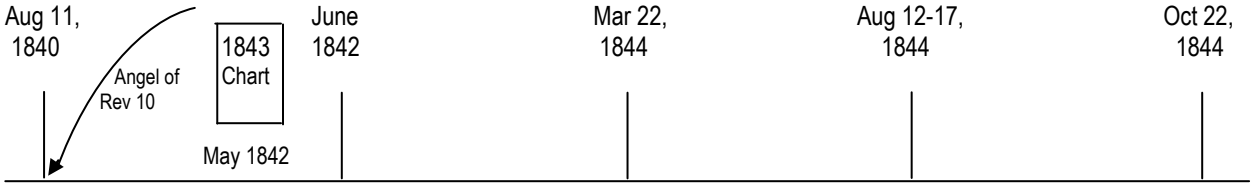


Figure No. 7.

This is explained in Gerhard Damsteegt's book, *Foundations of the Seventh-day Adventist Message and Mission,;* and, I have just some snippets from it from pages 89 and 92, that here [March 22, 1844) 1843 ended. Between March 22, 1844 and October 22, 1844, he speaks about them reevaluating two components of their time understanding, one being, of course, the change from 1843 to 1844; and, one being the days that mark the beginning and ending of the years, so that they could calculate the tenth day of the seventh month.

I often emphasize that from March 22nd to October 22nd is seven month; but, I know full well that I am not trying to say that is the Seventh Month Movement. I just find it interesting that the Millerites were believing March 22nd—and it is a good way to remember March 22nd—by saying that seven months later you are at October 22nd. It is more of a mental marker for myself; and, it is factual that seven months later.

And, the disappointment, the tarrying time, it is not a fulfillment of a time prophecy. It is a misunderstanding by the Millerites. So, the fact that they had a misunderstanding is what fulfilled the tarrying time and the disappointment; it was not that there was a specific time

prophecy saying that the tarrying time begins at this point in time. So, the fact that they believed that 1843 was passed on March 22, 1844, that produced the disappointment.

> "During 1843, as a result of careful analysis of the prophetic time calculations, several adjustments were introduced which were gradually accepted. The first correction may be designated the 'full year' concept. It was discovered that it was a mistake to calculate the period between 457 B.C. and A.D. 1843 by simply adding the figures together as if they were cardinal numbers. They are ordinal numbers, not separated by a zero year, so that only one year separates 1 B.C. from A.D. 1. It was therefore recognized that in order
>
> > to make out 2300 full years, it is necessary that there should be 457 full years, B.C. and 1843 full years after Christ. It is evident that from a given point in the year 1 B.C., to the same point A.D. 1, would be but one entire year. . . .
>
> "The second correction was related to the correct year for the parousia. Miller's 'Jewish year' from March 21, 1843 to March 21, 1844 was at first quite generally accepted among his followers. Gradually, however, as attention was called to different Jewish reckonings, the general trend of discussion favored the Karaite reckoning above the Rabbinical as being more biblical. . . ."—

In your notes, on the third paragraph from Damsteegt, it says,

> —"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." P. Gerhard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 89, 92.

So, we read yesterday that Miller was expecting that date, and what they are saying here, the majority of the Millerites were looking at that date; and, he was saying that also the opponents of the Millerites knew that that was their date and they were looking for that, too, as the proof that they were false. So, this was the standard understanding.

But, after it passed, and they began to investigate the time prophecies more closely is when they arrived at October 22, 1844.

So, there is a point of reference for you on that question that came up yesterday.

THE TARRYING TIME

Today I want to take a little bit more time looking at the tarrying time; and, the reason for this is, we are dealing with Ellen White's first vision where she says that the bright light at the beginning of the path to Heaven was the Midnight Cry and if you deny that light you fall off the path to Heaven. And I am trying to demonstrate that the Midnight Cry in that vision of hers includes this whole history of the Second Angel's Message.

In fact, I do not have a problem personally saying that the Midnight Cry in that vision, it is at the beginning of the path that sheds light all along the way, represents the history of the Millerites from 1840 to 1844; because, the dynamics of what takes place in that history have to be rightly understood, the Midnight Cry, the fulfillment of the Midnight Cry itself, which is from August 12th through 17th is when the message was presented at the Exeter Camp Meeting, and then they carry the message of the Midnight Cry for basically two months, September and October—two months and five days, so to speak. But, before October 22nd, they were even getting ready for the return of the Lord. So, this two-month period you might call the history of the Midnight Cry; but, what I am trying to emphasize here is that you cannot understand this two-month period without understanding the steps that lead them into this two-month period. So, for me the Midnight Cry is, more specifically, the history of the tarrying time, on through October 22, 1844.

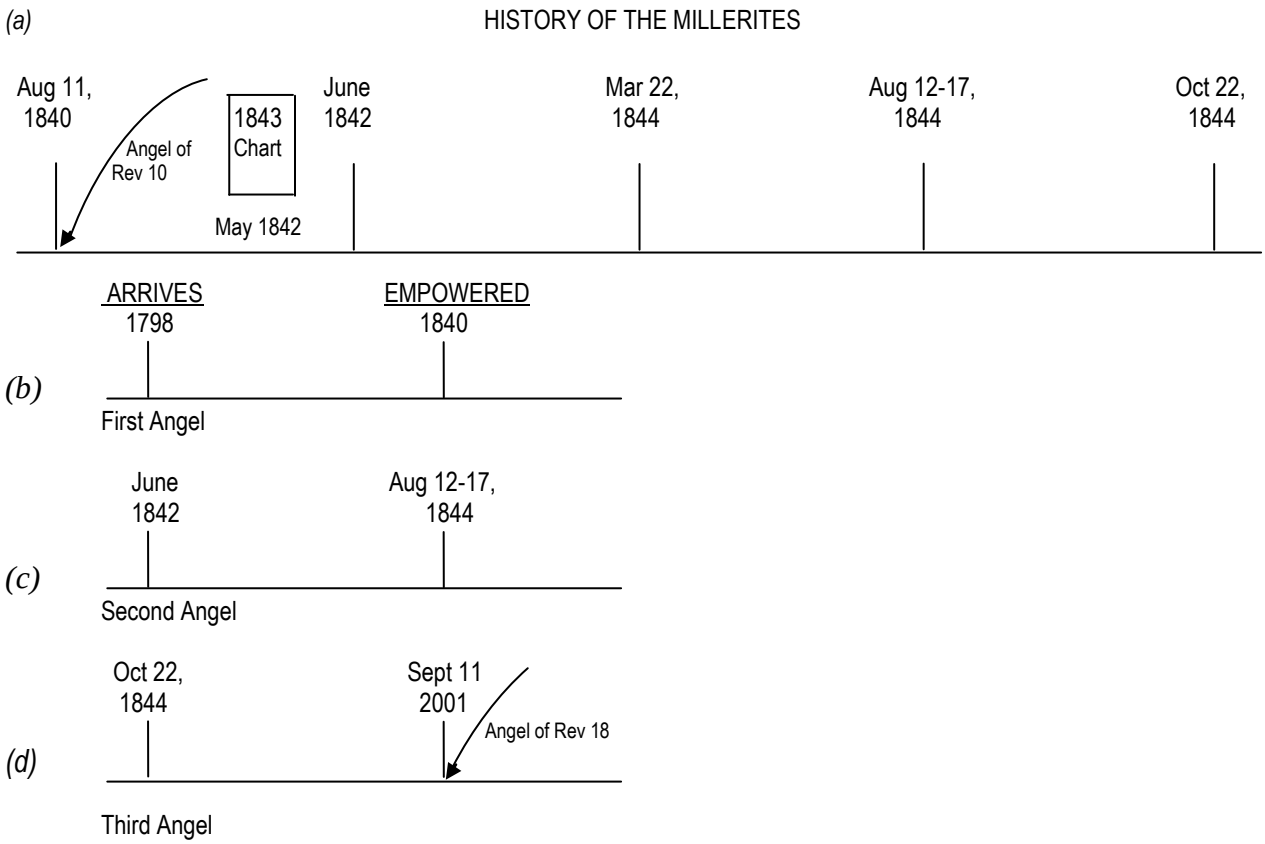


Figure Nos. 8(a), (b), (c), (d).

Now, what I have got up here is the history of 1844 on this line [Figure No. 8(a)].

And here [the next three timelines of the Three Angels' Messages], this is something we may not deal with, but I want you to see that this needs to be in our memory banks. There are several passages in the Spirit of Prophecy where Sister White tells us that we need to know where to locate the messages.

And when you begin to locate the messages, yesterday we located the First Angel's Message arrived in 1798; but, when you begin to do your work of locating the messages, you realize that all the messages arrive at a certain point in time and are thereafter empowered.

The First Angel, this line here [Figure No. 8(b)], it arrives in 1798 at the Time of the End when the Book of Daniel is unsealed and there is an increase of knowledge; and, the First Angel's Message is empowered on August 11, 1840, when the year-day principle is confirmed for whole world and it brings down the Angel of Revelation 10, which is a symbol of the empowerment of the First Angel's Message.

The Second Angel—this line [Figure No. 8(c)] is the Second Angel—it arrives in June of 1842. We read yesterday that in June of 1842 Mr. Miller gave his second course of presentations at the Casco Street church. With few exceptions, the Protestant churches closed their doors. So, in June of 1842 the Second Angel's Message arrives; because, this is where, when a Protestant church is closing its door against the First Angel's Message, it is becoming part of Babylon. The Second Angel's Message is going to be a call out of Babylon. It is progressive, **it is progressive**.

And Sister White tells us, even though the Protestants begin to close their doors here in June of 1842, the call out of Babylon, which is the Second Angel's Message, which is the content of the Second Angel's Message, they do not actually begin to call people out of Babylon until the Summer of 1844.

But, the Second Angel's Message arrives in June of 1842, and it is empowered with the message of the Midnight Cry, August 12th – 17th, 1844, at the Exeter Camp Meeting.

So, too, the Third Angel [Figurer No. 8(d)], it arrives October 22, 1844; because, on October 22, 1844, the way into the Most Holy Place is opened up where men can understand that Christ is now the High Priest in the Most Holy Place, and in the Most Holy Place it can be recognized that the ark of the covenant is there, and in the ark of the covenant is the Ten Commandments. And when Sister White was taken into the Most Holy Place and looked at the Ten Commandments, she sees that the Sabbath Commandment shines above the other Commandments, thus marking the significance of the Sabbath in the Third Angel's Message, that it is going to be a test over [the seventh-day] Sabbath or Sunday. So, on October 22, 1844, the content of the Third Angel's Message arrives.

You will notice one other characteristic about all three of these messages: In 1798 when the First Angel's Message arrived, no one understood it. Okay? The Lord is going to raise up William Miller to be the messenger of the First Angel; but, it is not until 1818, twenty years later that Miller begins to come to understand the First Angel's Message. The message arrives in 1798, but it is a while after before God's people recognized the message for what it is; then, after that, it is empowered.

The Second Angel's Message arrives in June of 1842, but there are no Millerites in 1842 that start calling the Protestant churches *Babylon*. They do not recognize it yet. It is not until the Summer of 1844 that they actually begin to recognize it and call people out of the churches. The message arrives, then it is understood, and then it is empowered.

On October 22, 1844: on October 23rd, when Hiram Edson has his vision of Christ moving from the Holy Place to the Most Holy Place, they had some light right then and there on

Christ's change of ministration from the Holy to the Most Holy; but, on October 23, 1844, Hiram Edson was not prepared to write an article or preach a sermon about Sunday being the mark of the beast. They did not understand the Third Angel's Message until after that time period.

And then the Third Angel's Message is empowered we know, as Seventh-day Adventists, when the Fourth Angel of Revelation 18 joins it. In terms for those of you who are watching this on LiveStreaming or perhaps later on DVDs, you may want to argue that, "No, the Fourth Angel did not join the Third on September 11, 2001." At this point we are not making any arguments about that, but we are not denying it, either: The Fourth Angel joins the Third Angel with the Twin Towers coming down, and this is where the Third Angel's Message is empowered.

So, all the Three Angels' Messages have these characteristics: they arrive; thereafter, they are understood; thereafter, they are empowered.

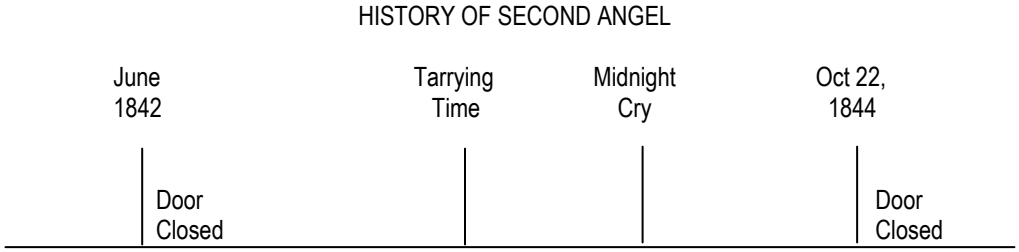


Figure No. 9.

So, here, this history here [Figure No. 9], this is what we are going to be dealing with today.

In June of 1842 there is a door that begins to closed, and it is marked in history by the Protestant churches beginning to close their doors against the First Angel's Message. At the beginning of this history we see a door closing, and at the end of this history. This is the history of the Second Angel. At the end the door closes, the door into the Most Holy Place, the door in the parable of the Ten Virgins.

These two door closings are necessary to mark, particularly, if you are going to deal with the two temple cleansings. Christ cleansed the temple twice when He was on Earth, and Sister White tells us that there will be two temple cleansings here at the end of the world; and, there were two temple cleansings in the time of the Millerites. The temple cleansings can be marked in the time of the Millerites at the closing of the door here, June 1842: the first door of the temple has been closed, the temple of Protestantism; and, here the second temple cleansing, the temple cleansing of the Millerites is finished.

BABYLON IS FALLEN

So, we are going to look at the tarrying time, and in this tarrying time you see in this history of the Second Angel where the tarrying time comes in at March 22, 1844, that it is bookended by two temple cleansings. That is the Second Angel's Message.

And this, of course, is the story of Gideon. We will not go there; but, if you will remember, there were two cleansings in the story of Gideon. The reason why this is one of the symbols of the two temple cleansings is that it is the Second Angel's Message.

So, let us begin our study here with our first quote from *Spiritual Gifts,* volume 1, pages 195 – 196. What we are going to be looking at is the tarrying time in order to understand

the connection of the tarrying time with the Midnight Cry; because, we do not want to reject the light of the Midnight Cry because, if we do, we fall off the path to the wicked world below.

> "Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities. This message seemed to be an addition to the third message,"—

Now, she just quoted Revelation 18:4, "Come out of her, my people, ..." And she says,

> —"This message seemed to be an addition to the third [Angel's] message and joined it, **as the midnight cry joined the second angel's message in 1844**."—

And the reason I started in that paragraph, the Second Angel's Message arrives in June of 1842 and the Midnight Cry joins it in August of 1844. And this connection, this outpouring of the Spirit here upon this message, the call out of Babylon, is the history that Sister White is using to describe this history here of September 11, 2001 [Figure 8(d)] when the Third Angel's Message is joined by the Fourth Angel. The Fourth Angel here is when the Mighty Angel of Revelation 18 descends.

Back to the quote:

> —"This message seemed to be an addition to the third message and joined it, as the midnight cry joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints,"—

Who did the glory of God rest upon? The patient—what?

FROM THE AUDIENCE: Waiting.

BROTHER PIPPENGER: The patient, waiting saints. Okay? The **waiting** saints; because, we are in the history now where prophecy says, "Blessed is he who waiteth, and cometh to the 1335. Though the vision tarry, wait for it." The people who are going to receive the outpouring of the Holy Spirit are the waiting saints.

> —"The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God's people to come out of her; that they might escape her fearful doom."—

Of course, this is in our day and age; but, the waiting saints in our day and age are prefigured by the waiting saints in the Millerite History which we are looking at.

The next paragraph:

> — "The light that was shed upon the waiting ones penetrated everywhere, and those who had any light in the churches, who had not heard and rejected the three messages, answered to the call, and left **the fallen churches**."—

This is the "Come out of her, my people!" This is talking about those that come out of the churches of Babylon in our day and age once The Sunday Law arrives in the United States. They are the fallen churches, the churches of Babylon.

> —"Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death."—

Now she is saying that there are people in the Protestant churches today that have come to the age of accountability since October 22, 1844; and, this is so. The people in the Protestant churches today were not alive when the Third Angel's Message arrived in Millerite History. They are not held accountability to the rejection that the Protestant churches did in their time period, and this is a key point to take note of if you ever study how the history of Christ illustrates the end of the world; because, technically, prophetically Jerusalem could have, should have been destroyed in AD34.

There were 490 years of probationary time cut off for the Jews out of the 2300 years that is marked in Daniel 8 and Daniel 9; and, those 490 years ended in AD34 with the stoning of Stephan. At that point Jerusalem, prophetically, was to be destroyed; but, Jerusalem does not get to be destroyed until AD70. And, in *The Great Controversy*, Sister White says the very same thing about that history. She says there were children and others who had not heard the message of Christ and the disciples before AD34, and God in His mercy gave them time to be confronted with the message before the destruction of Jerusalem. Of course, we know that she identifies it and so does Christ, the destruction of Jerusalem at the end of the world.

So, that history is prefiguring this very history that she is speaking about. She is talking about when The Sunday Law comes to the United States, and the message finally goes to the fallen churches, to those of God's children that are now in Babylon, they are not going to be held accountable for the rejection that their churches and their mothers and fathers and grandfathers when they rejected the Message back in the 19th Century.

> —"Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life, and took their stand with those looking for their Lord, and keeping all his commandments. The third message was to do its work; all were to be tested upon it, and the precious ones were to be **called out from the religious bodies**. A compelling power moves the honest, while the manifestation of the power of God holds in fear and restraint relatives and friends, and they dare not, neither have they power to, hinder those who feel the work of the Spirit of God upon them. The last call is carried even to the poor slaves, and the pious among them, with humble expressions, pour forth their songs of extravagant joy at the prospect of their happy deliverance, and their masters cannot check them; for a fear and astonishment keep them silent. Mighty miracles are wrought, the sick are healed, and signs and wonders follow the believers. God is in the work, and every saint, fearless of consequences, follows the convictions of his own conscience, and unites with those who are keeping all the commandments of God; and they sound abroad the third message with power. **I saw that the third**

> **message would close with power and strength far exceeding the midnight cry.**"—

And what I want you to see here in these two paragraphs, this is the second time she has compared our history down here in The Sunday Law at the end of the world with the history of the Midnight Cry. The first time she says that the Mighty Angel of Revelation 18 joins the Third Angel as did the Midnight Cry join the Second Angel. I want you to see that, because even though she is addressing the history of The Sunday Law crisis, she is clearly using this history of the Second Angel as a point of reference. They are parallel histories.

Final paragraph:

> —"Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth fulfilling their work, and proclaiming the message from heaven. Souls that were scattered all through **the religious bodies** answered to the call, and the precious were hurried out of **the doomed churches**, **as Lot was hurried out of Sodom** before her destruction."—

Now, that is what I want you to see, is that when it comes to the call out of Babylon, whether it be at the end of the world or whether it be in the Second Angel's Message, Lot is a symbol of that history and the destruction of Sodom.

If you get into Daniel 11 and understand it correctly, you know that in verse 41 the King of the North enters the glorious land and many are overthrown, ". . . but these shall escape his hand, even Edom, Moab, and the chief of the children of Ammon." And Moab and Ammon are the children of Lot's two daughters. Okay? So, even there you see Lot's family representing those that escape the hand of the papacy at The Sunday Law crisis.

And that is what Sister White is using here. Those fallen churches are represented by Lot.

> —"and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction. God's people were fitted up and strengthened by the excellent glory which fell upon them in rich abundance, preparing them to endure the hour of temptation. A multitude of voices I heard everywhere, saying, Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." *Spiritual Gifts*, volume 1, 195–196.

So, what I am saying is, yes, I understand that she is talking about the call out of Babylon at the end of the world; but, she is using the history of the Second Angel's Message in the Millerite time period to describe that call out of Babylon and the Second Angel's Message is a call out of Babylon. So, this history is typifying the history of The Sunday Law crisis.

LOT

And one of the Biblical references that Ellen White uses to describe this history is the history of Sodom and Gomorrah. So, we are going to read from Genesis 19:1-11, which is part of the story of Lot. It is in your notes; this is verse 1 of Genesis 19:

"[1]And there came"—

How many angels?

FROM THE AUDIENCE: Two angels.

BROTHER PIPPENGER: Two angels. Okay, the two angels that are coming to Sodom and coming to Lot, that is the Second Angel's Message.

—"[1]And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground; [2]And he said, Behold now, my lords, turn in, I pray you, into your servant's house,"—

And do what?

FROM THE AUDIENCE: Tarry.

BROTHER PIPPENGER: —"and tarry all night,"—

Okay, so when the two angels come to Sodom, it begins with a tarrying time; and, that is what we are looking at this morning, at what happens in this history of the tarrying time in Sodom.

"—tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. [3]And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did back unleavened bread, and they did eat.

"[4]But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter: [5]And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? Bring them out unto us, that we may know them. [6]And Lot went out at the door unto them, and shut the door after him,"—

Okay. In this history [Figure No. 9] there are two doors, and Lot is going to go out and he shuts the door. All right?

—[7]And said, I pray you, brethren, do not so wickedly."—

Okay. In this history of the Millerites, two classes are going to be manifested. In the terminology that Daniel uses in chapter 12, it is the wise and the wicked. These wicked men here that Lot is interacting with are contrasted with Lot who represents the wise, who receive the Second Angel's Message in the correct fashion.

—"[7]And said, I pray you, brethren, do not so wickedly. [8]Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes; only unto these men do nothing; for therefore came they under the shadow of my roof. [9]And they said, Stand back. And they said *again,* This one *fellow* came in to sojourn, and he will needs be a judge:"—

Now they are rebuking Lot for taking the position of a judge, and there is a judgment that is going on in here [referring to the period between the Midnight Cry and October 22, 1844, of Figure No. 9]. This is a temple cleansing. There are two classes that are going to be demonstrated and we are seeing that the Sodomites are seeing a judgment taking place, and it is being accomplished by how Lot relates to the Second Angel's Message.

> —"This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door. [10]But the men put forth their hand, and pulled Lot into the house to them, and shut to the door."—

There is a second door closing.

> —"[11]And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door." Genesis 19:1-11 (KJV).

Okay. When Sister White talks about a progressive testing process in the time of Christ and in the time of the Millerites, thus illustrating a progressive testing process for us, in *Early Writings*, page 259, she says that "Those who would not receive the message of John the Baptist could not be benefitted by the teachings of Jesus, neither could they be benefitted by the ministration of Christ in the Sanctuary above." And then she switches gears and says that "Those that did not receive the First Angel's Message could not be benefitted by the Second Angel's Message, neither could they be benefitted by the Midnight Cry."

In that passage in *Early Writings*, 259, when you get down to here in the time of Christ when the door is closed, where are the Jews? They are in perfect darkness, blindness.

So, this Millerite history of the Second Angel here [Figure No. 9], it is the history of Lot. The two angels come to town (June 1842), the Second Angel's Message arrives, and Lot is going to have them tarry for the night (the Tarrying Time). There is a judgment going on and then there is a door that closes (October 22, 1844).

THE COVENANT AND THE TEMPLE

We are going to look at another Biblical history where a tarrying time lines up with the Millerite History before we pull this together.

The next history is the history of Moses receiving instructions on building the sanctuary and the Law.

From *Patriarchs and Prophets,* pages 313 – 314, it says,

> "**Upon the seventh day**, which was the Sabbath, Moses was called up into the cloud. The thick cloud opened in the sight of all Israel, and the glory of the Lord broke forth like devouring fire. '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.' The forty days' **tarry** in the mount **did not include the six days of preparation**."—

So, during this whole history of Moses equated to 46 days that he is getting instructions on building the temple, which parallels the 46 years of 1798 to 1844 that the Lord raises up the Millerite temple, that parallels the 46 years that Herod did the reconstruction of the temple that is noted in John 2:20, that parallels the 46 chromosomes that the human temple possesses. But, in this 46-day time period, it says,

> —"During the six days Joshua was with Moses, and together they ate of the manna and drank of 'the brook that descended out of the mount.' But Joshua did not enter with Moses into the cloud. He remained without, and continued to eat and drink daily while awaiting the return of Moses, but Moses fasted during the entire forty days.
>
> "During his stay in the mount, Moses received directions for the building of a sanctuary in which the divine presence would be specially manifested. 'Let them make Me a sanctuary; that I may dwell among them' (Exodus 25:8), was the command of God." *Patriarchs and Prophets*, 313–314.

This is where we find the number 46 associated with the building of the sanctuary.

We are going to read this from Exodus, and we are going to note a tarrying time in this story; because, the tarrying time here is prefiguring the tarrying time in the time of Christ, and is prefiguring the tarrying time in the time of the Millerites, and prefiguring the tarrying time here at the end of the world. We want to understand the tarrying time, because the tarrying time, this delay, this is what produces the environment that allows the Midnight Cry to not only be proclaimed but to produce two classes of worshippers. If you do not have the tarrying time that precedes it, putting the dynamics of that history in place, then what the Lord wants to accomplish at the Midnight Cry does not happen. You have to see what the tarrying time represents.

So, from Exodus 24, verse 1, it says,

> "[1]And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. . . .
>
> "[6]And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar. [7]And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. [8]And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words." Exodus 24:1, 6-8 (KJV).

This 46-day time period, this Tarrying Time time period, the Lord is entering into covenant with a people.

Did the Lord enter into covenant with the Millerites in this history [Figure No. 9]? Yes.

Did He enter into covenant with the Christian church in the Pentecost at the time of Christ? Yes.

So, this tarrying time is one of the waymarks of the Lord entering into covenant with a people.

Now, to verse 12 of Exodus 24:

> "[12]And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. [13]And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. [14]And he said unto the elders, Tarry ye here for us, until we come again unto you:"—

So, when the Lord is entering into covenant with Ancient Israel in this 46-day period, there is a tarrying time noted. And what is the symbol of this covenant; what symbol does He give them? The two tables of the Ten Commandments.

And when the Lord enters into covenant with modern Israel at the end of the world, what symbol does He give them of the covenant? Habakkuk's two tables. These two tables [referring to the 1843 and the 1850 Pioneer Charts] have been prefigured by the two tables of the Ten Commandments, which opens all kinds of cans of worms for what is going on in Adventism today; because, we have leadership in Adventism that still remembers that it is the spirit of antichrist that seeks to change the two tables of the Two Commandments. So, what kind of spirit is it that seeks to change the truths on these two Tables [Charts]? The same spirit, the spirit of antichrist, the spirit of Satan.

> —"Tarry ye here for us, unto 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: 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 24:12-18 (KJV).

So, we see in the history of Moses a tarrying time, and in this tarrying time we see the two tables symbolizing the covenant, the Lord is entering into covenant. He is giving Moses instructions on building the temple.

And we know from 1798 to 1844, those 46 years the Lord is raising the Millerite temple that he might enter into covenant with modern Israel.

Now, that period that we just read about with Moses and the tarrying time of the 70 elders, in Biblical history that is called *Pentecost*—fifty days after Passover, *pente* being 50. The Lord instructed Israel to commemorate Pentecost forever throughout their generations. So, when we get to the New Testament, we see that Pentecost is one of the focuses of the early Christian church, and Pentecost is commemorating this very history that we just read. We find the same components at Pentecost in the time of Christ, the same prophetic components that we found of Moses, and we find those same components in the history of the Millerites, and those same components are going to be repeated here at the end of the world.

But, let us look at Pentecost, from Luke 24:44-52. And this is in the time period of the story of the road to Emmaus.

And I left off, if you go earlier in Luke, you will see that the two disciples that He was walking with, they tell him, "Come and tarry with us," when He was wanting to leave. And they said, "No, come and tarry with us," and they bring Him in to eat. The Bible says the word *tarry.*

So, there is a tarrying time marked there; but, we want to mark a different tarrying time in this identical history.

Beginning with verse 44, it says,

> "[44]And he [Jesus] 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 he opened he their understanding, that they might understand the scriptures."—

Now, in this history here [Figure No.10 (a)], the tarrying time is produced by a misunderstanding of the Millerites on the year that they were predicting that the Lord would return. They had a misunderstanding. They had a misunderstanding of not only of the year they were saying was 1843 and thereafter found it to be 1844, they had misunderstandings about the day of the year. They had some misunderstandings.

But, in this history here of the Millerites, the Lord is going to open their understanding. In fact, that is what the Midnight Cry is. The Midnight Cry is the Lord opening the understanding of Samuel Snow where he can share this understanding with the Millerites, that not only is it 1844 that the Lord is going to return but that it is October 22, 1844. And, it is this truth that propels the message.

So, how is the Midnight Cry empowered? It is because the Lord opened their understanding.

And we are looking at a history in the time of Christ where we have a tarrying time that is prefiguring the Millerite tarrying time, and one of the things that happens in the tarrying time in the Scriptures is the Lord opens the understanding of his people to His Word, to everything that is written about Him in the Psalms and in the Prophets, and by Moses.

So, back to Luke, it says,

> —"[45]Then he 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"—*WHAT?*—"tarry ye in the city of Jerusalem, until ye be endued with power from on high."—

The tarrying time is marking—what are they supposed to do, according to how Luke expresses it, tarry in Jerusalem for what?

FROM THE AUDIENCE: For the power.

BROTHER PIPPENGER: And here is where the empowerment of the message takes place [referring to the Midnight Cry] for the Millerites.

So, what does it mean to tarry? Wait. "Blessed is he that waiteth?"

For what? What are you waiting for?

FROM THE AUDIENCE: The empowerment.

BROTHER PIPPENGER: The empowerment.

See, you cannot understand the empowerment that is the Midnight Cry—you can understand it, but not correctly. You cannot understand the empowerment of the Midnight Cry unless you understand the tarrying time where they are commanded to wait for that power. It is part of the story. So, you have to understand that part of the story if you want the Light set up behind you to continue to shine. You have to understand that whole history.

Now, Brothers and Sisters, you may not be understanding where I am going with this, but tomorrow you will see where we are going with this. All right?

There are three prophecies that lead the Millerites to a misconception that causes the tarrying time, that causes the misconception of the first disappointment. Those prophecies are what brought about the tarrying time, that brought about this condition of waiting for the empowerment; and, those three prophecies happen to be the same three prophecies that William Miller says he was give the commencement for: the 1335, the 2520, and the 2300 days.

If you understand that the tarrying time is a specific component of the Midnight Cry, and it is, then you have to ask yourself what produced the tarrying time? If you do that, then you find out that it is these three time prophecies: the 1335, the 2520, and the 2300.

And then you understand that if you are going to throw out the prophecy of the 2520 and the prophecy of the 1335 that you are denying the Midnight Cry and you fall off the path to the wicked world below.

That is where we are heading with all this..

They tarry because they are to wait for a power from on high, and the power from on high in the Millerite History was the Midnight Cry.

> —"but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
>
> "[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).

What is *Bethany?* Well, it is a town, but what we would call it today is a *suburb.* It is a suburb of Jerusalem, about a mile and a half outside of Jerusalem, which was probably more distant in that day and age when Christ walked the Earth, because you are not going to drive a car there. You are going to walk there.

How long does it take you walk a mile and a half? It is not that far, is it?

That is Bethany.

What does BETH mean? House.

What is ANY? The poor.

BETHANY is the House of the Poor.

What was Jesus's favorite place to be?

FROM THE AUDIENCE: Bethany.

BROTHER PIPPENGER: Bethany.

Who lived in Bethany?

FROM THE AUDIENCE: Lazarus.

BROTHER PIPPENGER: Lazarus, and who else?

FROM THE AUDIENCE: Mary.

BROTHER PIPPENGER: Mary and Martha.

And it is worth noting that the Triumphal Entry is the history that Sister White uses to describe the Midnight Cry. **The Triumphal Entry is the history that Sister White uses to describe the Midnight Cry.**

And before Jesus comes into Jerusalem for the Triumphal Entry, where does He tarry? The Scriptures tells us He tarried in Bethany, the House of the Poor. There is a tarrying time that precedes the Triumphal Entry, just as there is a tarring time that precedes the Midnight Cry. They are parallel histories, but we are not there yet. We are still dealing with Luke 24:44-52 and waiting and tarrying in Jerusalem.

SCRIPTURES OPENED

In *Early Writings,* page 247, speaking of the Millerite History, Sister White says,

> "**The disappointed ones saw from the Scriptures that they were in the tarrying time**, and that **they must patiently wait** the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844." *Early Writings,* 247.

In this history right here at the Midnight Cry [Figure No. 9] the Millerites had their understanding of the Scriptures opened.

"The disappointed ones"—from the first disappointment—"saw from the Scriptures that they were in the tarrying time, . . . ," and they saw from the evidence that had led them to predict 1843 as the return of the Lord, that same evidence now they understood proved 1844.

What had the Lord done for them?

FROM THE AUDIENCE: Opened their understanding.

BROTHER PIPPENGER: He opened their understanding. This is a parallel history to the history of the Disciples.

JACOB'S LADDERS

There is a tarrying time in the story of Jacob. This tarrying time turns on so many prophetic lights that we will just go through it quickly, and I will see out front that we cannot deal with all of them.

Genesis 28, beginning with verse 10, we are saying that the story of Jacob is prefiguring the end of the world. Of course, there are a lot of ways that we can show that Jacob lines up with the end of the world, right?

Who do Jacob's sons represent at the end of the world?

FROM THE AUDIENCE: The 144,000.

BROTHER PIPPENGER: The 144,000. Okay, so you can see that Jacob is a symbol of the end of the world.

And those sons were produced from how many wives? Four wives, but two of them were his wives and two of them were concubines. He had two primary wives—right?—Rachel and Leah; and, he had to purchase those wives, so to speak, right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, how did he purchase them? He worked for them for 2520 days for Leah and 2520 days for Rachel. So, right there in the DNA of Jacob we see both 2520s, the one from the Northern Kingdom and the one from the Southern Kingdom.

And so, when we get down to this history, this 2520 [reflected on the 1843 Chart], it can be traced back to Jacob. So, Jacob is a symbol of the Millerite History; he is a symbol of the 144,000. His story should contribute some light to us here at the end of the world.

So, beginning in verse 10 of Genesis 28:

> "[10]And Jacob went out from Beersheba, and went toward Haran. [11]And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place and put *them for* his pillows, and lay down in that place to sleep. [12]And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. [13]And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed: [14]And thy seed shall be as the dust of the earth, and thou shall spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. [15]And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of."—

What is the Lord doing with Jacob? He is entering into covenant. And, when the Lord is entering into covenant with Moses and the children of Israel, there is a tarrying time; and, when the Lord is entering into covenant with Jacob, there is a tarrying time; and, when the Lord is entering into covenant with modern Israel in the Millerite History, there is a tarrying time; and, when the Lord is entering into covenant with the Christian church at Pentecost, there is a tarrying time.

What else is there in this story?

In this tarrying time, the last thing we were discussing was what did the Lord do for the disciples on the road to Emmaus?

FROM THE AUDIENCE: Opened their understanding.

BROTHER PIPPENGER: He opened their understanding.

And how did He open their understanding? To what understanding did He open? To the Bible.

Okay, how does He open our understanding to the Bible? How does He do that? What are the nuts and bolts of it? It is the angels that are ascending and descending on that ladder. It is a symbol of the communication between God and man.

So, this symbol of the ladder is symbolically marking an increase of knowledge in all these histories.

Continuing on:

> —"[16]And Jacob awaked out of his sleep,"—

Is there a wake-up time in the history of the Millerites?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: What is it called?

FROM THE AUDIENCE: The Midnight Cry.

BROTHER PIPPENGER: The Midnight Cry.

—"And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place, and I knew *it* not. [17]And he was afraid, and said, How dreadful *is* this place! This *is* none other but the house of God, and this *is* the gate of heaven."—

Ah, it is right in this history, right here at the Midnight Cry [Figure No. 9] when the virgins are waking up.

What are these Millerite virgins becoming? The House of God. He is entering into covenant with them. They are becoming modern Israel.

—"[18]And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it. [19]And he called the name of that place Bethel:"—"*EL", GOD; "BETH", HOUSE: THE HOUSE OF GOD*—"but the name of that city *was called* Luz at the first."—

All right. "Luz" is changed.

Were the Millerites God's people in 1798? No. The history of the Millerites is the history of how He is entering into covenant with the Millerites and making them His people. He is changing them from "Luz" to "Bethel." All right?

—"[20]And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, [21]So that I come again to my father's house in peace; then shall the LORD by my God: [22]And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Genesis 28:10-22 (KJV).

Now, there is the vow, the covenant. When you make a vow, you are entering into covenant, right?

Jacob is doing his part in this covenant, and what is his covenant? "If you will keep me in the way."

What is the *way* that we are supposed to be in? The Old Paths.

Jacob is representing Millerite Adventism here: "If you will keep me on the Old Paths and,"— what?—"and give me bread to eat."

We know a story in the Bible about Millerite Adventism that they go ahead and they eat the bread of the deceitful prophet and they die by the road, a lion kills them. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, here, the vow of Jacob is representing the vow of the Millerites. We are supposed to eat our own bread. We are not supposed to get off the *way* and go back to Protestant foolishness as we did in the 1930s.

If we do not do that, if we continue to eat the bread that God gives us, He is going to maintain His covenant with us. And what is the symbol of this bread and this raiment that is the covenant vow in this pass with Jacob?

Is it not the rock?

And what is the rock, according to Ellen White? She says the truths on this 1843 Chart is the Rock of Ages. This is the *way,* this is the Old Paths; this is the bread.

Now, Sister White comments on Jacob's ladder often. *Fundamentals of Christian Education,* page 270, says this,

> "The ladder which Jacob saw in the night vision, the base of it resting upon the earth and the topmost round reaching unto the highest heavens; God himself above the ladder, and His glory shining upon every round; angels ascending and descending upon this ladder of shining brightness, is **a symbol of constant communication kept up between this world and heavenly places**. God accomplishes His will through the instrumentality of heavenly angels in continual intercourse with humanity. This ladder reveals a direct and important **channel of communication** with the inhabitants of this earth. The ladder represented to Jacob the world's Redeemer, who links earth and heaven together. Everyone who has seen the evidence and light of truth and accepts the truth, professing his faith in Jesus Christ, is a missionary in the highest sense of the word. He is the receiver of heavenly treasures, and **it is his duty to impart them, to diffuse that which he has received**." *Fundamentals of Christian Education,* 270.

So, when He is opening up their understanding in the tarrying time, how is He doing it? By sending the angels up and down on this ladder.

If you have received the truth, you have the responsibility to share the truth; and, if you fulfill your responsibility, what do you become? The ladder; you become the channel of communication; and, we are called to be that channel of communication.

This is *Review and Herald,* November 11, 1890.

> "The ladder represented Christ; he is t**he channel of communication between heaven and earth**, and angels go to and fro in continual intercourse with the fallen race. The words of Christ to Nathanael were in harmony with the figure of the ladder, when he said, 'Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.' Here the Redeemer identifies himself as the mystic ladder, that makes communication possible between heaven and earth." *Review and Herald,* November 11, 1890.

And you could mention the "verily, verily" that He is placing on this marker of Nathaniel in this history of the Millerites and in our history; but, we will not go there.

Jacob has a tarrying time; he tarries. He has a dream. This dream represents the ladder, which represents in the tarrying time the Lord opens the understanding of His Word to His people. The history of Jacob, in this same time, the Lord is entering into covenant with His people, and He is taking them from the world, from Luz, and making them the House of God, *Bethel,* in this history.

The channel of communication that is represented by the angels ascending and descending on the ladder, who is Christ, is also represented in the Book of Zechariah, and Sister White comment son this in *Review and Herald,* July 20, 1897. It is represented differently, though.

> "The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By **the holy beings surrounding his throne**,"—

What are the "holy beings"?

FROM THE AUDIENCE: Angels.

BROTHER PIPPENGER: Angels.

> —"By the holy beings surrounding his throne, the Lord keeps up"—*A WHAT?*—"**a constant communication** with the inhabitants of the earth."—

That is the ladder. Only, here Sister White is not going to use the ladder as the symbol.

> —"The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in **the messages of God's Spirit**, the agencies of evil would have entire control over men.
>
> "God is dishonored when we do not receive **the communications** which he sends us. **Thus we refuse the golden oil** which he would pour into our souls **to be communicated to those in darkness.** When the call shall come, 'Behold, the bridegroom cometh; go ye out to meet him,' those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God's Holy Spirit is asked for, if we plead, as did Moses, 'Show me thy glory,' the love of God will be shed abroad in our hearts. **Through the golden pipes, the golden oil will be communicated to us**. 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' By receiving the bright beams of the Sun of Righteousness, God's children shine as lights in the world." *Review and Herald*, July 20, 1897.

So, in the story of Jacob, we have the story of the Millerite History. There is a tarrying time, and he sees this ladder that represents the communication between Heaven and Earth.

But, Zechariah tells us about these two golden pipes.

A ladder has these two primary staves—poles or rails, whatever we want to call them—but, what does Zechariah call them? Two golden pipes.

And we are to receive the messages that come down from the ladder of Heaven and communicate it to others and, if we do that, we thus become a part of the ladder, part of the communication process.

But, Sister White, here, what did she just tie this into? The parable of the Ten Virgins.

And what was happening in the Millerite History? They were fulfilling the parable of the Ten Virgins; because, this tarrying time, Jacob's tarrying time, that is the tarrying time of Matthew 25. That is the tarrying time, "Though the vision tarry, wait for it," from Habakkuk 2.

So, this here [Figure No. 9], this is the story of Jacob. This is the story of Zechariah. They are the same tarrying times.

And what does the tarrying time mark? Among other things, it marks that the Lord is about to increase His followers' understanding in the Word of God; and, if you do not receive that Holy Oil, what are you?

FROM THE AUDIENCE: A foolish virgin.

BROTHER PIPPENGER: A foolish virgin.

And when you reach this here [October 22, 1844], this history here, when this door closes and you are a foolish virgin, what happens?

Sister White has a statement, "The saddest words that were ever heard, 'I knew you not.'"

Okay. So, this ladder, this tarrying time, what I want you to see is you cannot separate the tarrying time from the Midnight Cry. The tarrying time is what produces the outpouring of the Holy Spirit which opens God's people understanding to the Word at the Midnight Cry and thus provides them with the oil that gives them the distinction between the wise and foolish virgins.

THE SEALING

There is a tarrying time when Christ did His crowning act. What was Christ's crowning act?

FROM THE AUDIENCE: Raising Lazarus.

BROTHER PIPPENGER: Raising Lazarus.

Jesus is working and He gets the message, "Lazarus is sick. Come, take care of him. We now that he is one of your best friends. Come, take care of him!"

Jesus does not go.

If you delve into it, Sister White says that the Disciples are really stumbling over that. They are saying, "Why isn't He going to help His friend? He has the ability. What is wrong with his character that He is not willing to go and deal with Lazarus, when Lazarus is this sick? And, also, why is He not willing to go ahead and prove His power if He really is the Messiah?" His Disciples were thinking this thought.

But, He did not go, did He?

What did He do?

FROM THE AUDIENCE: Tarried.

BROTHER PIPPENGER: He tarried.

The Desire of Ages, page 529:

> "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**."—

The reason He tarried was to give them one more evidence of—what?—that He was the one that had the ability to bring the dead, dry bones to life. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

—"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*, 529.

Right here in the Midnight Cry the Lord is raising up the wise virgins in this history. And this here [Figure No. 9] is an illustration of the sealing process. The Millerites were being sealed and thus providing an illustration of the sealing of the 144,000.

And what is the lesson of Lazarus? That Christ has the ability to take someone that is dead in trespasses and sins, who is dead.

In the passage of Lazarus, how does Christ define *death*?

FROM THE AUDIENCE: Sleep.

BROTHER PIPPENGER: They are all sleeping. He is tarrying. They are all sleeping, and He is going to resurrect Lazarus. He is going to bring them to life and place His seal upon them. This is His crowning miracle.

In our history when He does this with the 144,000, when He seals them, what does He do with them? He lifts them up as an ensign.

And what does Zechariah say about that ensign? It is as jewels in a crown. This is His crowning act.

It is with the outpouring of this, the opening up of this truth in this history of the Millerites that the tarrying time marks when the Lord opens up the truth. It is the ladder when the angels are going up and down the ladder, this is where the sealing process is taking place.

THE TRIUMPHAL ENTRY—TWO CLASSES

Now it is the Triumphal Entry that we want to look at. Notice what Sister White compares the Triumphal Entry to, in *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.

The Triumphal Entry represents the Midnight Cry.

Let us read the Triumphal Entry, what Sister White says about it in *The Youth Instructor*, February 21, 1901.

> "The time of Christ's entry into Jerusalem was the most lovely season of the year. The mount of Olives was carpeted with green, and the groves were beautiful with varied foliage. From the regions round about Jerusalem many people had come to the feast with an earnest desire to see Jesus."—

Why? Because, they heard about Lazarus.

> —"The crowning miracle of the Saviour, in raising Lazarus from the dead, had had a wonderful effect upon the people, and **a large and enthusiastic multitude was drawn to the place where Jesus was**"—what?—"**tarrying."—**

Okay. So, He is tarrying in Bethany before the Triumphal Entry.

This is it right here [referring to the Tarrying Time in Figure No. 9].

Okay. Brothers and Sisters, the tarrying time for the Millerites leads into the Midnight Cry, and the tarrying time that precedes the Triumphal Entry, Sister White says the Triumphal Entry is the history that illustrates the Midnight Cry; parallel histories.

> —"The afternoon was half spent when Jesus sent his disciples to the village of Bethphage,"—

Bethpage, the House of Unripe Figs. They are sent to the village of the house of unripe figs because He is about ready to curse the fig tree, the Jewish Nation, because they did not bring the fruits that they were supposed to.

> —"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.
>
> "Joyfully they executed the commission. They found the colt, and loosed him. 'And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, . . . and he sat upon him.'
>
> "As Jesus takes his seat upon the animal, the air becomes vocal with acclamations of praise and triumph. He is the object of universal homage. He bears no outward sign of royalty. He wears no dress of state, nor is he followed by a train of soldiers. But he is surrounded by a company wrought up to the highest pitch of excitement. They cannot restrain the joyous feelings of expectancy that animate their hearts."—

Number one, He just raised the dead. They think He is coming to be the Savior of the Nation of Israel; but, number two, who are these people?

> —"Many flatter themselves that the hour of Israel's emancipation is at hand. In imagination they see the Roman army dispersed, and driven from Jerusalem, and the Jewish nation once more free from the yoke of the oppressor.

From lip to lip the question passes, 'Will he at this time restore again the kingdom to Israel?' Many in the throng recall the word of the prophet: 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass.' Each strives to excel the other in responding to the prophetic past. The shout echoes from mountain and valley, 'Hosanna to the Son of David:"—*THE MIDNIGHT CRY*— "Blessed is he that cometh in the name of the Lord; hosanna in the highest.'

"No mourning nor wailing is heard in that wonderful procession. No captives are to be seen in chains of humiliation. Those who have once been blind, but whose eyes have felt the healing touch of the Son of God, lead the way."—

Who leads the way?

FROM THE AUDIENCE: Those who were blind.

BROTHER PIPPENGER: Those who used to be Laodiceans.

—"They press close to the side of Jesus, while one whom he has raised from the dead leads the animal upon which he is seated. Those once deaf and dumb, with ears opened and tongues unloosed, help to swell the glad hosannas. Cripples, now with buoyant steps and grateful hearts, are most active in breaking down palm branches, and strewing them in his path, as their tribute of homage to the mighty healer.

"The leper, who has listened to the dread words of the priest, 'Unclean!' which shut him out from intercourse with his fellow men, is there. But the curse of the loathsome disease no longer contaminates those within touch of him. He has felt the compassionate touch of the Saviour, and has been cleansed by his power. Now he lays his untainted garment in the path of the Saviour, exclaiming, 'O give thanks unto the Lord; for he is good: for his mercy endureth forever.'

"The healed demoniac is there, not now to have the words wrenched from his lips by satanic power, 'Let us alone;' but 'clothed, and in his right mind.' He adds his testimony to that of others: 'The Lord hath done great things for me, whereof I am glad.'

"The restored dead are there. Their tongues, once palsied by the power of Satan, take up the song of rejoicing, He hath brought the dead from their graves; I will open my lips in praise to him.

"The widow and the orphan are there to tell of his wonderful works. Little children are inspired by the scene. There are present those who have been healed of their diseases, and brought back from the grave by the word of the Life-giver; and with palm branches and flowers these bestrew the path of the Redeemer." *The Youth Instructor,* February 21, 1901.

So, Jesus tarries in the House of the Poor [referring to the Tarrying Time of Figure No. 9].

Why? Because, He is about to pour out His Holy Spirit. He is about to open their understanding [referring to the Midnight Cry of Figure No. 9].

But, in this story one of the things that He is doing, He is doing what? He is coming as a King [referring to October 22, 1844, of Figure No. 9]. Does Jesus come to receive a kingdom on October 22, 1844?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Oh, yes. This is the Triumphal Entry, and there are those there that are going to raise the cry, the Midnight Cry.

And who are these people? They are people who have been transformed by the power of Christ.

And this message, this message of Christ's righteousness, the message of Christ's power to change us from blind to seeing, from dead to living, from leper to pure. This message of Christ's righteousness that is taking place in the history of the Triumphal Entry, prefiguring the history of the Midnight Cry, what carries that message?

What is Christ riding upon?

FROM THE AUDIENCE: An ass.

BROTHER PIPPENGER: An ass. It is the Message of Islam that carries the message of Christ's righteousness.

Back here in 1840, this message [referring to Figure No. 8, part (a)], this message, the empowerment of the First Angel's Message has to do with the restraint of Islam; and, the First Message is what leads to the Second Message. They cannot be separated.

What carries the Second Message is the First Message.

The First Message has been confirmed when Islam was restrained, in fulfillment of prophecy; and, it is the confirmation of this First Message that empowers the First Angel's Message and, therefore, produces the response of the Protestants as they begin to close their doors against the First Angel's Message.

The closing of the doors by the Protestant churches is the rejection of the Message of Islam.

But, this history here [referring to Figure No. 9] of the Millerites is prefiguring our history.

And the message of Christ's righteousness that takes place in the sealing time of the 144,000, when the Lord is pouring out His Holy Spirit and this oil is the opening up of the Scriptures to the Laodiceans of Adventism who are willing to have it opened up to them, to the lepers of Adventism who are willing to be clean, in this history the message that carries of Christ's righteousness is, once again, the ass, the Message of Islam.

In *The Great Controversy,* page 427, it says,

> "In the summer and autumn of 1844 the proclamation, 'Behold, the Bridegroom cometh,' was given. **The two classes represented by the wise and foolish virgins were then developed**"—

When the Midnight Cry message, 'Behold, the Bridegroom cometh,' is proclaimed, it is marking the fainal development of the two classes in this history. In is in this outpouring of the Spirit where you are either sealed as a wise virgin or sealed as a foolish virgin. That is what Sister White says.

> —"The two classes represented by the wise and foolish virgins were then developed—one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God. In the parable, when the bridegroom came, 'they

that were ready went in with him to the marriage.' The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents **the reception by Christ of His kingdom**. . . ."—

The Triumphal Entry; He is the King coming. Here on October 22, 1844, He is receiving the Kingdom. This is the Triumphal Entry.

It is in this time period that the two classes are being sealed into their fate.

The next paragraph:

—"The proclamation, 'Behold, the Bridegroom cometh,' in the summer of 1844, led thousands to expect the immediate advent of the Lord. At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, to the marriage, **the reception of His kingdom**. 'They that were ready went in with Him to the marriage: and the door was"—*WHAT?*—"shut.' They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to 'wait for their Lord, when He will return from the wedding.' Luke 12:36. But they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage." *The Great Controversy*, 427.

Just a few Scriptures, and we will go through them quickly because of time; and, then we will close with one statement by Sister White.

Matthew 25:5:

"[5]While the bridegroom **tarried**, they all slumbered and slept." Matthew 25:5 (KJV).

Right here, March 22, 1844, [referring to the Tarrying Time in Figure No. 9 and Figure No. 8, part (a), both being the history of the Millerites]. This is not a prediction of Bible prophecy. March 22, 1844, is not a prediction of Bible prophecy. It is the date that the Millerites came to understand it incorrectly; but, nevertheless, it produced the first disappointment and marked the tarrying time.

The Scriptures do not claim that God produces the tarrying time. It is the people's misunderstanding that produces it, 'Though the vision tarry, wait for it, for it will not tarry, it does not lie.'

Daniel 12:12-13:

"**Blessed *is* he that waiteth**, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be*: for thou shalt rest, and **stand in thy lot at** the end of the days." Daniel 12:12–13 (KJV).

And I would submit to you, you can read this two ways. Either one will work. But, you can say "Blessed *is* he that waiteth, and blessed is he that cometh to the 1335. But go thou thy way till the end *be:* for thou shalt rest, and stand in thy lot at the end of the days.

The blessing of coming to the 1335 is not the blessing of coming to the end of the time prophecy. The 1335 here [referring to the 1843 Chart], this time prophecy ends in 1843 on this Chart [referring to the lower right-hand corner of the 1843 Chart]. The blessing of 1843 was not so much as coming to the exact ending of this time prophecy. The blessing is that this time prophecy that is going to produce the tarrying time, and you will be blessed if you will then wait for the vision. The blessing takes place in here [indicating from the Tarrying Time and October 22, 1844]. This is where you are to wait. "Blessed is he who waiteth."

Isaiah 30:18:

"[18]And therefore will the Lord wait,"—

And where does the Lord wait, where does the Bridegroom wait? Right here [Figure No. 9], he tarries.

—"And therefore will the Lord wait, that he may be gracious unto you,"—

How is He gracious unto you?

FROM THE AUDIENCE: He opens your understanding.

BROTHER PIPPENGER: He opens your understanding to God's Word. That is Grace.

—"and therefore will he be exalted,"—

He will be exalter because He is going to come into the Most Holy Place. And what is He bringing in with Him?

When the ancient kings—Sister White alluded a little bit in this passage that we just read about the Triumphal Entry, when the worldly kings would come back from conquering a nation, what would they bring?

FROM THE AUDIENCE: Slaves.

BROTHER PIPPENGER: Slaves in chains. That why she says there was not any with Christ.

But, He did bring slaves, did He not? Only they were slaves who had been freed through His power, whether the lepers or the blind, or the lame or the deaf.

So, how is He exalted in this history? By these trophies, 'therefore will he be exalted."

—"And therefore will the Lord wait, that he may be gracious unto you, and there fore will he be exalted, that he may have mercy upon you: for the Lord *is* a God of judgment:"—

He is judging here now [from the Tarrying Time to October 22, 1844, Figure No. 9], between the wise and foolish virgins. That is the judgment of Lot, between the men of the city and Lot. This is the Judgment time. The door is about to close in Judgment.

—"for the Lord is a God of judgment: **blessed *are* all they that wait for him**."

Isaiah 30:18 (KJV).

The waiting is in here [from the Tarrying Time to October 22, 1844, of Figure No. 9]. If you are waiting for Him, you will be blessed.

Habakkuk 2:3:

> "[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).

Does the vision actually tarry?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No. It was the misunderstanding of the Millerites that brought about the tarrying time, ". . . it will not tarry." "The vision *is* yet for an appointed time," October 22, 1844. It is not going to lie, but you are going to think it tarries because you are going to have a misunderstanding.

Did the Lord design the misunderstanding? Oh, yes. Sister White says so.

How did the Lord produce the misunderstanding? How did He put it into their minds then? With this 1843 Chart. Before this Chart, William Miller—we read it yesterday—he said, "I never said 1843 conclusively. I always said *IF*. But, in 1843 the brethren came to me and said, 'Remove the *IF*. Put this into the history, this waymark." Sister White says this is a prophetic waymark: it is a fulfillment of Habakkuk 2. And this waymark. dogmatically marking 1843, it produces the tarrying time.

Manuscript Releases, volume 21, page 437:

> "Blessed are the eyes which saw the things that were seen in 1843 and 1844.
>
> "The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony." *Manuscript Releases,* volume 21, 437.

Now, notice, **notice**. Go up four references to Daniel 12, verses 12 and 13. Pay attention to this. Get this into your head, if you can.

Daniel 12:12 says,

> "[12]Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days."—

"Blessed is he that comes to the 1335. Blessed is he that comes to 1843," that is verse 12.

What is verse 13?

> —"[13]But go thy way till the end *be:* for thou shalt rest, and stand in thy lot at the end of the days." Daniel 12:12-13 (KJV).

Now, notice, drop down to the last quote of Sister White:

> "Blessed are the eyes which saw the things that were seen in 1843 and 1844."—

Sister White is saying that the blessing of the 1335 is fulfilled in 1843 and 1844. It is the experience of that history; it is not a point of time. It is the experience of the tarrying time, of misunderstanding 1843, and then thereafter recognizing 1844.

> —"Blessed are the eyes which saw the things that were seen in 1843 and 1844."—

And then what is her last sentence?

> "The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. **Then Daniel will stand in his lot, to give his testimony.**" *Manuscript Releases*, volume 21, 437.

When does Daniel stand in his lot? In verse 13. She is tying together verses 12 and 13 here and saying that the blessing of the 1335 is fulfilled in 1843 and 1844. It is not about a point in time; it is about those people that wait for the Triumphal Entry into Jerusalem by Christ and recognize the angels ascending and descending on the ladder and enter into covenant with the Lord as He gives them the two tables of the covenant, right here [referring to the 1843 and 1850 Charts].

Shall we pray?

Benediction: Heavenly Father, we wish to be among that group that takes off the garments of our self-righteousness and cast them at the feet of Christ as He enters into His final work in the Most Holy Place. We want to be among those who no longer have the Laodicean blindness but are anointed with the golden oil that comes down Zechariah's two pipes, that we might see. We want the sin removed from us that we may no longer be the lepers, that we can join in that crowd. We want to be awakened out of our death sleep, the sleep of Laodicea, that we might be the ones that lead the ass, carrying the message of Christ's righteousness into the Kingdom of God. We ask that you help us to be among that throng that swells the Cry, "Behold, the bridegroom cometh," here at this point in history when Daniel stands in his lot and gives his final testimony. In Jesus's name, amen.

HABAKKUK'S TWO TABLES #3

Part One (cont'd): THE SPIRIT OF PROPHECY

Presentation by Jeff Pippenger

Invocation presented by Brother Jeff Pippinger: Heavenly Father, as we continue our study this morning of Habakkuk's Two Tables, we ask that you grant us the presence of your Holy Spirit. We ask that you take control of the words, the ideas, the thoughts that I have and allow them to be conveyed clearly, concisely, and in a way that edifies your people and in a way that glorifies you. We ask that you prepare our hearts and minds to hear what you have for us, and we ask for your blessing upon the work that we are doing, that you would watch over the process of LiveStreaming and recording these truths. We thank you that you are allowing us to participate in such a glorious work. We ask that what we are doing here might contribute to the finishing of the work in your people and the work on Planet Earth that we might go home with you soon. In Jesus's name, amen.

BROTHER PIPPENGER: What we are doing so far is taking certain truths that are on the 1843 and the 1850 Charts, and we are not trying to defend them Biblically at this point. The first thing that we want to put into the record is that Ellen White endorses these truths, and the reason that we are doing this is, it is our contention that if you reject these foundational truths, that you are simultaneously rejecting the Spirit of Prophecy. So we want to put that into the record first.

In our first presentation we took a little time to set out the history of the Millerites, the waymarks from 1798 to 1844.

And in our last presentation, we looked more closed at the history of the tarrying time, to the closing of the door on October 22, 1844. And I am identifying that time as the Midnight Cry.

I understand that the Midnight Cry came into history at the Exeter Camp Meeting, August 12-17, 1844, and it continued until October 22, 1844; but, the tarrying time that began in March of 1844 is part of the Midnight Cry. It is part of the purging process that took place to prepare a people that would be in the position where they would proclaim the message of the Midnight Cry when it came.

We were hoping that we would establish that in your hearts and minds yesterday. All these illustrations in God's Word of tarrying times are all speaking about the end of the world. Ellen White, when commenting on 1 Corinthians 10:11, says that each of the ancient prophets spoke more for our day than the days in which they lived. And, of course, 1 Corinthians 10:11 says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

And the history of the Millerites is a history of what is going to take place at the end of the world; but, all these Biblical histories of the tarrying time and what follows thereafter were illustrating what would take place in the tarrying time of the Millerites in the Midnight Cry, and we need to understand these things because history is to be repeated.

So, we have been dealing with the first issue on these Charts, although we have not mentioned in much. The first doctrine, the first truth on this Chart that we want to show that Ellen White clearly endorses is the 2520; and, the first two presentations were designed to lead

us to here. Tomorrow morning we will begin considering the Daily on this Chart, right here [AD508].

LEADING AND TEACHING

But, let us begin: *Life Sketches of Ellen G. White,* 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 of Ellen G. White,* LS 196.

The only thing a Christian has to fear for the future is if he falls off that path and is lost. I mean, you are going to boil it down to its lowest understanding, the thing to be fearful about is not obtaining eternal life.

And here, Sister White says we have nothing to fear for the future except for two things. This is a very common passage in the Spirit of Prophecy in Adventism, but not very often do you hear anyone elaborating on what leading is she referring to here and what teachings is she referring to here.

We are going to try to show you that the leading that she is referring to is the history of the Midnight Cry. In the history of the Midnight Cry, Christ was leading in the tarrying time and the arrival of the Midnight Cry, and the proclamation of the Midnight Cry, and the closing of the door on October 22, 1844. He designed that history purposely to produce a people that could enter by faith into the Most Holy Place with Him. That is where He was leading, and we should be fearful to forget that particular history, but also His teachings.

And we are going to show that there is a specific teaching that produced the Midnight Cry. Okay? That teaching was not the collapse of the Ottoman Empire on August 11, 1840, but that was a teaching. It was not the state of the dead. The state of the dead came in this history here of the Second Angel Message in the Millerite History, but it was not that. It was a specific teaching in the Millerite History that produced the Midnight Cry history where the Lord led, and we have nothing to fear for the future except that we forget His leading and His teaching.

And we are going to deal with that; and, we are suggesting that the symbol of both His leading and His teaching is the Midnight Cry. So, we are going to read this passage out of Ellen White's first vision again, and it says in *Christian Experience and Teachings of Ellen G. White,* page 57,

> "On this path the advent people were traveling to the city which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the 'midnight cry.' This light shone all along the path, and gave light for their feet, so that they might not stumble.
>
> "If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted 'Alleluia!' Others rashly denied the light behind them,"—

They denied the Midnight Cry

> —"Others rashly denied the light behind them, and said that it was not God that had led them out so far."—

They are denying the Midnight Cry, and in connection with the Midnight Cry they are arguing that the Lord was not leading them in the Midnight Cry. Okay? They are denying the Midnight Cry, "And it isn't God that led us to this position." They are denying the leading of God in the Midnight Cry.

> —"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,* CET 57.

THE LORD'S LEADING—THE FIRST DISAPPOINTMENT

So, we are going to look one more time at this history of the Midnight Cry, to put it in context before we deal with the 2520.

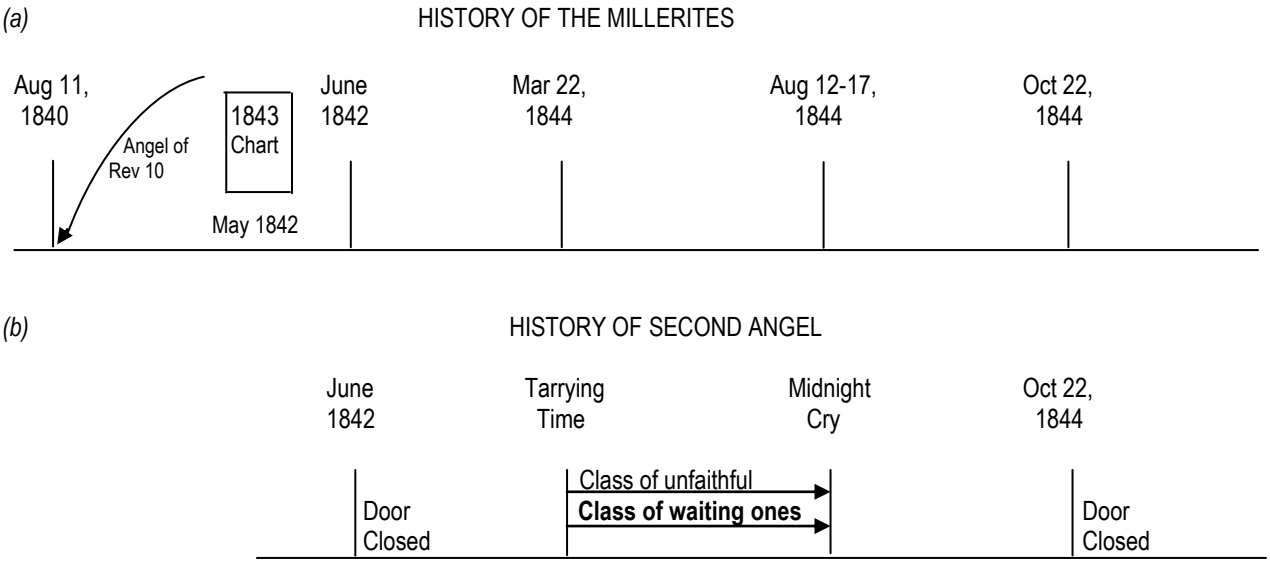


Figure No. 10(a), (b).

A rather long quote, but it needs to be entered into this discussion, from *The Great Controversy,* pages 391 – 395.

> "When the time passed at which the Lord's coming was first expected,—in the spring of 1844,"—

This is the tarrying time, the first disappointment.

—"those who had looked in faith for His appearing were for a season involved in doubt and uncertainty. While the world regarded them as having been utterly defeated and proved to have been cherishing a delusion, their source of consolation was still the word of God. Many continued to search the Scriptures, examining anew the evidences of their faith and carefully studying the prophecies to obtain further light."—

If many did this that means that there were some who were not doing that. It doesn't say "they"; it says "many"—two classes here.

—"The Bible testimony in support of their position seemed clear and conclusive. Signs which could not be mistaken pointed to the coming of Christ as near. The special blessing of the Lord, both in the conversion of sinners and the revival of spiritual life among Christians, had testified that the message was of Heaven. And though the believers could not explain their disappointment, they felt assured that God had led them in their past experience.

"Interwoven with prophecies which they had regarded as applying to the time of the second advent was instruction specially adapted to their state of uncertainty and suspense, and encouraging them to wait patiently in the faith that what was now dark to their understanding would in due time be made plain."—

Now, in that paragraph, it says, "Interwoven with prophecies which they had regarded as applying to the time of the second advent . . . ." What prophecies did they believe that applied to the Second Advent?

FROM THE AUDIENCE: The 2520.

BROTHER PIPPENGER: The 2520, and . . . ?

FROM THE AUDIENCE: The 1335.

BROTHER PIPPENGER: The 1335.

It is talking about these three prophecies. They believed all three of these time prophecies ended in 1843, and that that was the Second Advent.

Next paragraph:

—"Among these prophecies was that of Habakkuk 2:1–4: '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 reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.'

"As early as 1842 the direction given in this prophecy to 'write the vision, and make it plain upon tables, that he may run that readeth it,' had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed that an apparent delay in the accomplishment of the vision—a tarrying time—is

> presented in the same prophecy. After the disappointment, this scripture appeared very significant: '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. . . . The just shall live by his faith.'"—

Now, it does not matter whether you do regular work or irregular work. And what do I mean by *regular work* and *irregular work*? Those are terms that Ellen White uses. She calls conference work, *regular work.* She calls self-supporting work, *irregular work*—she calls them *regular lines, irregular lines.* It does not matter whether you go to the leading self-supporting ministries in Adventism or you go to the General Conference or the Biblical Research Institute, if you ask them about this 1843 Chart, they will tell you, "Oh, there are lots of mistakes on this Chart." They totally disagree with what Ellen White says about "**a** mistake" in the figures: "There are lots of mistakes on this Chart." So, they place themselves in opposition to a plain, "thus saith Ellen White.," where she says the Lord held His hand over "**a** mistake" in some of the figures on this Chart.

But, I want you to see, if you will, that they also place themselves in opposition to the Word of God; because, here in Habakkuk, it says that this vision "shall . . . not lie." And this vision the Pioneers were to put on this 1843 Chart, which they did. Ellen White in *The Great Controversy* here is telling us that this Chart is a fulfillment of Habakkuk 2. This is the vision that they were to place on this Chart, and Habakkuk 2 says this vision "shall . . . not lie."

So, when you say that this Chart is "full of mistakes," not only are you opposing the Spirit of Prophecy, you are rejecting the Bible.

Okay, let us continue on.

> —"A portion of Ezekiel's prophecy also was a source of strength and comfort to believers: 'The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God. . . . The days are at hand, and the effect of every vision. . . . I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged.' 'They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done.' Ezekiel 12:21–25, 27, 28.
>
> "**The waiting ones**"—

Now, notice that. She is talking about two classes of worshippers. She says many, when this disappointment came, continued to study the prophecies, thus telling us that there were some, there was a class that did not continue to study the prophecies.

We will get some more light on the distinction of the two classes.

The fulfillment of Habakkuk 2, verses 1 through 4, is this 1843 Chart and this 1850 Chart; but, even in Habakkuk, when it gets to verse 4, it says that the just shall live by his faith and he whose heart is lifted up. It is describing two classes of worshippers. Okay? This history of the Midnight Cry produces two classes of worshippers, and those two classes are even addressed in Habakkuk.

So, now in this next paragraph, after she has referenced Habakkuk 2 and Ezekiel, dealing with this history, she identifies one of the classes. She says, "the waiting ones," and who are the waiting ones? They are the ones who are fulfilling Daniel 12, "Blessed is he who waiteth, and cometh to the 1335." This class is the waiting ones.

> —"**The waiting ones rejoiced**, believing that He who knows the end from the beginning had looked down through the ages and, foreseeing their disappointment, had given them words of courage and hope."—

We had a sister call who had been working in one of the Eastern European countries for a few years now. She was from there and moved to the United States. When she understood this message she moved back there, and she has been getting resistance. The same areas of Washington and Idaho that are disfellowshipping people over this message is where she came from; and, her church family up there reached out a year or so ago and told the church leadership in that country, "Close the door on her. She is fanatic. She is delusive." So, she has had opposition all along the line; and, recently the Lord has opened the door for her to begin to have groups where she can share this message with.

And she called this morning right after we woke up, very early this morning, from this Eastern European country, telling us that one of her obstacles was transportation. They needed to buy an automobile to travel to these places now where they can teach this message, but they did not have the money. And as soon as they reached this place, friends from the United States sent them some money because the Lord had convicted them to do so, enough money to buy a car.

So, this is the type of experience that was going on for the disappointed ones. They were disappointed, but the Lord led them to the Scriptures, to encourage them, saying, "This disappointment was at my direction. Just keep moving forward."

FROM THE AUDIENCE: Amen.

> BROTHER PIPPENGER: —"**Had it not been for such portions of Scripture, admonishing them to wait with patience and to hold fast their confidence in God's word, their faith would have failed in that trying hour.**
>
> "The parable"—

Now, notice, Sister White is going to tie in the parable of the Ten Virgins with Habakkuk 2, because both talk about a tarrying time and both are dealing with these two classes of worshippers.

> —"The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people. In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, and related the parable describing the two classes of servants who look for His appearing. Chapter 25

opens with the words: 'Then shall the kingdom of heaven be likened unto ten virgins.' Here is brought to view the church living in the last days,"—

Now, she is applying this to the Millerite History, but notice what she is saying.

—"Here is brought to view the church living in the last days,"—

Who is "the church living in the last days"?

FROM THE AUDIENCE: Adventism.

BROTHER PIPPENGER: That is us.

—"the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern marriage.

"'Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.'

"The coming of Christ, as announced by the first angel's message, was understood to be represented by the coming of the bridegroom. The widespread reformation under the proclamation of His soon coming, answered to the going forth of the virgins. In this parable, as in that of Matthew 24, **two classes are represented**. All had taken their lamps, the Bible, and by its light had gone forth to meet the Bridegroom. But while 'they that were foolish took their lamps, and took no oil with them,' 'the wise took oil in their vessels with their lamps.' The latter class had received the grace of God, the regenerating, enlightening power of the Holy Spirit, which renders His word a lamp to the feet and a light to the path. In the fear of God they had studied the Scriptures to learn the truth, and had earnestly sought for purity of heart and life. These had a personal experience, a faith in God and in His word, which could not be overthrown by disappointment and delay. Others 'took their lamps, and took no oil with them.' **They had moved from impulse. Their fears had been excited by the solemn message, but they had depended upon the faith of their brethren, satisfied with the flickering light of good emotions, without a thorough understanding of the truth or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim.**

"'While the bridegroom **tarried**,"—

When did the Bridegroom tarry? March 22, 1844 [Figure No. 10(a), (b)], He tarries.

What is going to happen now? These two classes are going to be manifested.

What is He doing here?

See, when we forget the Midnight Cry and fall off the path to the wicked world below, when we forget the Midnight Cry, we give evidence that we do not understand what the Gospel

is; because, the Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a testing prophetic message. And from the tarrying time to the closing of the door, this is the climax of the Everlasting Gospel. This is where the Lord takes two classes here in the tarrying time seeking to lead them into the Judgment with Himself, and He puts them through a testing process when this message comes, in order to prove whether they genuinely have oil or not. This is the climax of Christ's work of separating the gold from the dross, the wheat from the tares, the wise from the foolish.

The last paragraph:

> —"While the bridegroom tarried, they all slumbered and slept.' By **the tarrying of the bridegroom is represented the passing of the time** when the Lord was expected, the disappointment, and the seeming delay."—

"**By the tarrying of the bridegroom is represented the passing of the when the Lord was expected, the disappointment, and the seeming delay."**

> —"In this time of uncertainty, the interest **of the superficial and halfhearted** soon began to waver,"—

Can you be halfhearted with the Lord? No. It is just a word. You are either decidedly on the side of Christ or decidedly on the side of Satan.

> —"In this time of uncertainty, the interest of the superficial and halfhearted soon began to waver, and their efforts to relax; but **those whose faith was based on a personal knowledge of the Bible had a rock beneath their feet**, which the waves of disappointment could not wash away. 'They all slumbered and slept;'"—

Now, notice: We often say all the virgins slept. Like Brother Tracy said, he went to sleep last night but he woke up with his asthma and did not really sleep all night; whereas with me, I remember falling asleep and I remember waking up, and everything in between I do not remember. I slept well, but he slept differently. These two classes, they sleep differently.

> —"'They all slumbered and slept; one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given. Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The **halfhearted and superficial** could no longer lean upon the faith of their brethren. Each must stand or fall for himself." *The Great Controversy*, 391–395.

So, when the disappointment came, two classes began to sleep differently; but, even the wise virgins, they lose some of their zeal.

The Lord was leading in this. He was leading in this so that when the Midnight Cry Message comes at the Exeter Camp Meeting, He is going to accomplish a work among them.

TESTED AND PROVED

Okay, from *Spirit of Prophecy,* volume 4, page 228, I want us to see, remember and place in our memory banks that this process here, this Midnight Cry, from the Tarrying Time to the closing of the door [Figure No. 10(b)}, this is the Lord testing His people.

The Midnight Cry at the Exeter Camp Meeting, in its proclamation until October 22, 1844, is just one part of that history. It cannot be separated from the tarrying time. The tarrying time is what prepares for the effect of the Midnight Cry among those two classes of worshippers. You have to see this, because you want to understand the Midnight Cry; because, if you do not understand the Midnight Cry, you fall off the path

.

> "God designed to **prove** his people. His hand covered a mistake in **the reckoning of the prophetic periods**."—

His hand, the Lord's hand, covered a singular mistake in the reckoning of the prophetic **periods**, in the plural.

> —"Adventists did not discover the error, nor was it discovered by the most learned of their opponents. The latter said, 'Your reckoning of **the prophetic periods** is correct. Some great event is about to take place; but it is not what Mr. Miller predicts; it is the conversion of the world, and not the second advent of Christ.'
>
> "The time of expectation passed, and Christ did not appear for the deliverance of his people. Those who with sincere faith and love had looked for their Saviour, experienced a bitter disappointment. **Yet the Lord had accomplished his purpose:**"—

That first disappointment was the Lord's purpose and He had accomplished it.

> —"**he had tested the hearts of those who professed to be waiting for his appearing**. There were among them many who had been actuated by no higher motive than fear. Their profession of faith had not affected their hearts or their lives. When the expected event failed to take place, these persons declared that they were not disappointed; they had never believed that Christ would come. They were among the first to ridicule the sorrow of the true believers." *The Spirit of Prophecy,* volume 4, 228.

This was the Lord's purpose. We have nothing to fear for the future, except as we forget how the Lord has led us in our past experience, and we have nothing to fear for the future, except we forget the Lord's teachings in our past experience. And what we are suggesting is, you cannot separate this leading from His teaching.

Life Sketches of James White and Ellen G. White 1888, page 186 – 187, to cement this testing process home before we move into the Lord's teaching, it says,

> "God **tested and proved** his people by the passing of the time in 1843. The mistake"—a singular mistake—"they made in reckoning **the prophetic periods** was not at once discovered even by learned men who opposed the views of those who were looking for Christ's coming. These profound scholars declared

that Mr. Miller was right in his calculation of the time, though they disputed him in regard to the event that would crown that period. But they, and the waiting people of God, were in a common error on the question of time.

"We fully believe that God, in his wisdom, **designed that his people should meet with a disappointment, which was well calculated to reveal hearts and develop the true characters**"—

Not only to reveal their hearts but to develop the characters, bring it to a point where it would be demonstrated in the crisis that comes at the Midnight Cry.

—"develop the true characters of those who had professed to look for and rejoice in the coming of the Lord. Those who embraced the first angel's message through fear of the wrath of God's judgments, not because they loved the truth and desired an inheritance in the kingdom of heaven, now appeared in their true light. They were among the first to ridicule the disappointed ones who sincerely longed for and loved the appearing of Jesus. This **most searching test of God revealed the true characters** of those who would shirk responsibility and stigma by denying their faith in the hour of trial.

"Those who had been disappointed were not left in darkness; for **in searching the prophetic periods** with earnest prayers, the error was discovered,"—*THE SINGULAR ERROR*—"and the tracing of the prophetic pencil down through the tarrying time. In the joyful expectation of the coming of Christ, the apparent tarrying of the vision had not been taken into account, and was a sad and unlooked for surprise. Yet this very trial was highly necessary to develop and strengthen the sincere believers in the truth." *Life Sketches of James White and Ellen G. White*, LS88 186–187.

The tarrying time was "highly necessary." It not only was going to demonstrate the two classes and begin to develop their characters that would be demonstrated in the history of the Midnight Cry to the closing of the door but it was necessary to strengthen those who were going to come out of the right side of the issue. My point is, you cannot separate the tarrying time from the Midnight Cry or the closing of the door.

So, when you deny the Midnight Cry, you are denying that very history. That is what that history is. The Midnight Cry is not just the message of Samuel Snow at the Exeter Camp Meeting; it is this experience of the tarrying time. This is where the Lord was leading. We have nothing to fear for the future, except as we forget the Lord's leading in our past history, expect if we forget this history of the tarrying time and the Midnight Cry, this history where He is bringing to a climax the Everlasting Gospel in the Millerite History, producing two classes of worshippers.

THE LORD'S TEACHING

HIS HAND HID A MISTAKE

Now, we are going to take up what teaching we should fear to forget.

From *Early Writings,* page 74:

> "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that **His hand was over and hid a mistake in some of the figures**, so that none could see it, until His hand was removed." *Early Writings*, 74.

Now, if we had time, we could go through and show the mystery of iniquity. The mystery of iniquity, it can have more than one correct definition. I am not denying some of the other definitions, but the mystery of iniquity that I want to at least run by your memory bank at this point is, the mystery of iniquity is the work of Satan in mixing evil with good, truth with error in the sacred histories where the Lord is going to test His people. In the sacred histories of Scripture where the Lord is going to bring His people to a testing process, you will always see the mystery of iniquity. And by *mystery of iniquity,* I mean the activity of Satan in mixing truth with error. So, when the people come to this testing point, the mystery of iniquity has clouded the issues.

When Noah's testing time came, the Bible tells us the seed of Satan had been mixed with the seed of God prior to that. That is what caused the mystery of iniquity to be fulfilled in the time of Noah; and, it is expressed in Genesis that the sons of God saw that the daughters of men were fair and they took them for wives. That is the mixing of the two seeds, the mystery of iniquity that precedes the test of Noah.

The test of Moses and the Red Sea, it is a "l-o-n-g" dissertation in the Scriptures about how Israel, who was going to be tested at the Red Sea and tested at Sinai, they had been corrupted with the teachings of Egypt after being there so long. That was the mystery of iniquity. They had been influenced, impacted by satanic teachings.

In the time of the Jews, it was the Greek teachings that prepared the way for the Sanhedrin to reject their testing process.

Okay. When you come to the Millerite history, the Millerites in the Protestant churches, they just came out of 1260 years of Papal influence, and that Papal influence was the corrupting of the pure seed with the impure seed that produces a mystery of iniquity that precedes the test of the Millerite History.

Okay. That is the mystery of iniquity that is always there.

And the mystery of iniquity, if you are going to study that out on how it works, just go to *Patriarchs and Prophets,* the very first chapter. Sister White tells us how Satan accomplished the mystery of iniquity in Heaven. There was going to be a test in Heaven about which angels were going to stay in Heaven and which angels are going to be removed from Heaven; and, Satan was accomplishing the mystery of iniquity right there in Heaven prior to that testing process.

And how was Satan doing this? By insinuating doubt, by placing his word above God's Word, and more importantly, by leading other people to express his false teachings, a very sinister activity—you know, placing doubt in your mind, between me and you, and then you go out and you express that doubt to a group. So, if anyone wants to complain about the doubt that is being expressed, they are going to complain about you, not about me.

So, recently, just last month, you know there was a pastor in Spokane, Washington, when it comes to this quote right here in *Early Writings,* it says, "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; . . . ," he says, "Well, I went to the dictionary of Ellen White's day and age, the

Webster's Dictionary, and *figures* does not mean anything to do with the arithmetic"—that is not his word but that is what he said.

Well, Brothers and Sisters, most of the people that heard that pastor say that, they are not going to check it out. They are going to believe him.

At minimum that pastor was sowing doubt about what the figures represent in this passage; but, in reality, he was just lying. Because, if you go to *Webster's 1828 Dictionary,* it says:

> FIGURE, n. In arithmetic, a character denoting a number, as 2, 7, 9. *Webster's 1828 Dictionary.*

So, he was just flat-out lying; but, he was expressing doubt. He was doing the work that is represented as the mystery of iniquity. He was identifying for Adventists, if they are willing to see, that in this time in Earth's history, you had better be understanding the truth for yourself and not listening to human beings; because, ". . . the mystery of iniquity doth already work: . . . ."

So, in *Early Writings,* page 74, says, ". . . that the figures were as He wanted them, that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed."

By the way, it is misdirection, **it is misdirection**, and the theologians often do it. If you want to understand what a word means in the Bible or the Spirit of Prophecy, you do not look to the dictionaries first, you look to the prophet. If you want an example of that as in Daniel: Daniel uses the Hebrew word *rum* in Daniel 8 and verse 11; it is translated as "taken away." And people think that in Daniel 8:11, when the Daily is taken away, that it means it is removed because it says "taken away." But, Daniel uses that Hebrew word *rum* five other places in his writings and never once does it get translated as "take away." It gets translated with the identical Hebrew meaning that *rum* is, which is to lift up and exalt. So, to think that *rum* in Daniel 8 and 11 means "take away" is to come to a conclusion based upon the traditions of Adventism, but it is not to come to a conclusion based upon how David employed the word.

So, too, with Ellen White: If you want to lead people to say that in *Early Writings,* 74, the figures mean these art figures, these graphic figures, if you want to lead them to believe that, well, one of the things that I suppose you would do is to say, "Well, the dictionary in Ellen White's day and age does not say the figures mean anything to do with arithmetic," and trust that the majority of those Laodiceans that hear you say that are going to go look at that dictionary, because they do not have it, because they are unwilling to take the time. But if they did, they would find that *figures* do mean arithmetic.

But, that is not where you go first. The first place you go is to Ellen White: What does Ellen White mean by *figures?*

Okay. In *Early Writings,* page 74, she says, "His hand was over and hid a mistake in some of the figures," and then on page 236 she says, "His hand covered a mistake in the reckoning of the prophetic periods." There the prophetess identifies that her terminology, *figures,* represent the prophetic periods. That is the arithmetic, period; it is not the artwork.

So, what did the Lord hold His hand over? He held His hand over **a mistake** in the reckoning of the prophetic periods of the figures.

THE MISTAKE EXPLAINED

Now, Brothers and Sisters, this is the punch line. There are a lot of men out around the world right now that are presenting the very same message that we are presenting, and I sympathize with and support them. But, when it comes to the 2520, **when it comes to the 2520**, and whether Ellen White believed the 2520 was a valid prophecy, this is the argument, **this is the argument** where we are at right now. This is the proof. This is where you should start. All the other arguments, which are valid and true, they are good; but, this is the starting point.

In the book *Early Writings*, page 74, where it says the Lord held His hand over a mistake in some of the figures, it is in the very same book that she defines what that means. It is on page 236. It says this,

> "I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them."—

"God designed to prove them," and when is she talking about here? She is talking about here, at the Tarrying Time [March 22, 1844], the first disappointment.

She is not talking about the Disappointment here [October 22, 1844] because they are going to get proved here, too; but, she is talking about here [March 22, 1844, the tarrying time]: "God designed to prove them."

> —"**His hand covered a mistake in the reckoning of the prophetic periods**."—

How was He going to prove them, by the tarrying time? He was going to hold His hand over their understanding of the prophetic periods. You have nothing to fear for the future, except as we forget how the Lord has led us in the past, in this history of the Millerites and His teachings.

Well, these prophetic periods are the teachings that produced the tarrying time.

> —"His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover this **mistake**,"—*SINGULAR MISTAKE*—"and the most learned men who opposed the time also failed to see it. **God designed that His people should meet with a disappointment.** The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. **The passing of the time was well calculated to reveal such hearts**. They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Saviour. I saw the wisdom of God in proving His people and giving them a searching test to discover those who would shrink and turn back in the hour of trial.
>
> "Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God's anger was kindled against them, because they would not receive the light which He had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness.

> Again they were led to their Bibles to search the"—*WHAT?*—"prophetic periods. **The hand of the Lord was removed from the figures, and the mistake**"—*SINGULAR*—"**was explained**."—

Here she is going to explain the mistake in the figures on the 1843 Chart, and she has already defined that the *figures* represent the prophetic periods.

> —"They saw that **the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844**."—

End of discussion! Ellen White just places her seal of approval on the 2520.

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: There are only three prophetic periods on this 1843 Chart that they understood ended in 1843: The 1335 ended in 1843; the 2520 ended in 1843; the 2300 ended in 1843. But, God held His hand over a mistake in some of the figures, the prophetic periods on this Chart, until His hand was removed. And when He removed His hand, the faithful waiting ones were led to study the prophetic periods once again and they found that the same evidence that had led them to present that the prophetic periods close in 1843 was then recognized to prove that two end in 1844.

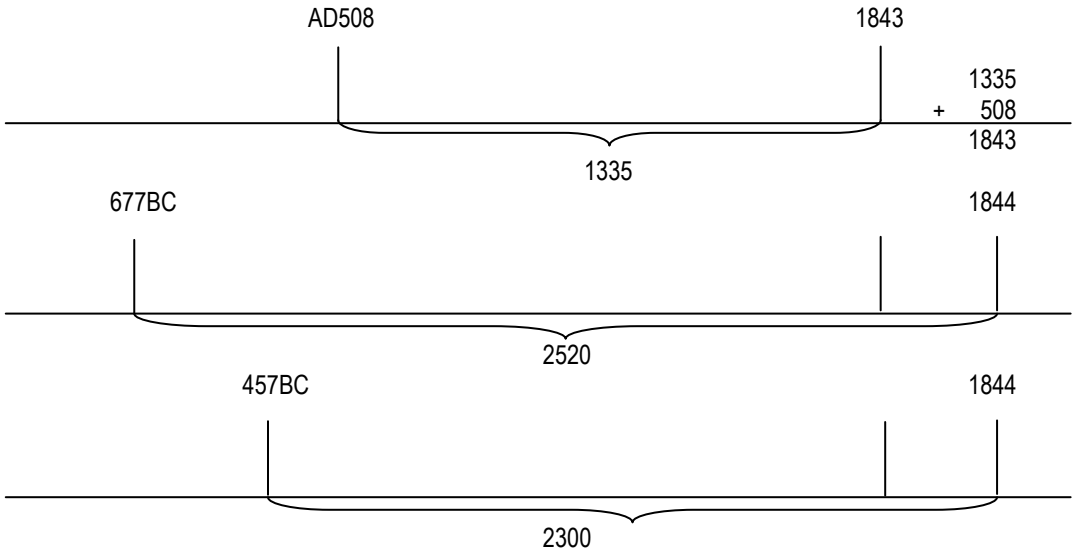


Figure No. 11.

Now, Brothers and Sisters, the one, the 1335, it begins in AD508 and ends in 1843: but, here, this 508 is what we call AD.

The other one, the 2520, it begins in 677BC. It is the one that is impacted by the fullness of the year. The Pioneers thought that it ended in 1843, but thereafter they understood that the same evidence that had led them to predict 1843 proved that this 2520 prophecy ended in 1844.

The 2300 prophecy begins in 457BC, and they had thought that it ended in 1843; but, after the disappointment, through their study of the prophetic periods, they realized that it ended in 1844.

There are only three prophecies here that they were predicting ended in 1843, and one of them ends in 1843; because, if you start in AD508 and add 1335—any way you add it—it is going to end in 1843.

This prophecy, the 1335, it is not the prophetic periods that the Lord held His hand over. What is it? It is identifying this history of the Millerites from the Tarrying Time, through the Midnight Cry, and up to October 22, 1844.

In yesterday's presentation we ended with this quote from Ellen White:

> "Blessed are the eyes which saw the things that were seen in 1843 and 1844." This is "Blessed is he who comes to 1843."

And then in the next paragraph she says,

> "The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. **Then Daniel will stand in his lot, to give his testimony.**" *Manuscript Releases*, volume 21, 437.

Daniel is standing in his lot is verse 13 of Daniel 12.

"Blessed are the eyes which saw the things that were seen in 1843 and 1844," that is verse 12.

Ellen White is giving divine commentary on Daniel 12, verses 12 and 13; and, she is saying that Daniel 12:12-13, it is not talking about a time prophecy; it is talking about an experience that includes 1843 and 1844, and that experience is produced by a misunderstanding of 1843 that produces a tarrying time. And when the tarrying time comes, "Blessed is he who waiteth." Though the vision tarry, wait for it. Blessed is the one that faithfully waits from the Tarrying Time until the door is closed. And what the faithful one sees, he is going to see the things in 1843 and 1844 that is a blessing. It is going to lead him into the Most Holy Place.

This 1335 prophecy ended in 1843; it is marking the arrival of the Midnight Cry. These two prophetic periods of the 2520 and the 2300, they end in 1844. And Ellen White says that the same evidence that they had seen to proclaim that the 2520 and the 2300 and the 1335 ended in 1843 was then recognized to prove that they would terminate in 1844.

> —"Light from the Word of God shone upon their position, and they discovered a tarrying time—'Though it [the vision] tarry, wait for it.' In their love for Christ's immediate coming, **they had overlooked the tarrying of the vision**, which was **calculated to manifest the true waiting ones**. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.
>
> "Satan and his angels triumphed over them, and those who would not receive the message congratulated themselves upon their farseeing judgment and wisdom in not receiving the delusion, as they called it. They did not realize that they were rejecting the counsel of God against themselves, and were working in union with Satan and his angels to perplex God's people, who were living out the heaven-sent message."—

Now, in this history right here, there are two classes [Figure No. 10(b)]. There are two classes of worshippers going through this history. These [marking the timeline] are the two classes [the unfaithful and the waiting ones] going through this history. This unfaithful class is going to ridicule the class of waiting ones. But the class of waiting ones is led back to the prophetic periods and it comes to understand that the same evidence that had led them to identify the conclusion of the 2520 and the 2300 in 1843 was to prove that it ended in 1844.

Well, even though the waiting ones saw that, even though they recognized that, they still were not as on fire for the Lord as they were before the first disappointment. They are going to get on fire again, but how are they going to get on fire? At the message of the Midnight Cry. The waiting ones have already understood 1844, the end of the prophecies, before the Midnight Cry.

What does the Midnight Cry message do for the waiting ones? It allows them to identify October 22, 1844. With that piece of information, now it is not just somewhere in 1844; it is on this very day and that is what empowers the message.

Do you see the process? Do you see the teaching that produces this experience?

What are the teachings that produce this experience? It is three prophecies, the 1335, the 2300, and the 2520.

Now, after they realize this, **after they realize this** they are going to be proclaiming, "Come out of Babylon." This is the Second Angel's Message.

And, Brothers and Sisters, we have mentioned this, but let us be clear about this one more time: What ends here, what ends at the tarrying time? The use of this 1843 Chart. They have to set this Chart aside, because now they are understanding the Lord is coming in 1844 and this 1843 Chart is saying that He is coming in 1843. So, they set the Chart aside for this history of the Second Angel's Message. They are no longer using this Chart.

So, what is their message? What becomes their message in this history of the Second Angel?

Let us read the last paragraph.

> "The **believers in this message were oppressed in the churches**. For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but the passing of the time revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, **that the prophetic periods extended to 1844**."—

What prophetic periods? These three, **these three**: the 2520, the 2300, and the 1335. That is their message in here. Now they are saying, "Ah, we get it! These prophecies extend to 1844."

So, what is their message? Their message in this history of the Midnight Cry is the 2520- and the 2300-year prophecies. That is their message.

> —"For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but the passing of the time revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, that the prophetic periods extended to 1844. With clearness the believers explained their **mistake**—*SINGULAR MISTAKE*—"and gave the reasons why they expected their Lord in 1844. Their opposers could bring no

> arguments against the powerful reasons offered. Yet the anger of the churches was kindled; **they were determined not to listen to evidence, and to shut the testimony out of the churches, so the others could not hear it**."—

What happens when you present the 2520 in connection with the 2300 days? Well, in the Millerite History you get shut out of the churches, and there is an effort to silence that message.

> —"Those who dared not withhold from others the light which God had given them, **were shut out of the churches**; but Jesus was with them, and they were joyful in the light of His countenance. They were prepared to receive the message of the second angel." *Early Writings*, 235–237.

So, what we are trying to do here, without going into a study on the 2520—we are starting our study on the Charts, and believe it or not the only thing that we are dealing with here is the 2520—what we are trying to show you is that Ellen White places her seal of approval on the 2520. She just did. If you cannot see this, then you need to fall down on your knees, go to the foot of the cross, and plead that Jesus will remove the scales from your eyes. Ellen White just said that the same evidence that had led them to predict 1843 was then seen to prove that these prophetic periods ended in 1844. And she always identifies the prophetic periods, or the figures, in the plural. There are only three prophetic periods on this 1843 Chart that ended in 1843.

And the one that does end in 1843, the 1335, in order for her to be correct, grammatically correct, you have to have two, a minimum of two prophetic periods for her to say *figures* and *prophetic periods.* If there are three and you take away one, then the two that she is putting her endorsement on are the 2520 and the 2300. No matter what your pastor or conference president or theologian or husband or wife or son or daughter may tell you.

What was going on in this history that we just read? The Lord was producing an experience where they were being shut out of the churches in order that they had an experience where they could stand not upon the influence of men but upon the influence upon the Word of God. They had to have that experience if they were to have the faith to move into the Most Holy Place with Jesus Christ. He was perfecting them in order to bring to a conclusion the Everlasting Gospel.

JAMES WHITE

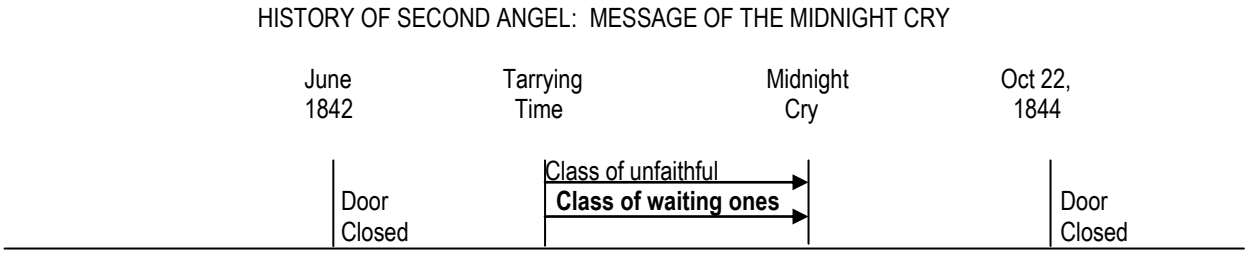


Figure No. 12.

All right. Now, in your next passage—I put these in the records on these subjects but I barely ever read them—I have two Pioneers, James White and Uriah Smith.

Why do I select these two Pioneers? Well, James White and Uriah Smith are the primary men that the modern theologians will reach back to and say, "Well, look. James White rejected the 2520 in 1863; and, Uriah Smith rejects the 2520 when he is writing *Thoughts on Daniel and the Revelation* in the 1870s and 1880s.

I select these two Pioneers because we are going to back I this history here, 1844 and shortly thereafter, and see how James White and Uriah Smith describe this very identical history that Ellen White has just described. Okay, because she talks about the prophetic periods and the Lord removing His hand and they see the mistake, and so do these two Pioneers.

But, Ellen White does not say "2520"; she does not say "seven times"; but, Uriah Smith and James White do. They make it clear that the prophetic periods that were recognized in this history were the 2520 and the 2300.

This is James White from James White, *Review and Herald,* volume 1, July 9, 1851. Edited by Joseph Bates, S.W. Rhodes and J.N. Andrews:

> "Says an objector, 'I do not believe that the midnight cry has yet been given.' Neither do we believe that the midnight cry has been heard by us, or that it ever will be. The cry of Matthew 25:6, 'Behold the bridegroom cometh,' is in the history of an eastern marriage. But that a cry was given, and fully received by the entire Advent body in the autumn of 1844, that compares well with the midnight cry of the parable, should not be denied by those who had an experience in it."—

What is James White dealing with here? He is dealing with a history where people are doing what? They are rejecting the Midnight Cry?

What are they doing? They are falling off the path. This is what they are dealing with in this history. The men that they had that they formerly worked with were denying the Light behind them. They were denying the Midnight Cry. So, he is responding to this. He is going to talk to us about this history [Figure No. 12.]

> —"It came in the right time. The cry of the parable immediately followed the **delay**, and the slumbering and sleeping. This followed our **delay**, having been **disappointed**, and reached our ears while in a dormant state. That cry waked up the ten virgins, and led them to trim their lamps. This, attended by the power of the Spirit, aroused the Advent people, and led them to **search the Bible as never before**, and to consecrate themselves and their worldly possessions wholly to the Lord. Those who gave the cry that the Lord would come at the seventh month, 1844, clearly saw"—*NOW, NOTICE*—"that **the prophetic periods reached to that time**, therefore, the **evidence** that had been presented from **the periods** to prove that **the Advent would be in 1843, proved that it would be in 1844.** We then saw **an error in that manner of reckoning** which terminated the 2300 days in **1843**. None of those who wrote against the Advent saw it. **The hand of Providence**—*CAPITAL "P"*—"covered the **mistake**"—*SINGULAR*—"until the time came for it to be seen. **The error was in taking 457 full years** from the 2300, which left 1843, without making any account of the fraction of the year 457 B. C., that had passed, when the commandment went forth, from which the 70 weeks are reckoned. As it takes 457 **full years** and 1843, to make 2300, the fraction of the year 457, B. C., that had passed when the 70 weeks commenced, should be added

to 1843, which brings the termination of the 2300 days in 1844. **This point is made clear** in the following testimony from the *Advent Herald* of November 13, 1844."—

Next paragraph:

—"'Our minds were directed to that point of time, [1843,] from the fact that dating the several **prophetic periods** from those years in which the best chronologers assign the fulfillment of those events which were to mark their commencement, they all seemed to terminate that year.'"—

Now he is going to tell us the prophetic periods that they thought terminated in 1843 are.

—"'This was, however, only apparent."—

Only apparent that they ended in 1843. They are going to find that they end in 1844.

—"'We date **the 'seven times,' or 2520 years**, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers BC**677**.'"—

These are the prophetic periods that they were dealing with.

—"'This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting **BC677** from **2520** years there remained AD**1843**. We, however, did not observe that as it would require **677 full years** BC and 1843 **full years** AD **to complete 2520 years**, that it would also oblige us to extend this period as far into **AD1844** as it might have commenced after the beginning of **BC677**.'"—

The prophetic periods that "the hand of Providence kept his hand over the mistake," using his terminology, included the 2520.

—"'The same was also true of the other periods. The great jubilee of 2450 years **[not represented on either the 1843 or 1850 charts]**, commencing with the captivity of Jehoiakim BC**607**; and **the 2300 days, commencing with the 70 weeks BC457**, would respectively require 1843 **full years** after Christ added to as many **full years** before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date BC of its commencement, there would remain AD1843, no reference whatever was made to the fraction of the year, which in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of AD1843, as they respectively began after the commencement of the year BC from which they are dated.

"While **this discrepancy was not particularly noticed by us**, it was also not noticed by any of our learned opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point.'

"The right application of Habakkuk 2:2–3, was seen clearly by those who gave the seventh month message. The Advent body then held that the publication of what is called **the old chart** was a fulfillment of the words of the Prophets, 'Write the vision and make it plain upon tables.'—Reference to the different Advent papers published in 1844, will settle this point.—As time is connected with the visions of Daniel and John, the conclusion seems natural that their prophecies were the subject matter to be made 'plain on tables,' which was to be for 'an appointed time.'

"'Though it tarry, wait for it; because it will surely come, it will not tarry.' Here is a seeming contradiction, **which can only be explained by facts in our Advent experience**. The period, 1843, was written upon the chart, as the apparent time of the termination of the 2300 days; but that, as was clearly seen in 1844, **was not the real date of their termination**. Therefore the vision **did not really tarry, but seemed to tarry**. 'Though it tarry, [beyond the period of expectation,] wait for it,' for at the real point of time for the termination of the 2300 days, 1844, the vision 'will speak, and not lie.' It is said that the message of the 7th month, 1844, was **a 'lie,'** because Christ did not then come. True, the vision of 2300 days did not teach that Christ would then come, or that his coming would be at the end of the days; but we have the best of evidence that the days, then ended, as was taught that they would end, by those who gave the message of the seventh month. . . .

"The Advent people scripturally sought, and earnestly plead, for the 'bread' of life in **1843**, and we are loath to believe that our heavenly Father gave us a 'stone,' or that he gave us a 'scorpion' in **1844**. And **we fail to see how it was possible for the Advent body to follow down the track of prophecy, without experiencing such a movement as that of the autumn of 1844**. **The vision that had seemed to tarry then spake**. Let others **call it 'a lie.'** But we fully believe that then was experienced the fulfillment of the words of the Prophet 'at the end [of the 2300 days] it shall speak, and NOT LIE.' True we were disappointed as to the event to take place, but that is no evidence that the movement was not in the order of the Lord, and a fulfillment of Prophecy. Those that 'cast their garments in the way,' and cried 'Hosanna to the Son of David,' as Jesus rode into Jerusalem, entirely **mistook the object of the first Advent**, yet that display was all necessary to fulfill Zechariah 9:9. The Pharisees said, 'Master, rebuke thy disciples,' Jesus answered, 'I tell you, that if these should hold their peace, the stones would immediately cry out.'

"If such an exhibition should take place at this day, a thousand voices would be raised pronouncing it 'Mesmerism.' Our 'mistake,' as it is called, at the seventh month, was of the same nature as that of the disciples. They had an opportunity of learning the object of the first Advent. Adventists have a chance to learn the events that in order precede the Second Advent.

"No doubt but many who joined in the general shout of 'Hosanna to the Son of David,'"—

What is James White referring to here? The Triumphal Entry. James White is comparing the Triumphal Entry of the time of Christ with the Midnight Cry of the Millerites.

> —"No doubt but many who joined in the general shout of 'Hosanna to the Son of David,' were afterwards ashamed of it, and perhaps made their 'confession' to the Pharisees."—

Okay, now he is comparing those people who backed away from leading Christ into Jerusalem with the Adventists that backed away from the Great Disappointment on October 22, 1844.

> —"Adventists should not be ashamed of the very experience that called them from the world and churches,"—

What is the experience that called them from the world and the churches? It is the experience of the Midnight Cry, from the Tarrying Time until the door closes.

> —"Adventists should not be ashamed of the very experience that called them from the world and churches, and has made them Adventists. **Consistency requires them to own their experience, or give up the Advent name.**" James White, *Review and Herald*, volume 1, July 9, 1851. Edited by Joseph Bates, S.W. Rhodes and J.N. Andrews.

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: If you do not believe in this experience, you should not be an Adventist, according to James White.

And what produces this experience was a misunderstanding of the ending of the 2520 and the 2300 years.

URIAH SMITH

One other line of thought on this, from Uriah Smith, the same history.

> "As time continued beyond **AD1843**, many began to inquire the reasons of their disappointment respecting the year of their expected deliverance. **It was then seen**, that commencing all **the prophetic periods** in the years **BC**, where we had always dated their commencement, they would not be respectively completed, even upon the supposition that our chronology and date of their commencement were correct, until sometime within the year **1844**. Thus, of **the seven times, or 2520 years**, **commencing in BC677**—the great jubilee, or 2450 years **[not represented on either the 1843 or 1850 charts.]**, commencing in **BC607**—and **the 2300 years of Daniel, commencing in BC457**—as a portion of each of those years, from which **the prophetic periods** were respectively dated, had expired before the occurrence of the several events which marked their commencement, it would be necessary that **they should extend as far into AD1844**, as they respectively commenced after the beginning of the years **BC** from which they are severally reckoned, in order, either to complete the number of years in each, or to

test the correctness of our chronology. But there was no clue to the time, in the respective years **BC**, at which the several periods began; and consequently the time in the year of their termination, could not be accurately marked." Uriah Smith, *Advent Review and Sabbath Herald*, August 27, 1857, J. N. Andrews, James White, J. H. Waggoner, R. F. Cottrell, and Stephen Pierce Editors.

Uriah Smith and James White both give testimony that the prophetic periods that were then recognized to conclude in 1844 were the 2520 and the 2300 years, and they are using the very same expressions that Ellen White uses in *Early Writings*, page 236 and onward.

Notice something here, *Early Writings*, page 230:

"God sent **His angel**"—

And if you will drop down to the next quote, I will just point it to you in the Bible and the Spirit of Prophecy, His angel is the angel Gabriel.

—"God sent His angel to move upon the heart of a farmer"—*THIS IS WILLIAM MILLER*—"who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that **chosen one**,"—

Ellen White identifies William Miller as the chosen one in this history.

—"Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. **The commencement of the chain of truth was given to him**, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there **a perfect chain of truth**. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He **saw that one portion of Scripture explains another**,"—

What did he see? Gabriel showed him the method we call proof-texting, line upon line, here a little and there a little.

And, the commencement of the chain of truth was given to him. Do you see that?

—"and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe." *Early Writings*, 230.

Okay, *The Desire of Ages*, page 99:

"The words of the angel, 'I am Gabriel, that stand in the presence of God,' show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, 'There is none that holdeth with me in these things, but Michael [Christ] your Prince.' Daniel 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that 'He sent and signified it **by His angel** unto His servant John.' Revelation 1:1. And to John the angel declared, 'I am a fellow

servant with thee and with thy brethren the prophets.' Revelation 22:9, R. V. Wonderful thought—that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men." *The Desire of Ages,* 99.

Gabriel gave him the commencement of the chain of truth. Gabriel gave him the method that we call proof-texting.

Now, here is William Miller, from *Advent Review and Sabbath Herald,* April 18, 1854.

> "From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must **commence** when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B. C. **677**; that the 2300 days **commenced** with the seventy weeks, which the best chronologers dated from B. C. **457**; and that the 1335 days **commencing** with the taking away of the daily, and the setting up of the abomination that maketh desolate, [Daniel 12:11] were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. **508**."—

Ellen White says that Gabriel gave William Miller the commencement to the chain of truth, and William here is giving testimony that the three commencement points that he was given are AD508, 677BC, and 457BC. He was given the commencement points of these prophecies that produced the history of the Midnight Cry by the Angel Gabriel.

> —"**Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned**, they all would terminate together, about A. D. 1843. I was thus brought, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up . . ." William Miller, *Advent Review and Sabbath Herald,* April 18, 1854.

THE LAST DECEPTION FOR ADVENTISTS

We are switching gears now. *Selected Messages,* book 1, page 48, says,

> "Satan is . . . constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God."—

What is the last deception of Satan: To destroy the Spirit of Prophecy.

If you reject these foundational truths, you are simultaneously rejecting the Spirit of Prophecy. Ellen White places her endorsement on the 2520. Reject the 2520, you are throwing out the baby and the bath water, simultaneously.

> —"Satan is . . . constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of

the Spirit of God. 'Where there is no vision, the people perish' (Proverbs 29:18)."—

She is talking here about rejecting the Spirit of Prophecy and, in connection with that, she says that if you reject the Spirit of Prophecy, where there is no vision the people perish. What is the vision? If you reject the Spirit of Prophecy, what is the vision that you do not have?

"[2] . . . Write the vision, and make *it* plain upon tables, that he may run that readeth it." Habakkuk 2:2 (KJV).

If you reject the Spirit of Prophecy, you are going to be rejecting the 1843 Chart; and, if you are rejecting this Chart, you are going to be rejecting the Spirit of Prophecy.

—"Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.

"There will be a hatred kindled against the *Testimonies* which is satanic."—

Sometimes when we think of "satanic," we think about these worldly movies of Satan looking real sinister and doing dastardly deeds; but, in *Patriarchs and Prophets* we are told that the way that Satan works is through insinuating doubts. Okay, that is the satanic attack against the Spirit of Prophecy and these foundational truths that we really need to worry about. It is by men that we are supposed to have confidence in that insinuate these doubts.

—"There will be a hatred kindled against the Testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded." *Selected Messages,* book 1, 48.

What I am saying here, as we are bringing this to a conclusion, when Sister White says we have nothing to fear for the future, except that we forget the Lord's leading, and I am saying the Lord's leading here that she is speaking about is the history of the Tarrying Time to the closed door, the history that is represented under the term, The Midnight Cry. We have nothing to fear for the future, except that we forget how the Lord led us in the experience of the Midnight Cry; and, also, we have nothing to fear for the future, except we forget the teachings that were connected to this leading. And the teachings that produced this experience are these three time prophecies which commence with dates that were given to William Miller by the Angel Gabriel. We have nothing to fear for the future, except we forget these teachings which include the 2520, that produced this experience of the Midnight Cry, as the Lord led the Millerites through the climax of the Everlasting Gospel.

ONE THING IS CERTAIN

Next quote, *Spalding and Magan,* pages 305 – 306:

"One thing is iffy," is that what it says?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: "One thing is certain: **those Seventh-day Adventists who take their stand under Satan's banner** will **first** give up their faith in the warnings and reproofs contained in the **Testimonies** of God's spirit."—

You reject the Foundations, you are rejecting the Spirit of Prophecy. If you reject the Spirit of Prophecy, you are rejecting the Foundations. They go together. Where there is no Spirit of Prophecy, there is no vision.

—"The call to greater consecration and holier service is being made, and will continue to be made. Some who are now voicing Satan's suggestions will come to their senses. There are those in important positions of trust who do not understand the truth for this time. To them the message must be given. If they receive it, Christ will accept them, and will make them workers together with him. But if they refuse to hear the message, **they will take their stand under the black banner of the Prince of Darkness.**

"I am instructed to say that the precious truth for this time is open more and more clearly to human minds. In a special sense men and women are to eat of Christ's flesh and drink of his blood. There will be a development of the understanding, for **the truth is capable of constant expansion.** The divine originator of truth will come into closer and still closer communion with those who follow on to know him. As God's people receive his word as the bread of heaven, they will know that his goings forth are prepared as the morning. They will receive spiritual strength, as the body receives physical strength when food is eaten.

"We do not half understand the Lord's plan in taking the children of Israel from Egyptian bondage, and leading them through the wilderness into Canaan.

"As we gather up the divine rays shining from the gospel, we shall have a clearer insight into the Jewish economy, and a deeper appreciation of its important truths. **Our exploration of truth is yet incomplete.** We have gathered up only a few rays of light. Those who are not daily students of the Word will not solve the problems of the Jewish economy. They will not understand the truths taught by the temple service. The work of God is hindered by a worldly understanding of his great plan. The future life will unfold the meaning of the laws that Christ, enshrouded in the pillar of cloud, gave to his people." *Spalding and Magan*, 305–306.

What I want you to see here is, those Adventists who receive the mark of the beast, that stand under Satan's banner, first reject the Spirit of Prophecy.

And then I want you to see that there are two classes in this passage.

There are those that follow on to know the Lord, continue to eat His flesh and drink His blood, continue to study God's Word because the development of truth was not finished; and, they are going to have things to say about the Sanctuary service that has not been said yet. They are going to be making emphasis on the change of dispensation that took place in the time of

Christ, prefiguring the change in dispensation that took place in the time of the Millerites that points forward to the dispensation that Christ accomplishes when He changes from the Judgment of the Dead to the Judgment of the Living. They are going to have things to say about who the seven angels are in the Sanctuary that God uses to bring Judgment in all these histories, because that is directed from the Sanctuary. They are going to have things to say about the Sanctuary about how the Lord marks His movements in these changes of dispensations by the outpouring of His Spirit.

A couple of more quotes and we are almost done.

WE NEED NOT TO LOOK FOR THE MIDNIGHT CRY

Those Seventh-day Adventists that reject the Midnight Cry, they fall off the path, and what they are rejecting is the Lord's leadings and his doctrinal teachings that produce the history of the Midnight Cry. That is what we have to fear, is to reject those teachings, not understand that experience. In so doing, we are rejecting the Spirit of Prophecy.

Sister White places her seal of approval on the 2520. We are going to show how she places her seal of approval of other truths on the 1843 Chart.

But, at the end of the world when this all comes to the climax of the Everlasting Gospel in our history, we will find that Adventism is confronted with the three-step testing process that has been prefigured. To the people who are on the wrong side of the issue, it has been prefigured by none other than William Miller.

We went over this early on in the first presentation.

William Miller made three mistakes. Do you remember what they were? (1) He rejected the Midnight Cry. He falls off the path to the wicked world below. (2) He trusted in human influence after that, Joshua Himes. (3) And then he rejected the Sabbath.

And there is a question that came up in that first presentation, "Did he reject the Sabbath or did he reject the Sanctuary?"

Well, Brothers and Sisters, the teaching that changed from the sanctuary on the Earth to the Sanctuary in Heaven in that time period, Miller may have not come to grips with that; but, the point of that truth is, is when Ellen White went into the Sanctuary, she was led into the Most Holy Place and she was led to look into the ark of the covenant; and, when she looked into the ark of the covenant, she saw the Ten Commandments; and, when she saw the Ten Commandments, she saw that the Sabbath Commandment had a holy glow around it.

The thing that Miller rejected was the Law of God. It was the Sabbath.

So, Miller rejected the Midnight Cry, then he leaned upon flesh, and then he received the mark of the beast. That is repeated at the end of the world.

Notice this next quote, *Testimonies*, volume 5, page 211:

> "Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust."—

What is she commenting on here? She is commenting on Ezekiel 8 and 9, the sealing; and, Sister White says the sealing in Ezekiel 9 is the same sealing of Revelation 7. So, she is talking about the time period of the sealing of the 144,000. She says those who were to be the guardians had betrayed their trust.

—"**They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed**."—

What was their first mistake? "What took place in this history here of the Midnight Cry, it does not get repeated." Brothers and Sisters, they are opposing the Midnight Cry. They are falling off the path.

—"These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus 'Peace and safety' is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together." *Testimonies*, volume 5, 211.

Jeremiah, speaking of William Miller's second failure, said,

"[5]Thus saith the Lord; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jeremiah 17:5 (KJV).

If you trust in a man, your heart departs from the Lord.

THE SUNDAY LAW

The first rejection at the end is the Midnight Cry, a repeat of the manifestation of the power of God. The second is then leaning upon flesh. The third is The Sunday Law.

And it is said,

"There can be only two classes. Each party is distinctly stamped, either with the seal of the living God, or with the mark of the beast or his image. Each son and daughter of Adam chooses either Christ or Barabbas as his general. And all who place themselves on the side of the disloyal are **standing under Satan's black banner**, and are charged with rejecting and despitefully using Christ. They are charged with deliberately crucifying the Lord of life and glory." *Review and Herald*, January 30, 1900.

One thing is certain, those Seventh-day Adventists that take their stand under Satan's banner will first give up their confidence in the Spirit of Prophecy.

Adventism repeats the three-step testing process that William Miller failed.

But, William Miller, angels are waiting to raise him up and take him home with his Savior. For Adventists that receive the mark of the beast, those are not the angels that are waiting for them.

"Again and again I have been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these

> experiences as we would treat a last year's almanac. The record is to be kept in mind, for **history will repeat itself**." *Publishing Ministry*, 175.

Why do we need to remember the Midnight Cry? Because, history is going to be repeated.

This history here [Figure No. 12], in this history here, if this history is going to be repeated, **if this history is going to be repeated**—and it is! She just said so, and there are a million ways to show it—what is the message here that is going to cause the shaking? The 2520, the 2300; it is going to drive people out of the churches over this one.

But is this history, the Midnight Cry, actually going to be repeated or is it just some history?

Notice this next quote:

> "There is a world lying in wickedness, in deception and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind was carried to the future, when the signal will be given. 'Behold, the Bridegroom cometh; go ye out to meet him.' But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable." *Review and Herald*, February 11, 1896.

This history of the Midnight Cry is repeated to the very letter, **to the very letter**.

Ellen White understood that the 2520 was a valid time prophecy and that it was used by the Lord to produce the tarrying time, the disappointment which created the experience that prepared men and women to move by faith into the Most Holy Place with Christ.

We have not tried to prove the 2520 from the Bible as of yet. In this study of Habakkuk's Two Tables, we first are going to be clear that Ellen White endorses these doctrines that are being rejected by Adventism today; and, then we will move into the Biblical study.

Shall we pray?

Benediction: Heavenly Father, we wish to be that group that Ellen White saw with Christ in front of them and the Midnight Cry behind them on the path heading to the Earth made new. But, we know there were some on that path that denied the light behind them and they fell off. We wish not to be among that class. We want to stay on the path. And we know that you have told us that the only thing that we need to fear is that we forget how you led us and the teachings that you used to lead us in our past experience. We thank you that you produced the purification process, the climax of the Everlasting Gospel in the history of the Midnight Cry, and we want to be among those that benefit from that light, that benefit from those teachings, and go through the similar experience when it is repeated here at the end of the world, in a faithful way where we can be among those that are lifted up as an ensign at the soon coming Sunday Law. We thank you for all these things in Jesus's name. Amen.

HABAKKUK'S TWO TABLES #4

Part One (cont'd): THE SPIRIT OF PROPHECY

Presentation by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, once again we thank you for awakening us from our sleep and giving us a good night's rest. We ask that you would take control of this presentation this morning, that you would tie it together with the previous and prepare the way for the studies that are coming. We want to understand where Sister White stood upon the truths that are represented on the 1843 Chart, and we ask that you would allow us to see these things correctly. We ask that you would grant us the presence of the Holy Spirit in each of us that are involved with this. And myself and in my presentation I would ask that you would overrule my words, my thoughts, and purify them from the coal from off the altar that they might accomplish the work that you design; and, I would also ask that you allow your Holy Spirit to prepare my brothers and sisters to understand these things correctly. We thank you that we have such easy times to share these things. We know these times are soon going to be over. We ask that you would bless what we are doing here, that it might move this work a little bit farther up the path towards the glorious Earth made new. In Jesus's name, amen.

BROTHER PIPPENGER: All right. For me it is pretty difficult to get through eight pages of notes in an hour's presentation, roughly. And if you will notice, we have 20 pages; so, I am just letting you know that I do not intend to read these notes. I intend to read some of these passages in here for those who are watching on LiveStream that can download the notes; and for those that ultimately watch this on DVD that they have this in the record for themselves, if they do not already have these articles available to them. What we are dealing with is Habakkuk's Two Tables, and at this point all we are doing is trying to demonstrate that Ellen White was in agreement with the truths represented on this 1843 Chart.

The first three presentations we concluded yesterday were showing that Ellen White clearly and specifically endorses the 2520 time prophecy as valid in *Early Writings*, page 236.

When speaking of the first disappointment in March of 1844, she says that after the disappointment the Millerites continued to study the Bible, and they discovered that the same evidence that had led them to predict 1843 for the 2520, the 2300, and the 1335, that same evidence was then recognized in 1844, to prove that these prophetic periods ended in 1844. And we discussed how the only prophetic periods that she could be speaking of are these two [referring to the 2520 and the 2300 on the 1843 Chart], not the 1335. The 1335 started in the AD time period; it ended in 1843. Therefore, she is putting her endorsement upon the understanding of the 2520 and the 2300-year prophecy.

And then she went on further to say that during that time period, as they began to prove that three time prophecies ended in 1844, this is what caused the persecution that drove the Millerites out of the church. So, it is not a coincidence that here at the end of the world men and women are being persecuted in the Adventist Church for presenting the information for why the 2520 ended in 1844.

DIRECTED BY THE HAND OF THE LORD

So, now we are moving to another subject, this one right here [referring to AD508 on the 1843 Chart]. You will find, if you have not looked at these Charts, Sister White says of this 1843 Chart, "I saw that the Lord directed in this Chart," and she says of this 1850 Chart that God was in the publishment of this Chart. So, she has told us that God was involved in the production of both of these Charts, and how they are structured was humanly purposeful. The Millerites did it on purpose, but it was by God's design.

Up here, from 677BC down to what they believed, AD1843, this is the column [referring to the second column right the left on the 1843 Chart] that defines the 2520, that begins in 677BC and they thought ended in AD1843.

And they retained this graphic illustration on the 1850 Chart, from here [referring to the third column from the left] 677BC to here, AD1844. This is the column of the 2520 that exists on both Charts.

And right in the middle of these columns is the cross, in both instances.

And right below the cross is the reference to the Daily. And the symbol of the Daily, Paganism, the root of the Pagan religion, is self-exaltation; and, this is where you can see the Lord's hand in it, not necessarily the human hand on both of these charts.

For you and me, or anyone, to have our self-exaltation removed from us, we must come to the foot of the cross, reflected on both of these Charts. That lesson is illustrated.

And, of course, when we talk about the columns of the 2520 with the cross in the middle, we know that in fulfillment of Daniel 9, when Christ came to confirm the covenant with many for one week, that one week equates to 2520 days, and in the midst of that week He was crucified. So, in the middle of these columns on each of these Charts we see the cross, and these are inferring the 2520 days that Christ confirmed the covenant with many.

EARLY WRITINGS

So, now we are going to take up the Daily and Ellen White's endorsement of it.

> "September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.
>
> "Then I saw in relation to the 'daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'daily'; but in the confusion since 1844, other views have been embraced, and

darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

"The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

"Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent. I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be helped by them and led to keep the commandments of God, but they were leaving them to perish. I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord." *Early Writings*, 74–76.

BROTHER PIPPENGER: A few things that we are going to show is we have a passage from *Early Writings*, page 74. We have dealt with this before. Many of these things we will be dealing with in this presentation, we have dealt with before; but, most of us do not understand that this passage in *Early Writings* went through an evolution. As it exists in the book *Early Writings*, men will use what is in *Early Writings* to misrepresent the truth. But, if you go back to the original source documents, the logic for their misrepresenting the truth is removed.

So, there is much that can be said about this. I am only going to identify a couple of points, because we are dealing with the Daily here. But, in this passage from *Early Writings*, I would have you take note of the very first two thoughts, September 23rd.

Okay. September 23rd, if you are not familiar with it, you can put 1850 there; September 23, 1850. This has an impact on correctly understanding the Daily.

The end of the first paragraph is a statement that we have dealt with here already for the past few days, "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it until His hand was removed."

The second paragraph says, "Then I saw in relation to the 'daily' (Daniel 8:12) . . . ." Now, I want you to just put in your memory bank—we will deal with this no doubt later, the Lord willing—when the Daily is represented on the 1843 Chart, right here, it says, "taking away the daily"; it says, "Daniel 12: 11 and 12." On the 1850 Chart, when it is dealing with the Daily,

it says, "pagan dominion or when the daily taken away, Daniel 11:31." So, on these two Charts, the emphasis that they are identifying from Daniel 11:31 and Daniel 12:11 is the taking away of the Daily. All right?

And in Daniel 11:31 and Daniel 12:11, the Hebrew word that is translated as "take away" is *sur,* and it means "to take away"; it means "to remove."

But, in Daniel 8, in verse 11, where it says the Daily is taken away, it is a different Hebrew word. It is *rum,* and it means "to lift up and to exalt."

So, William Miller used the *Cruden's Concordance,* and the *Cruden's Concordance* does not give you any insight on the Hebrew or the Greek. So, the Lord was directing the Millerites; because, of the three places where the Daily is referenced in the Book of Daniel, Daniel chapter 8, Daniel chapter 11, and Daniel chapter 12, in chapters 11 and 12 the Hebrew that is translated "take away" means "take away." And that is what they are emphasizing on these Charts, is when Paganism was taken away the 1290 and the 1335 prophecies would begin.

But, in Daniel 8, when the Daily is taken away, it is not talking about being removed; it is talking about the religion of Paganism being lifted up and exalted. So, the Millerites got it right. They referenced the two chapters in Daniel that are about the Daily being taken away.

But here in *Early Writings* and as we go back through the original source documents you are going to see in this chapter that originally this reference of Daniel 8:12 is not there. I do not know that Ellen White told them to include that in there in 1882 when they printed *Early Writings,* or if one of the editors put it in. I am not threatened by it, because it is not talking about the taking away here.

It says in the second paragraph, "Then I saw in relation to the 'daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry."

Now, we had a meeting with some of the prominent pastors in Germany and some of the seminary teachers from Germany several years ago, in Germany, where I presented and they threw their stones at this message.

And there was a pastor there from Italy, and he expressed one of the foolish arguments about this verse. And what he said was—and there are several foolish arguments about the Daily, so you find this foolish argument used often and we will put it in the record here. It says, "Then I saw in relation to the 'daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry." Here is the foolish argument: They say Ellen White is not endorsing the Daily here; she is endorsing the Pioneer understanding that the word *sacrifice* was added by human wisdom and does not belong to the text. Okay? So, this Italian pastor is making this argument.

And I said, "Well, explain the next sentence to me, Pastor."

The next sentence says, "When union existed, before 1844, nearly all were united on the correct view of the 'daily'; . . . ." This is not about the correct view of the word *sacrifice* being added by human wisdom. Ellen White here—and this is a hard one, this is a hard one for these people that are refusing to hear and are refusing to see in Adventism today. This paragraph, there are probably more theologians have lost their salvation over this paragraph than any other paragraph in the Spirit of Prophecy. I am not exaggerating; I think that is probably accurate.

In the early part of the 20th Century when the false view of the Daily is being introduced into Adventism, everyone that was fighting about it on both sides of the issue knew that they were fighting about this paragraph. When Stephen Haskell came to the defense of the Pioneer

view that the Daily was Paganism, what did he do? He reprinted this 1843 Chart, and he put this paragraph on the bottom. So this paragraph is the focus of controversy, and it is here where many, many men have fallen on their swords and died.

So, at a minimum level of what I want you to see here, because you have men like recently, Steve Wohlberg of White Horse Ministries, he has been opposing this message. And one of his arguments is, "Well, Ellen White never had a position on the Daily, so I don't have to have one," which was just an absolutely foolish position. But, even if we grant him the possibility that Ellen White did not have a position on it, what does she say in this quote? She says that the Pioneers had the correct view of it. Even if she did not know what it was, here she is saying that there is a correct view, which means there are a wrong view, maybe several wrong views.

You have men like Vance Ferrell. Vance Ferrell; people have confidence in Vance Ferrell's prophetic interpretations, and I do not know why. Vance Ferrell is not the only one but he is one of the men that says that the Daily represents both Paganism and Christ's Sanctuary ministry. Okay? He is saying that this symbol represents Satan and Christ.

What kind of discernment is being employed with that kind of reasoning?

Okay, Sister White, no matter what the Daily represents here, she says there is a correct view. So, we can at least agree with that premise here, right?

> "Then I saw in relation to the 'daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union exited, before 1844, nearly all were united on the correct view of the 'daily'; but in the confusion since 1844, other views have been embraced,"—

"Other views" of what?

This is what I told the Italian pastor. I said, "Okay. Can you give me any historical references where after 1844 there were other views about the word *sacrifice* that have been embraced?

And he kind of backed out of that at this point.

Since 1844 other views of the Daily have been embraced, and what have they produced? Darkness and confusion.

Underline "darkness and confusion," because when Sister White further talks about the Daily, she talks about darkness and confusion, and we are going to show you some of those this morning.

Take the wrong view of the Daily and it produces darkness and confusion.

Now, it says,

> "Time has not been a test since 1844, and it will never again be a test."

So, in connection with the Daily you see here, here is the argument. Here is the argument today; here is the argument that was introduced by Ellen White's son. It was introduced by others, but he is the one that put it into the historical record of Adventism. It is that when you read this passage, the context of time setting is what you need to understand.

So, after she says,

—"other views have been embraced,"—*IN CONCERNING THE DAILY*—"and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

"The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time."

Do you see why Willy White is saying that we need to see the context of timesetting?

It talks about the confusion that the wrong views of the Daily produced, time has not been a test; and then there is a paragraph about time setting.

Okay, this is what you have to understand: This paragraph about time setting, it was not in the original source document; and, the statement about time has not been a test, that sentence has been altered. It misrepresents Ellen White's original thought. She did not connect anything about time setting with the Daily. This is what we want to look at this morning.

So, as I said, we are not going to read all these pages. I am just going to make sure that you have them in your possession so you can test what I am saying; because, as a human being, there is a possibility that I am misleading you.

ARTHUR WHITE—"THE CONTEXT OF TIME SETTING"

"The advocates of the old view maintained that the wording of this statement [*Early Writings*, 74–75.] placed Heaven's endorsement on the view of the daily held by Miller and eventually repeated by Uriah Smith.

Arthur White, the son of Willy White, in his six-volume set about the history of Ellen White, speaking of his father's position rejecting the correct view of the Daily, he says, in *EGW*, volume 6, on page 252,

"The advocates of the old view"—*THAT THE DAILY REPRESENTED PAGANISM*—"maintained that the wording of this statement [*Early Writings*, 74–75.] placed Heaven's endorsement on the view of the daily held by Miller and eventually repeated by Uriah Smith."—

If Arthur White was going to be a genuine, accurate historian, do you know what he would have said there? He would have just put one word in there; but, Arthur White, he missed the boat here. He would have said, "The advocates of the old view maintained [correctly] that the wording of this statement, 'maintained that the wording of this statement [*Early Writings*, 74-75.],' placed Heaven's endorsement on the view of the daily held by Miller and eventually repeated by Uriah Smith."

But he does not put *correctly* in there. He is just saying what they maintain, like there is the possibility that they were maintaining a wrong position. But they were not; they had the right position.

—"The new-view advocates"—*HIS FATHER, WILLY, A. G. DANIELLS, W. W. PRESCOTT, AND I WILL NOT GO THERE RIGHT NOW*—"The new-view advocates held that the statement must be taken in its **context**—**the context of time setting**."—

We just told you their argument in *Early Writings,* page 74.

> —"The new-view advocates held that the statement must be taken in its **context**—**the context of time setting**. Ellen White's repeated statements that 'I have no light on the point' (Letter 226, 1908) and 'I am unable to define clearly the points that are questioned' (Letter 250, 1908), and **her inability to make a definite statement** when the question was urged upon her, **seemed** to give support to their conclusion. They were confident also that the messages given through Ellen White would not conflict with the clearly established events of history." Arthur White, *EGW,* volume 6, 252.

THE ORIGINAL VERSION—*REVIEW AND HERALD,* NOVEMBER 1, 1850

And *Early Writings,* page 74, when was it printed? 1882; the book *Early Writings* was printed in 1882.

But where in the passage of *Early Writings* that we are considering is originally found is in the *Review and Herald,* November 1, 1850, and you have that in your notes. And it is several paragraphs, and as I have said, we are not going to read them all.

We see four paragraphs on page 2, then four paragraphs on page 3:

> "Dear Brethren and Sisters—I wish to give you a short sketch of **what the Lord has recently shown to me in vision**. **I was shown** the loveliness of Jesus, and the love that the angels have for one another. Said the angel—Can ye not behold their love?—follow it. Just so God's people must love one another. Rather let blame fall on thyself than on a brother. **I saw** that the message 'sell that ye have and give alms' had not been given, by some, in its clear light; that the true object of the words of our Saviour had not been clearly presented. **I saw** that the object of selling was not to give to those who are able to labor and support themselves; but to spread the truth. It is a sin to support and indulge those who are able to labor, in idleness. Some have been zealous to attend all the meetings; not to glorify God, but for the 'loaves and fishes.' Such had much better been at home laboring with their hands, 'the thing that is good,' to supply the wants of their families, and to have something to give to sustain the precious cause of present truth.
>
> "Some, **I saw**, had erred in praying for the sick to be healed before unbelievers. If any among us are sick, and call for the elders of the church to pray over them, according to James 5:14, 15, we should follow the example of Jesus. He put unbelievers out of the room, then healed the sick; so we should seek to be separated from the unbelief of those who have not faith, when we pray for the sick among us.
>
> "Then **I was pointed back** to the time that Jesus took his disciples away alone, into an upper room, and first washed their feet, and then gave them to eat of the broken bread, to represent his broken body, and juice of the vine to represent his spilled blood. **I saw** that all should move understandingly, and

follow the example of Jesus in these things, and when attending to these ordinances, should be as separate from unbelievers as possible.

"Then **I was shown** that the seven last plagues will be poured out, after Jesus leaves the Sanctuary. Said the angel—It is the wrath of God and the Lamb that causes the destruction or death of the wicked. At the voice of God the saints will be mighty and terrible as an army with banners; but they will not then execute the judgment written. The execution of the judgment will be at the close of the 1000 years.

"After the saints are changed to immortality, and are caught up together, and receive their harps, crowns, &c., and enter the Holy City, Jesus and the saints set in judgment. The books are opened, the book of life and the book of death; the book of life contains the good deeds of the saints, and the book of death contains the evil deeds of the wicked. These books were compared with the Statute book, the Bible, and according to that they were judged. The saints in unison with Jesus pass their judgment upon the wicked dead. Behold ye! said the angel, the saints sit in judgment, in unison with Jesus, and mete out to each of the wicked, according to the deeds done in the body, and it is set off against their names what they must receive, at the execution of the judgment. This, **I saw**, was the work of the saints with Jesus, in the Holy City before it descends to the earth, through the 1000 years. Then at the close of the 1000 years, Jesus, and the angels, and all the saints with him, leaves the Holy City, and while he is descending to the earth with them, the wicked dead are raised, and then the very men that 'pierced him,' being raised, will see him afar off in all his glory, the angels and saints with him, and will wail because of him. They will see the prints of the nails in his hands, and in his feet, and where they thrust the spear into his side. The prints of the nails and the spear will then be his glory. It is at the close of the 1000 years that Jesus stands upon the Mount of Olives, and the Mount parts asunder, and it becomes a mighty plain, and those who flee at that time are the wicked, that have just been raised. Then the Holy City comes down and settles on the plain.

"Then Satan imbues the wicked, that have been raised, with his spirit. He flatters them that the army in the City is small, and that his army is large, and that they can overcome the saints and take the City. While Satan was rallying his army, the saints were in the City, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard his lovely voice, saying, 'Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world.' We gathered about Jesus, and just as he closed the gates of the City, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the City. Jesus was also with them; his crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose, and moved all together to the top of the City, **I was enraptured with the sight.**

"Then the wicked saw what they had lost; and fire was breathed from God upon them, and consumed them. This was the Execution of the Judgment. The

wicked then received according as the saints in unison with Jesus had meted out to them during the 1000 years. The same fire from God that consumed the wicked, purified the whole earth. The broken ragged mountains melted with fervent heat, the atmosphere, also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, Glory, Alleluia.

"I also saw that the shepherds should consult those in whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth, before they advocate any new point of importance, which they may think the Bible sustains. Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the church. Such a course I saw would prevent unhappy divisions, and then there would be no danger of the precious flock being divided, and the sheep scattered, without a shepherd."—

And then it concludes with five more paragraphs which I have in a box for you, because these five paragraphs out of the article are the ones that are going to end up in *Early Writings.* That is why these final five paragraphs have the box around them.

—"September 23d, **the Lord showed me** that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.

"**The Lord showed me** that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

"**Then I saw** in relation to the 'Daily,' that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'Daily;' but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.

"**The Lord showed me** that Time had not been a test since 1844, and that time will never again be a test.

"**Then I was pointed to** some who are in the great error, that the saints are yet to go to Old Jerusalem, &c., before the Lord comes. Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; for if we are to go to Jerusalem, then our minds will naturally be

there, and our means will be withheld from other uses, to get the saints to Jerusalem. **I saw** that the reason why they were left to go into this great error, is because they have not confessed and forsaken their errors, that they have been in for a number of years past." *Review and Herald,* November 1, 1850."

Do you see them? Do you know what I am talking about?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. If we go into these five final paragraphs, you will see some things that are different in the original than you will find in *Early Writings,* page 74.

FROM THE AUDIENCE: So, you are saying these in the box are the originals?

BROTHER PIPPENGER: These in the box, these are the last five paragraphs in this original article, and this box is around them. These five paragraphs are what ultimately end up in *Early Writings,* page 74.

But, when was this printed, when was this written? November 1850.

So, I have in bold-faced the things that are going to be changed from these five paragraphs. There is going to be a metamorphosis with this; because, in the very near future in 1851 the book *A Sketch of the Christian Experience and Views of Ellen G. White* is going to be printed and they are going to take these paragraphs and put them in *A Sketch of the Christian Experience and View of Ellen G. White.* And from here [article in *Review and Herald,* November 1850] to *A Sketch of the Christian Experience and Views of Ellen G. White* there are some minor editorial changes that happened to these five paragraphs. And then from *A Sketch of the Christian Experience and View of Ellen G. White* in 1851 to *Early Writings* in 1882, there are some more editorial changes, and those editorial changes are what make *Early Writings,* page 74, convoluted.

So, in these five paragraphs that conclude in the original manuscript, in the first paragraph, "September 23d, **the Lord showed me** . . . ," that is going to be changed.

In the next paragraphs: "**Then I saw** . . ."; "**Then I saw** . . ."; **The Lord showed me** . . . "; and, "**Then I was pointed to** . . ."; these things get some minor adjustments.

SHOWN TEN PRIMARY TRUTHS IN THIRTEEN PARAGRAPHS

But, what I want you to see in these thirteen paragraphs from the original article, she has shown ten primary things.

And now I remember why I have these things bold-faced. It is not because those are going to get changed. I am emphasizing something for you, if you will see, that in these thirteen paragraphs she was shown this . . . , she was shown this . . . , she was shown this . . . , she was shown this. And when she was shown one thing, after she tells us about it, then she is shown something that is not necessarily connected to what she was just shown: "I was shown this . . . ; I was shown this . . . ; I was shown this . . . .

You can check me out and read it for yourself, but she was shown ten primary truths in these thirteen paragraphs.

Here is what she was shown. She was shown about God's love, about offerings, about prayer for the sick, about the communion service, about the Seven Last Plagues connected with the Millennium, about new light, about the gathering after 1844, about the publishing work, about the 1843 Chart, about the "Daily," about "time" as a test, and about pilgrimages to Jerusalem. And if you read it carefully, this is not a flow of thought. This is a very, "I was

shown this," and she records what she was shown; and, she was shown something that is not necessarily connected. You have to see that; because, as they begin to pull these paragraphs together, they begin to create the thought that she saying something that she really did not say.

***REVIEW AND HERALD*, NOVEMBER 1, 1850**

Okay. Notice the first paragraph of the five paragraphs that we are dealing with from November 1850.

> "September 23d, the Lord **showed** me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. **It is as necessary that the truth should be published in a paper, as preached."—**

The last sentence from that paragraph, it says, "It is as necessary that the truth should be published in a paper, as preached." Okay. This thought is going to be dropped.

The second paragraph of the five that we are considering, where it says, "The Lord showed me," you see I have it underlined.

> **—"The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed."—**

The reason I have anything underlined in these four paragraphs at the top of the page is that those are going to have editorial changes when it gets reprinted in *A Sketch of the Christian Experience and Views of Ellen G. White* in 1851.

Are you following me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. "The Lord showed me," is going to be changed; "by his hand" is going to be changed, "that no part of it should be altered" is going to be changed.

Then in the next bold-faced paragraph [fourth paragraph] on the page says,

> —"**The Lord showed me that Time had not been a test since 1844, and that time will never again be a test."—**

"The Lord showed me," that is going to be changed. What they are going to do the next year in *A Sketch of the Christian Experience and Views of Ellen G. White,* they are going to take that

one-sentence paragraph and they are going to combine it with the previous paragraph. They are going to turn it into one paragraph.

But, also, if a word or words are bold-faced, there is going to be some other types of changes; and, I will give you an example of what I mean.

And in the third paragraph it says,

> —"Then I saw in relation to the 'Daily,' that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'Daily;' but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed."—

Is everyone with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Then in the next bold-faced paragraph [fourth paragraph] on the page says,

> "**<u>The Lord showed me</u> that Time had not been a test since 1844, and that time will never again be a test."**—

"The Lord showed me," that is going to be changed.

What they are going to do the next year in *A Sketch of the Christian Experience and Views of Ellen G. White,* they are going to take that one-sentence paragraph and they are going to combine it with the previous paragraph. They are going to turn it into one paragraph.

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And they are going to change "The Lord showed me" to "I was also shown." Okay? They are going to make those two paragraphs one paragraph, and they are going to change it to, "I was also shown," in 1851.

> —"Then I was pointed to some who are in the **great error, that the saints are yet to go to Old Jerusalem, &c., before the Lord comes**. Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; **for if we are to go to Jerusalem, then our minds will naturally be there**, and our means will be withheld from **other uses, to get the saints to Jerusalem. I saw that the reason why they were left to go into this great error, is because they have not confessed and forsaken their errors, that they have been in for a number of years past**." *Review and Herald*, November 1, 1850.

But, when you get to *Early Writings,* do you know what they do? They drop the "I was also shown," where in *Early Writings* this one paragraph, it is going to say, "When union existed before 1844, nearly all were united on the correct view of the 'Daily,' but since 1844, in the confusion, other views have been embraced, and darkness and

confusion has followed." They dropped the "I was also shown," and the next sentence is, "time had not been a test since 1844." Suddenly you do not know that this thought about time not being a test is one of things that she was specifically shown. You believe that this was part of her light on the Daily in the false view producing confusion.

That is not the original. You have the original. Check it out.

THE NEXT STEP (STEP TWO)—1851—*A SKETCH OF THE CHRISTIAN EXPERIENCE AND VIEW OF ELLEN G. WHITE*

Then underneath this, you have, *A Sketch of the Christian Experience and View of Ellen G. White,* printed in 1851; and, you have the breakdowns of the changes that took place, and there is a very, very significant change.

> "September 23d, the Lord shewed **[formerly—"showed"]** me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. **[Removed: It is as necessary that the truth should be published in a paper, as preached.] [Paragraphs Combined]** I have seen **[formerly—"the Lord showed me]** that the 1843 chart was directed by the hand of the Lord, **[formerly—"by His hand"]** and that it should not be altered; **[formerly—"no part of it should be altered"]** that the figures were as he wanted them. That his hand was over, and hid a mistake in some of the figures, so that none could see it, until his hand was removed.
>
> "Then I saw in relation to the 'Daily,' that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'Daily;' but since 1844, in the confusion, other views have been embraced, and darkness and confusion have followed. **[Paragraphs Combined]** I have also seen **[Formerly—"the Lord showed me"]** that time had not been a test since 1844, and that time will never again be a test.]" *A Sketch of the Christian Experience and Views of Ellen G. White,* ExV 61–62.

TIME NOT CONNECTED WITH THE MESSAGE OF THE THIRD ANGEL

Ellen White had a different vision than the vision that she had that ultimately ends up in *Early Writings.´* She had several visions; but, she had a vision where she was told something; she was told one paragraph, and she wrote it down.

This one paragraph reads,

> "The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel's message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness." *A Sketch of the Christian Experience and Views of Ellen G. White*, ExV 48.

What is she speaking about there? That we should never connect the Third Angel's Message with time again, right?

Amen? Are you with me?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Where do you find this? Where is it located?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: Look at your notes.

FROM THE AUDIENCE: *A Sketch of the Christian Experience and Views.*

BROTHER PIPPENGER: *A Sketch of the Christian Experience and Views of Ellen G. White*, page 48, **page 48**.

Okay. Where do we find the passage that we are discussing that is derived from *Review and Herald,* November 1850; where is that located in *A Sketch of the Christian Experience and Views of Ellen G. White?* Well, it is located, if you back up in your notes, it is located in *A Sketch of the Christian Experience and Views of Ellen G. White*, page 61 and page 62.

You have a vision in *A Sketch of the Christian Experience and Views of Ellen G. White* that is recorded on page 48; then you have the vision that ultimately is going to end up in *Early Writings, on* pages 61 and 62. They are separated by 13 or 14 pages, right?

And what are they going to do when it comes to *Early Writings?* They are going to take this paragraph from page 48 and they are going to insert it right after her statement that time is no longer a test. They are going to put two visions together.

Are you following what I mean?

MAN IN THE AUDIENCE: Yes.

BROTHER PIPPENGER: Are you following what I mean?

INDIVIDUAL ADDRESSED IN THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: Okay, because you are the one that I am seeing less confirmation with.

THE LAST STEP (STEP THREE)—1882—*EARLY WRITINGS*

Okay. Now, I am back to page 6 of your notes; and, now you have *Early Writings* again.

> "September 23, . . . I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.
>
> "Then I saw in relation to the 'daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and

> that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'daily'; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. **Time has not been a test since 1844, and it will never again be a test.**
>
> "The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.
>
> "Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem . . ." *Early Writings,* 74 - 76.

And the reason that this is bold-faced, this is the paragraph here where it says, ". . . When union existed, before 1844, nearly all were united on the correct view of the 'daily'; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. **Time has not been a test since 1844, and it will never again be a test**." you need to remember that originally in her first record of this vision, she said, "I was shown that time has not been a test since 1844," and it was a different paragraph. She had made sure that there was a distinction in what she was shown about the Daily and what was shown her about time being a test; and that the next paragraph, which is talking about no connecting time with the Third Angel's Message, it was not in the original vision. It was on page 48 of *Life Sketches,* not pages 61 and 62.

But, when you come to *Early Writings* in 1882, they put them together; and, therefore, when you get to the 1930s and you are going off into deep darkness in Adventism, and Willie White says that when you are studying the Daily you must study it in the context of time—"Sorry, Willie, your responsibility was to be the one that gave the accurate historical record of the Spirit of Prophecy. You were to be the one that defeated the Spirit of Prophecy. And in your presentation of *Early Writings,* page 75, you disregarded the original sources, and those original sources say that when you lifted the argument that the Daily has to be considered in the context of time in *Early Writings,* 74, that is absolutely untrue."—It is untrue! It cannot be sustained by the record in the Spirit of Prophecy. It cannot be sustained by the history of that time period.

Okay. Point 1, Sister White says that there is a correct view of the Daily, in *Early Writings,* 74. The primary argument that is foisted later on in history is that when you study that passage in *Early Writings,* 74, you have to place it in the context of time setting. That argument is bogus; it is not valid!

So, now we are stuck with just the position that there is a correct view of the Daily. Okay? But, we are going to take up one more thought out of this paragraph.

It says, "September 23d, the Lord showed me . . . ." September 23d, when? 1850: "September 23d, 1850, the Lord showed me."

What did He show her?

Well one of the things that He showed her was that since 1844, other views of the Daily have been embraced.

DARKNESS AND CONFUSION

CROSIER—SEPTEMBER 23, 1850

And what happened?

> "September 23, 1850 the Lord showed me . . . . When union existed, before 1844, nearly all were united on the correct view of the 'Daily;' but **since 1844**, in the confusion, **other views have been embraced, and darkness and confusion has followed**. *The Review and Herald,* November 1850."

Darkness and confusion.

MARCH 1850—THE "DAILY" IS THE EARTHLY SANCTUARY

So, on the bottom of page 6 you have a paragraph that comes from the *Review and Herald* of March 1850, and it is an article by David Arnold.

> "He [Daniel] also sees the same oppressive power 'standing up against the Prince of princes;' thus putting an end to the legality of all the daily sacrifices instituted at Sinai to be daily observed until the Seed should come. Here Christ, the substance, or great antitypical sacrifice was slain by the Roman soldiers. **Thus by Rome 'the daily sacrifice was taken away,' and the place of his sanctuary was cast down by Titus, a Roman general, when he destroyed the city of Jerusalem, and the temple of God, which contained 'the sanctuary.'** Here commenced the fulfillment of Christ's prophetic declaration. 'And they shall fall by the edge of the sword and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, UNTIL THE TIMES OF THE GENTILES BE FULFILLED.' Luke 21:24." David Arnold, *Review and Herald,* **March 1850**, Volume 1, Number 8.

In this article David Arnold teaches that the Daily in the Book of Daniel represents the Jewish sanctuary in Jerusalem that was removed by Pagan Rome in AD70.

SEPTEMBER 1850—THE "DAILY" IS CHRIST'S SANCTUARY MINISTRY

Then in September 1850, the same year—and by the way, who is the editor of the *Review and Herald* in 1850? His name is James White.

James White, then, in September of 1850, he prints an article by Crosier which teaches that the Daily represents Christ's Sanctuary ministry.

Now, James White does not teach it directly, but people take the inference there and say that is what he is teaching. And why am I saying this? I am saying this for his reason: In September of 1850, Sister White says that since 1844 other views of the Daily have been embraced in darkness and confusion has followed.

These two views [Arnold and Crosier] are not the Pioneer view that the Daily is Paganism.

And on page 7 you have the two paragraphs from Crosier's article, where he is inferring that the Daily is Christ's Sanctuary ministry.

"'And the place of **His** Sanctuary was cast down;' Daniel 8:11. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4,000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency.

"The Sanctuary cast down is **His** against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that His Sanctuary is in heaven. Again, Daniel 11:30–31, 'For the ships of Chittim shall come against him; therefore, shall he be grieved and return, and have indignation (the staff to chastise) against the holy covenant (Christianity), so shall he do; he shall even return and have intelligence with them (priests and bishops) that forsake the holy covenant. 'And arms (civil and religious) shall stand on his part, and they (Rome and those that forsake the holy covenant) shall pollute the Sanctuary of strength.' What was this that Rome and the apostles of Christianity should joint pollute? This combination was formed against the 'holy covenant', and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jeremiah 34:16; Ezekiel 20; Malachi 1:7. This was the same as profaning or blaspheming His name. In this sense this 'politico-religious' beast polluted the Sanctuary, (Revelation 13:6), and cast it down from its place in heaven, (Psalm 102:19; Jeremiah 17:12; Hebrews 8:12) when they called Rome the holy city, (Revelation 21:2) and installed the Pope there with the titles, 'Lord God the Pope', 'Holy Father', 'Head of the Church', etc., and there, in the counterfeit, 'temple of God', he professes to do what Jesus actually does in His Sanctuary; 2 Thessalonians 2:1–8. The Sanctuary has been trodden under foot (Daniel 8:13), the same as the Son of God has. (Hebrews 10:29.)" O. R. L. Crosier, 'The Sanctuary', *Review and Herald*, September, 1850.

THE LOGIC OF JAMES WHITE

Why would James White print this article if he knew better? The reason for it is "The Logic of James White" in your notes.

The first thing that was printed after the Disappointment is called *A Word to the Little Flock,* and the three people who were authors in that publication were James and Ellen White and Joseph Bates. The first thing that was printed after October 22, 1844, by those people that were following on the path was this article; and, in this article Sister White endorses Crosier's view, not his view of the Daily but his view of Christ moving from the Holy Place to the Most Holy Place.

Notice, this is Sister White. This is why James White would be willing to print Crosier's article, it says,

"I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister."—this is Ellen White—"**The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the *Day-***

> ***Star, Extra*, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint.**
>
> "I pray that these lines may prove a blessing to you, and all the dear children who may read them." *A Word to the Little Flock*, **May 12, 1847**.

So, people even to this day, some of the modern historians in Adventism say, "Look at there. Ellen White is giving her blanket endorsement on Crosier's article; and, therefore, what Crosier said about the Daily being Christ's Sanctuary ministry that has to be true." And when they say that, they are misrepresenting history; because, Crosier's article had eight sections in it and, from the very beginning, the Adventists understood that four of those sections were total darkness and they have never, ever, ever been reprinted in Adventism.

As an example, one of his positions in that article was that when Jesus returns there is going to be a thousand years of peace. Adventists do not believe that and they never did. That understanding is an understanding that William Miller rejected that actually puts William Miller in the right path for understanding truth. That teaching is one of the teachings that is directly opposite to Millerite understanding.

So, when Crosier comes out with this eight-part article, they know right off the bat that four of these parts are not reprintable.

But, James White prints the part where Crosier does infer that the Daily is Christ's Sanctuary ministry; but, he is only going to reprint those four parts. He is not going to reprint the other four. But, in order for James White to reprint Crosier's four parts, he has to print it in two issues. He had to print it twice in September 1850.

Do you follow me?

There was not enough room in his *Review and Herald* in September 1850, so he printed two *Review and Heralds* in September 1850 so he could get all of Crosier's article on Christ moving from the Holy Place to the Most Holy Place.

OMITTED INACCURACIES

Now, you will notice from Gerard Damsteegt that he is giving the historical evaluation that Adventists always knew that there were parts of Crosier's articles that were incorrect and that they could not be reprinted.

> "She [Ellen Harmon] said: 'The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was His will that Brother C. should write out the view which he gave us in the *Day Star Extra*, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint' (Letter. E. G. White to Curtis, *Word to the Little Flock*, 12). **Seventh-day Adventists have usually interpreted this statement to mean that Crosier's presentations were not without mistakes, but that his major typological argumentation was correct. Reprints of the article omitted the aspects which they felt to be inaccurate**." P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 125.

NEVER COULD REPRINT HIS COMPLETE DOCUMENT

Now, on the next page you have W. A. Spicer giving testimony to the same thing: They always knew that Crosier's articles had error in them, and they never reprinted those four sections.

> "Sad to say, young Crosier walked in the light of the Sabbath truth but a very little time. He later repudiated the sanctuary teaching that he had helped to establish. **Our pioneer brethren reprinted his exposition on the sanctuary several times in their early papers, but they never could reprint his complete document.** In it he had added to the sanctuary exposition some ideas on the age to come—a temporal millennium, with a glorious age on this earth at the Second Advent. **These things our brethren always omitted**. These teachings of the age to come were all abroad in those days. The doctrine never fitted in with the definite advent message; and doubtless this leaven of error helped to lead the younger men away from the Sabbath and the sanctuary truths. He soon turned to bitter opposition to our early movement." W. A. Spicer, *Review and Herald,* December 14, 1939

The point is, there are those people today that take Sister White's endorsement of Crosier's article in *A Word to the Little Flock,* people like Heidi Heikes, Heidi Heikes with his foolish book about the Daily being Christ's Sanctuary ministry. This is one of his arguments.

People that do this are disregarding the historical facts. They never could reprint all of Crosier's articles. And to insist that Ellen White's endorsement in *A Word to the Little Flock* is a blanket endorsement of Crosier's position is to insist that Adventists believe that there is going to be a thousand years of peace. It is a foolish argument.

It is a misrepresentation of history, and it is done to deceive people and to produce confusion and darkness.

So, you have two historians, Spicer who is deceased and Damsteegt who is still alive; but, I guarantee you, Spicer or Damsteegt, neither one of them, would agree with me with what I present. Okay, they would not. So, you have two antagonistic historians that are in agreement with what I am telling you. There is no justification whatsoever for taking Ellen White's endorsement of Crosier's article to mean that everything in it was perfect.

CROSIERS' ARTICLE REPRINTS

SEPTEMBER 1850

***THE ADVENT REVIEW*—VOLUME 1, AUBURN NY, NUMBER 3**
***THE ADVENT REVIEW*—VOLUME 1, AUBURN NY, NUMBER 4**
***THE ADVENT REVIEW*—VOLUME 1, AUBURN NY, NUMBER SPECIAL**

When James White began to print Crosier's article in September of 1850, of *The Review and Herald,* that was Volume 1, Number 3

But, he could not get it all in Volume 1, Number 3; so, he finished off the article in Volume 1 of *The Review and Herald,,* Number 4. And when did he do this? In September of 1850.

Well, what happened in September of 1850? Sister White had a vision that says, "September 23, 1850 the Lord showed me . . . . When union existed, before 1844, nearly all were united on the correct view of the 'Daily;' but **since 1844**, in the confusion, **other views have**

been embraced, and darkness and confusion has followed. *The Review and Herald,* November 1850."

Who was her husband? He was the editor of *The Review and Herald.*

So, what did he do when his wife said, "Do you know what I just was told by the Lord, James? I was told that we were not supposed to be introducing the views of the Daily that contradict the Pioneer understanding that the Daily is Paganism, because it is bringing darkness and confusion."

So, what did James White do? In September of 1850 he printed another *Review and Herald,* three in one month. It is called Volume 1, Special Edition.

And what did he do? He reprinted Crosier's article and removed what Crosier said about the Daily!

Brothers and Sisters, this is historical proof that James and Ellen White understood that Crosier's view about the Daily was wrong and that it brought darkness and confusion.

And what was Crosier's view about the Daily? That it was Christ's Sanctuary ministry.

So, in *Early Writings,* 74, when she says, "September 23rd, the Lord showed me that the Millerites had the correct view of the Daily," the historical evidence is that the Millerites understood—

Now, Brothers and Sisters, **Brothers and Sisters**, do not miss this fact: What is this: September **1850** Sister White is shown that since 1844 other views of the Daily had been embraced; May **1850**, Arnold presents the Daily as the Jewish sanctuary; September **1850**, part 1 of 2 of Crosier's article is published, inclusive of his presentation of the Daily as Christ's Sanctuary ministry; September **1850**, part 2 of 2 of Crosier's article is published; September **1850**, Crosier's article is reprinted, but his view on the Daily has been removed? What is taking place?

We see the same year that this 1850 Chart is produced, and what does this Chart say about the Daily? "Pagan Dominion or The DAILY taken away. Dan. 11:31 508."

Ellen White knew what those who gave the Judgment Hour's cry position of the Daily was. When she says they had the correct view, she knew that the correct view was that it represented the Pagan Dominion being taken; the Daily represented Paganism.

And in this year, 1850, the historical record proves that she rejected and her husband rejected the teaching that the Daily represents Christ Sanctuary ministry, which is the teaching that the Biblical Research Institute of the Seventh-day Adventist Church upholds. It is the teaching that the self-supporting ministries, such as Heartland and Steps to Life support. It is the teaching that brings darkness and confusion.

Now, notice this concerning the 1850 Chart. This is in November of 1850. This is the same month that she has the vision that she records that ultimately goes through the evolution in 1851, and then in 1882 ends up in *Early Writing,* in this very month, **in this very month**, in November of 1850. It says,

> "Monday we returned to Dorchester where our dear Brother Nichols and family live."—

Right up here [referring to the 1850 Chart, upper right-hand corner], "Published by Otis Nichols, Dorchester, Massachusetts." Okay? She is talking about this, right? Do you see it, this Chart?

—"There in the night God gave me a very interesting vision, the most of which you will see in the paper. **God shewed me the necessity of getting out a chart**. I saw it was needed and that **the truth made plain upon tables** would effect much and would cause souls to come to the knowledge of the truth." *Manuscript Releases,* number 15, 210—November, 1850.

She had a vision at Nichols's house in Dorchester—that is all on this Chart—saying, "You need to make a chart."

And what does she say about the chart? How does she describe it?

Go to Habakkuk 2, "I saw the need of getting out a chart," and what would it do? It was needed, "that the truth made plain upon tables." Habakkuk 2, verse 2, says, "And the Lord answered me and said, Write the vision, and make *it* plain upon tables, ..." She is saying that this Otis Nichols 1850 Chart, printed in Dorchester, Massachusetts, is a fulfillment of Habakkuk, just like she says in *The Great Controversy* that the 1843 Chart is a fulfillment of Habakkuk.

Okay, do you see that? Do you see when she got this vision? In the same time that this was going on: "September 23d, the Lord showed me . . . . that the teaching of the Daily as Christ's Sanctuary ministry brings darkness and confusion," and her husband immediately reprinted the article and removed those two paragraphs. It was never reprinted again in Adventism until 1931 when Willie White reprinted it; and, when he did so, he had some false witness in the very tract that he printed. It can be demonstrated.

Now, I want to read something here to you, a longer quote, about this same time period. This is from November 27, 1850.

"I have neglected writing you for some time. I will now give my reasons. First, I had no time to write for weeks after I received Sister Arabella's kind and welcome letter, or I should have complied with her request to have answered it within two weeks. I liked the letter very much. We were all interested in the letter and hope my delay will not prevent you from answering this as soon as you read it, and I will not wait so long next time.

"James' and my health is quite good now. Our home is in Paris, at Brother Andrews', within a few steps of the post office and printing office. We shall stay here some little time. This is a very kind family, yet quite poor. Everything here is free as far as they have. We do not think it right to be any expense to them while here. I want to see you all very much and dear Sister Gorham.

"Our conference at Topsham was one of deep interest. Twenty-eight were present; all took part in the meeting.

"Sunday the power of God came upon us like a mighty rushing wind. All arose upon their feet and praised God with a loud voice; it was something as it was when the foundation of the house of God was laid. The voice of weeping could not be told from the voice of shouting. It was a triumphant time; all were strengthened and refreshed. I never witnessed such a powerful time before.

"Our next conference was in Fairhaven. Brother Bates and wife were present. It was quite a good meeting. **On our return to Brother Nichols', the Lord gave me a vision and showed me that the truth must be made plain upon tables, and it would cause many to decide for the truth by the three angels' messages, with the two former being made plain upon tables**."—

That is right down here, [indicating the lower left corner of the 1850 Chart]. Okay? They are on this Chart, what she is talking about.

Continuing on:

> —"I also saw it was as necessary for the paper to be published as for the messengers to go, for the messengers need a paper to carry with them, containing present truth, to put in the hands of those that hear, and then the truth would not fade from the mind, and that the paper would go where the messengers could not go. Other things I saw which will appear in the paper.
>
> "How do you all get along? Are you all striving for eternal life? I want to see you very, very much and think I shall before long. Now is the preparation time and I hope we shall all make sure work for eternity. Time looks very short and what we do we must do quickly.
>
> "November 20, one week ago, Brother Henry Nichols and self went to Topsham. We had just risen from the dinner table Thursday [Nov. 21], when one of Brother Foey's children came in and said their mother was insensible. We hastened over the river one mile and found our dear Sister Foey dying. My distress was great as I found she did not know me. She continued long in great distress until between three and four o'clock and then breathed her last. She has left a husband and three children to mourn their loss.
>
> "Friday morning [Nov. 22], Brother Henry came to Paris for James to shave him to attend the funeral. We had a very solemn, interesting time. The Lord did not leave us but let His Spirit rest upon us. Sister Foey's last days were decidedly her most spiritual and best days. Brother Foey has this to console him, that she died a Christian. He bears up well. God gives him grace to endure the affliction. Oh, how good it is to have a hope in God that will sustain in all scenes of trial and affliction. Praise God for a hope, a good hope. What would you, any of you, give for your hope?
>
> "Hold fast the faith. Be strong in God and lean upon His everlasting arm. It will never fail you but will bear you up under every affliction. I hope you will all grow stronger and stronger in the truth. Do not falter but press your way to the kingdom."—

Here we go. Here is what I want you to see.

> —"One week ago, last Sabbath, we had a very interesting meeting. Brother Hewit from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination within a shut door that a woman Jezebel, a prophetess had brought in and he believed that I was that woman, Jezebel."—

Okay? Brother Hewit is saying that Ellen White is Jezebel and she has introduced three errors.

> "—We told him of some of his errors in the past, **that the 1335 days were ended** and numerous errors of his. It had but little effect. His darkness was felt upon the meeting and it dragged."—

Now, I want you to see this. I have something to say about this paragraph that I want you to follow, if you can.

If you have ever dealt with those in Adventism that reapply the time prophecies at the end of the world, they only have three quotes that they use—they use lots of quotes, but they have three primary quotes that they use. This is one of them; because, they will go there and say, "We told him of some of his errors in the past," and they will claim that when she says "that the 1335 days were ended" that that was one of his errors. Do you see how you can kind of twist that grammar a little bit: "We told him of some of his errors in the past? We also told him that the 1335 days were ended; but the time setters say we told him some of his errors in the past and one of those errors was that you are teaching the 1335 days is ended and that is an error." So, you can twist it either way.

The first time I had a face-to-face confrontation with Eugene Prewitt was in Oklahoma, and he is arguing that the Millerite History does not repeat at the end of the world, and I give him a couple of quotes in the Spirit of Prophecy.

And he says, "Jeff, you know that Ellen White was a careless writer."

And I said, "What do you mean?"

And he went to this quote. He says that this quote proves that she is a careless writer; because she knows that I know that the time setters can twist this quote, if they wish to.

Now, the fact that someplace like Washita has the influence that teaches its students that Ellen White is a careless writer is one thing; but, is she a careless writer here?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No, she is not.

> —"I felt that I must say a few words. In the name of Jesus, I got up and in about five minutes the meeting changed. Everyone felt it at the same instant. Every countenance was lighted up. The presence of God filled the place. Brother Hewit dropped upon his knees and began to cry and pray. I was taken off in vision and saw much that I cannot write. It had a great effect upon Brother Hewit. He confessed it was of God and was humbled in the dust. He has been writing ever since that meeting, and is now writing from the same table renouncing all his errors that he has advanced. I believe God is bringing him up and he is calculated to do good, if God moves through him.
>
> "Much love to dear Sister Gorham. Tell her to be strong. God is with her and He will not leave her. Much love to you all. I hope the children will not get sleepy, but will be interested in the truth and be diligent to make their calling and election sure. Write, be sure and write, and do not do as I have done. I love you, all of you. Write." *Manuscript Releases*, volume 16, 206–209. Written from Paris, Maine, November 27, 1850.

Brothers and Sisters, what is the historical context of this; where is she writing this at? She is writing this in 1850, in Brother Nichols's house.

In this time period, what is the Lord doing? He is showing that the Pioneers have the correct view of the Daily, and she is dealing with that. She is saying that Christ's Sanctuary ministry is the false view of the Daily.

In this history, this very history—not this very history and not just the very year, but the very month of the year she is getting visions and she is clarifying this truth about the Pioneer position of the Daily, saying those that gave the Judgment Hour Cry had the correct view of the Daily; and, in the same paragraph, she says, "I saw that the 1843 Chart was directed by the hand of the Lord and it should not be altered and that those that gave the Judgment Hour Cry had the correct view of the Daily."

And what does it say about the Daily on this 1843 Chart? Well, it says that it was taken away in AD508; and, at 1335 years later brings you to 1843 and that the 1335 is in the past.

Can you imagine, in the very month, in the very year, that she would tell Brother Hewit from Dead River that it was still future?

Okay, these time setters, **these time setters**, and these people that believe that Sister White is a careless writer. History does not uphold this.

So, I want you to see, in connection with the Daily, Ellen White even understood the 1335.

Ellen White just did not put her seal of approval on the Daily being Paganism; she understood that it started the 1335-year prophecy, which ended in 1843, and she defended that position in public against Brother Hewit from Dead River. Do you see that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And in the same month, where she is saying that Christ's Sanctuary ministry as the Daily only brings darkness and confusion; and, her husband, in response to that vision, removes that teaching from the *Review and Herald.*

1850 CHART

Up here in your notes, where it says "1850 Chart," this is what it says right here [referring to the third column from the left on the 1850 Chart, the text following Jesus on the cross in AD31]. I wanted you to be able to have it in your notes.

Ten Horns Arose	490
Pagan Dominion or The DAILY Taken Away Daniel 11:31	508
Papacy Set Up	538

1843 CHART

And then on the 1843 Chart over here [referring to the center column, underneath Jesus on the cross in AD31]:

508

Taking away of the daily sacrifice. Dan. 12:11, 12

Okay, these are these two Charts.

Sister White understood that these men had the correct view, and she understood that it initiated the 1335-year prophecy that ended in 1843; and, she understood that it represented the Pagan Dominion being taken away in 508.

Under these two references to the Charts you have another quote in the time period of Brother Nichols, and she is rebuking people from making other charts because their artwork is satanic; whereas, she says that the artwork upon these two Charts is heavenly. She says,

> "I saw the chart-making business was all wrong. It originated with Brother Rhodes and was followed out by Brother Case. Means has been spent in making charts and forming uncouth disgusting images to represent angels and the glorious Jesus. Such things I saw were displeasing to God. I saw that **God was in the publishment of the chart by Brother Nichols**."—

Who was in the publishment of this 1850 Chart? God!

> —"I saw that there was"—*WHAT?*—"**a prophecy of this chart in the Bible**, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.
>
> "I saw that it was a restless, uneasy, unsatisfied, ungrateful feeling in Brother Case that desired another chart. I saw that these painted charts had a bad effect upon the congregation. It caused a light, chaffy spirit of ridicule to be in the meeting."—

Now, this is the one that I want you to think through.

> —"I saw that **the charts ordered by God struck the mind favorably**, even **without an explanation**."—

"I saw that the charts," plural, "ordered by God . . . ." What charts, in the plural, were ordered by God? These two Charts [the 1843 and 1850 Charts] were ordered by God."

These two Charts are a fulfillment of Habakkuk 2.

> —"There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But the other charts that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven. Images representing angels look more like fiends than beings of heaven. I saw that the charts had for days and weeks occupied Brother Case's mind when he should have been seeking heavenly wisdom from God, and should have been growing in graces of the Spirit and the knowledge of the truth.
>
> "I saw that if the means that has been wasted in getting out charts had been spent in getting out the truth clear before the brethren in publishing tracts, etc., it would have done much good and saved souls. I saw that the chart-making business has spread like the fever." *Manuscript Releases*, number 13, 359; **1853**.

1858

THE 1290 AND 1335 DAYS

I have following an article from the *Review and Herald,* January 28, 1858. The reason I have it in your notes is because you can see that in 1858 they are still teaching that the Daily is Paganism. You have it in your reference, eight years after 1850 they still understand the Daily is Paganism.

> "ANOTHER important prophetic period upon which the Advent doctrine is based, is the 1335 days of Daniel 12, with which the 1290 days are so intimately connected. These two periods are introduced to us as follows:
>
> "'And 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. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days.' Daniel 12:11–13.
>
> "The questions at once arise, Can we tell what the events are, from which these periods are to be dated; and if so, can we tell when they took place? We first enquire. **What is the—'daily' (sacrifice) and the 'abomination that maketh desolate'?** It will be noticed that the word, sacrifice, is in italics: denoting that it is a supplied word. The same will be noticed in the other instances of its occurrence in the book of Daniel, viz., chapter 11:31 and 8:11–13. Let us briefly refer to this latter chapter. In verse 13 it will be observed that two desolations are brought to view; the daily (desolation,) and the transgression of desolation. This fact is made so plain by Josiah Litch that we cannot do better than quote his language:*
>
> "'The daily sacrifice is the present reading of the text; but no such thing as sacrifice is found in the original. **This is acknowledged on all hands**. It is a gloss or construction put upon 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.'
>
> "**From this it is evident that the 'daily,' can have no reference to the Jewish worship** to which it has been applied by the older and more prevalent opinion; and this is further evident from the consideration that if these periods, taken either literally or figuratively, be dated from any taking away of this worship, they do not bring us to any event whatever worthy of note.
>
> "**The daily and the abomination then, are two desolating powers** which were to oppress the church: can we ascertain what these powers are? **We have only to adopt William Miller's method of reasoning on this point to arrive at the same conclusion with him**. He says:
>
> "'I read on, and could find no other case in which if [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 that the daily shall be taken away'; &c. 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.'&c. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is 'the daily!' Well, now, what does Paul mean by 'he who now letteth' or hindereth? By 'the Man of Sin,' and the 'wicked,' Popery is meant. Well what is it which hinders Popery from being revealed? Why it is Paganism. **Well, then, 'the daily' must mean Paganism**.'+

"We see from Daniel 8, that it is the little horn, which succeeded the goat, or Grecian empire, that takes away the 'daily;' and it is the only power brought to view after the division of Alexander's kingdom down to the time when the Sanctuary should be cleansed at the end of the 2300 days. This little horn we have in its proper place showed to be Rome taken as a unit, corresponding with the fourth kingdom of Daniel's other visions. Now **it is a fact that a change did take place in the Roman power from Paganism to Papacy. Paganism from the days of the Assyrian kings down to the time of its modification into 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. In its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah's worship; but when the Levitical gave place to the Christian form of worship, Satan, in order to successfully oppose the work, must change also his form of opposition; hence the temples, altars and statues of Paganism are baptized into the blasphemies of Popery.

"**But the daily, Paganism, is said in the prophecy, to have a sanctuary, and the place of its sanctuary was to be cast down.** That a sanctuary is frequently connected with idolatry and heathenism, as the place of its devotion and worship, is evident from the following scriptures: Isaiah 16:12; Amos 7:9, 13, margin. Ezekiel 28:18. Concerning the sanctuary of the daily of Daniel 8, we offer 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**. Its name signifies the 'temple or asylum of all the gods.' The place of its location is Rome.+ The idols of the nations conquered by the Romans were sacredly deposited in some niche or department 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.'"

"**Having now ascertained that the daily is Paganism**, and the transgression of desolation, or 'the abomination that maketh desolate,' is the Papacy, and that t**he especial sanctuary of Paganism was the Pantheon**, and that the 'place' of its location was Rome, we inquire further.

"1. **Was Paganism 'taken away' by the Roman civil power?** The following statement of an important and well-known fact in the history of the church and world, we think answers to the prophecy. It refers to Constantine the first Christian emperor, and says:

"'His first act of government was the dispatch of an edict throughout the empire, exhorting his subjects to embrace Christianity.'++

"2. Was Rome the city or place of his sanctuary, (the Pantheon,) cast down by the authority of the State? The following extract answers:

"'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 that 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. It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but an iron conqueror, born in the west, and contemptuous, like all Romans, of the habits of the orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony.'*

"This record from the pen of the historian is too plain to need comment. The place of his sanctuary was cast down, says the prophecy; and after a statement of facts like the above, the most fastidious in prophetic interpretation must be satisfied of its application.

"From the time that the daily shall be taken away, and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. With the facts before us that the daily is Paganism, that the abomination that maketh desolate is the Papacy, that there was a change from the former to the latter in the Roman power, and by the authority of State we have but to inquire further when this took place in a manner to fulfill the prophecy; for if we can ascertain this, we have the starting point from which the prophetic periods in the text before us are to be dated. Therefore,

"3. When did the event referred to in the prophecy take place? Let it be observed, the question is not, when were the saints given into the hands of the Papacy, but **when had the change of religion from Paganism to Papacy been so far effected as to make the latter the national religion**, and place it in a condition to start upon its career. This, like all other great revolutions, was not the work of a moment. Its incipient workings were manifest long before. Paul said that even in his day the mystery of iniquity, the Man of Sin, the 'abomination that maketh desolate,' was already at work. And it is in the light of this scripture that we must understand our Lord's words in Mathew 24:15, concerning the abomination of desolation, where he makes evident reference to Daniel 9:27. For although Paganism had not given place to the Papacy in the year 70 when Jerusalem was destroyed by the Romans we do understand that the 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 and desolate the church of the Most High.

"**Up to the time of the conversion of Clovis, king of France, which took place in 496, the French and other nations of western Rome were Pagan**; but subsequent to that event the efforts to convert idolaters to Christ were crowned with great success. It is said that the conversion of Clovis gave rise to the custom of addressing the French monarch with the titles of Most Christian Majesty and Eldest Son of the Church.+ 'Between that time and A.D. 508 by "alliances," "capitulations" and conquests, "the Avborici," the "Roman garrisons in the west," Brittany, the Burgundians and the Visigoths, were brought into subjection.'++

"'Paganism in the western Roman Empire, though it doubtless retarded the progress of the Christian faith, especially in those nations which were molested, as in the case of England, by the inroads of the barbarous clans, who continued idolaters, henceforth had not the power, if it had the disposition to suppress the Catholic faith, or to hinder the encroachments of the Roman Pontiff.

"From that time, the Papal abomination was triumphant, so far as Paganism was concerned. Its future contests were with the other Christian sects, who were always treated as heretics; and with princes who were always treated as rebels or dividers of the body of Christ. **The prominent powers of Europe gave up their attachment to Paganism only to perpetuate its abominations in another form; for Paganism needed only to be baptized to become Christian in the Catholic sense**; and when the interests or vengeance of its presiding minister made the demand, their possessions and thrones,—perhaps their lives,—must be laid on the altar. SS

"* Prophetic Exposition, Volume 1, 127.
"+ Advent Manual, 66.
"* Advent Manual, 68.
"+ 'Goodrich's Universal Hist. and Gutherie's Geog.'
"++ Croley, 55.
"* Croley, 207, 208.
"+ Mosheim Christian History, Volume 1, 132, 133.
"++ Advent Manual, 73.
"SS Ibid.,75, 76.

"In England, Arthur, the first Christian king, founded the Christian worship on the ruins of the Pagan.* Rapin, who claims to be more exact in the chronology of events in his history, states that he was elected monarch of Britain in **508**. Book 2, 129.

"What was the condition of the See of Rome at this time? 'Symmachus was Pope from 498 or 9 to 514. His pontificate was distinguished by these remarkable circumstances and events:

"1. **He 'left Paganism'** when he entered the 'church of Rome.'

"2. He found his way to the Papal chair by striving with his competitor even unto blood. Du Pin.

"3. By the adulation paid to him as the successor of St. Peter.

"4. By the excommunication of the Emperor Anastasius.+

"'How much,' says Mosheim, 'the opinions of some were favorable to the lordly demands of the Roman Pontiffs, may be easily imagined from an expression of Ennodius, that infamous and extravagant flatterer of Symmachus, who was a prelate of ambiguous fame. This parasitical panegyrist, among other impertinent assertions maintained that the Pontiff was constituted judge in the place of God, which he filled as the Vicegerent of the Most High.'++

"By the strength secured to the Catholic cause in the west, by these successes, and the agency of the vicars, and other agents of the See of Rome, the Papal party in Constantinople were 'placed' in a position to justify open hostilities in behalf of their master at Rome. 'In **508** the whirlwind of fanaticism and civil war swept in fire and blood through the streets of the eastern capital.'

"**Gibbon, under the years 508–514**, speaking of the commotions in Constantinople, says 'The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. [Popery is triumphant.] Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed the genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition, that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who with his army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of Peace." SS

"With the following extract from Appollos Hale, we close the testimony on this point: '**We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of Paganism (since claimed as the "patrimony of St. Peter") in 508**. We look a few years into the past, and the rude Paganism of the northern barbarians is pouring down upon the nominally Christian empire of Western Rome—triumphing everywhere—and its triumphs everywhere distinguished by the most savage cruelty. . . . The empire falls and is broken into fragments. One by one the lords and rulers of these fragments, abandon their Paganism and profess the Christian faith. In religion the conquerors are yielding to the conquered. But still Paganism is triumphant. Among its supporters there is one stern and successful conqueror. (Clovis.) But soon he also bows before the power of the new faith and becomes its champion. He is still triumphant, but, as a hero and conqueror, reaches the zenith at the point we occupy, A.D. 508.

"'In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant 'monarch' Christianized.

"'The pontiff for the period on which we stand is a recently converted Pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to and saluted as filling 'the place of God on earth.' The senate is so far under his power, that, on suspicion that the interests of the See of Rome demand it, they excommunicate the emperor. . . . **In 508** the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions is the humiliation of its rightful lord. Now the question is, **at what time was Paganism so far suppressed, as to make room for its substitute and successor, the Papal abomination? When was this abomination placed in a position to start on its career of blasphemy and blood? Is there any other date for its being "placed," or "set up" in the room of Paganism, but 508?** If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination.

"The others are at length subdued, 'and kings, and peoples and multitudes, and nations, and tongues,' are brought under the spell which prepares them, even while 'drunken with the blood of the martyrs of Jesus,' to 'think they are doing God service,' and to fancy themselves the exclusive favorites of heaven, while becoming an easier and richer prey for the damnation of hell'*

"We have the date. **The 'daily' was taken away, and the abomination that maketh desolate set up in 508**. Dating from this point the 1290 days or years terminate in 1798 where, as has already been shown, the civil power was stricken from the Pope by the arm of Buonaparte. The 1335 days bring us 45 full years this side of that event.

"But some may say, How is it that you make the periods terminate in the past? Does it not read that Daniel should rest and stand in his lot at the end of the days? Certainly; and we believe it. But what is it for Daniel to stand in his lot? This point will come under consideration when we come to an explanation of the passing of the time, and an examination of the events that did take place at the end of the days. Meanwhile we here cast anchor till another week." *Review and Herald*, January 28, 1858.

MANUSCRIPT RELEASES VOLUME TWENTY

Errors and Dangers of Prescott and Daniells; The Cities to Be Worked

(A. G. Daniells was elected president of the General Conference in 1901. This suggests that this document was written in 1910, a time when Mrs. White was very concerned about Daniells' neglect of the cities and his involvement in the controversy over the "Daily.")

Now, recently Steve Wohlberg was saying that he does not have to take a position on the Daily because Ellen White never had a position on the Daily, and if it is good enough for the prophetess to take that position, it is good enough for him.

Well, Ellen White did have a position on the Daily. She said the Millerites had the correct view of it, and she understood it was Paganism. She understood that when Paganism was taken away, the 1335 began; and, she understood that other views than that only produced darkness and confusion.

And the one that you can demonstrate from the history of 1850 that was really isolated as bringing darkness and confusion is Crosier's view that the Daily represented Christ's Sanctuary ministry; so, I think she had an understanding what the Daily was, not only what it was but what it represented because, if you left that position, you go into darkness and confusion.

But, in 1910 Ellen White also rebuked the General Conference President and W. W. Prescott for pushing this same view as Crosier's.

And no historian is going to argue that Prescott and Willie White and A. G. Daniells, that when they were pushing the Daily, they were pushing the idea that the Daily represented Christ's Sanctuary ministry. Everyone knows that.

But, you have got the entire article here from *Manuscript Releases,* volume 20.

When was this released? Well, it was released in 1988; so, it is available for students of Adventism to consider in 1988.

When did Willie White and Prescott and Daniells establish the false view of the Daily in Adventism? From 1919 to 1931 is when they accomplished their work. By 1931, forget about it!! Adventism is going to teach that the Daily represents Christ's Sanctuary ministry because they have accepted the interpretation of the Scriptures that comes from apostate Protestantism and Catholicism. And from this point on, the Daily is identified as Christ's Sanctuary ministry.

Awe, there are some voices that are opposing this that know better, but the tide has totally turned from that point on.

And then in 1988, the Ellen White Estate releases for us this statement from 1910 at the very time the Daily was being agitated by Prescott, Daniells, and Willie White.

First paragraph,

> "At this stage of our experience we are not to have our minds drawn away from the special light given [us] to consider at the important gathering of our conference. And there was Brother Daniells, **whose mind the enemy was working**;"—

What does that mean? What does it mean that the enemy is working your mind? It means the Holy Spirit is not working your mind.

> —"and **your mind and Elder Prescott's mind were being worked by the angels that were expelled from heaven**."—

Whoa!

> —"Satan's work was to divert your minds that jots and tittles should be brought in which the Lord did not inspire you to bring in. They were not essential. But this meant much to the cause of truth. And the ideas of your minds, if you could be drawn away to jots or tittles, is **a work of Satan's devising**. To **correct little things in the books written**, you suppose would be doing a great work. But I am charged, **Silence is eloquence**."—

They wanted to go into Uriah Smith's book, *Thoughts on Daniel and Revelation,* and remove what he said about the Daily being Paganism. That is why in this time period one of the men that is fighting against Willie White and Prescott and Daniells is a man named Larry Smith.

Who is Larry Smith? That is Uriah's son, and he knows what they want to do and he is standing with his dad: the Daily is Paganism.

> —"I am to say, Stop your picking flaws. If this purpose of the devil could only be carried out, then [it] appears to you [that] your work would be considered as most wonderful in conception. It was the enemy's plan to get all the supposed objectionable features where all classes of minds did not agree.
>
> "And what then? **The very work that pleases the devil would come to pass**. There would be a representation given to the outsiders not of our faith just what would suit them, that would develop traits of character which would"—*DO WHAT?*—"**cause great confusion**"—

Other views of the Daily have been adopted that bring confusion and darkness.

> —"and occupy the golden moments which should be used zealously to bring the great message before the people. The presentations upon any subject we have worked upon could not all harmonize, and the results would be to confuse the minds of believers and unbelievers. This is **the very thing that Satan had planned that should take place**—anything that could be magnified as a disagreement.
>
> "**Read Ezekiel, chapter 28**."—

Lord willing, when we begin to prove these doctrines from our Bible study, we will look at Ezekiel 28; because, Ezekiel 28 is where the very root of the Daily is identified. Ezekiel 28 is about the exaltation of Lucifer, and she is marking it; because, as they are trying to say that the Daily represents Christ's Sanctuary ministry, not only were they rejecting the true view of the Daily, a symbol of self-exaltation, but they were manifesting that very self-exaltation in their own experience. She emphasizes they would bring confusion into our ranks.

> —"Now, here is a grand work, where strange spirits can figure. But the Lord has a work to [be] done to save perishing souls; and the places which Satan, disguised, could fill in, **bringing confusion into our ranks**, he will do to perfection, and all those little differences will become enlarged, prominent.
>
> "And **I was shown**"**—**

And what does it mean, "And I was shown"? God specifically told her this.

> —"And I was shown **from the first that the Lord had given neither Elders Daniells nor Prescott the burden of this work**. Should **Satan's wiles be brought in, should this "Daily" be such a great matter** as to be brought in to confuse minds and hinder the advancement of the work at this important period of time? **It should not, whatever may be**. This **subject should not be introduced**,"—

Sister White understood the Daily, and she understood that teaching the Daily was Christ's Sanctuary ministry is something that came from angels that were expelled from Heaven and that

it only brings confusion and darkness; and, she knew the Pioneer position that the Daily represented Paganism, and that when the Daily was taken away, the 1335-year time prophecy began. She knew that. She knew the difference, no matter what these guys want to say.

> —"It should not, whatever may be. This subject should not be introduced, for the spirit that would be brought in would be forbidding, and Lucifer is watching every movement. Satanic agencies would commence his work and there would be confusion brought into our ranks. You have no call to hunt up the difference of opinion that is not a testing question; but **your silence is eloquence**. I have **the matter all plainly before me**. If the devil could **involve any one of our own people on these subjects, as he has proposed to do, Satan's cause would triumph**. Now the work without delay is to be taken up and not a [difference] of opinion expressed.
>
> "Satan would inspire those men who have gone out from us to unite with evil angels and retard our work on unimportant questions, and what rejoicing [there] would be in the camp of the enemy. Press together, press together. Let every difference be buried. Our work now is to devote all our physical and brain-nerve power to put these differences out of the way, and all harmonize. If Satan could with his great unsanctified wisdom be permitted to get the least hold, [he would rejoice].
>
> "Now, **when I saw how you were working, my mind took in the whole situation and the results if you should go forward and give the parties that have left us the least chance to bring confusion into our ranks**. Your lack of wisdom would be just what Satan would have it. **Your loud proclamation was not under the inspiration of the Holy Spirit**. I was instructed to say to you that your **picking flaws in the writings** of men that have been led of God is not inspired of God. And if this is the wisdom that Elder Daniells would give to the people, by **no means give him an official position**, for he **cannot reason from cause to effect**. **Your silence on this subject is your wisdom**. Now, everything like **picking flaws in the publications** of men who are not alive is not the work God has given any of you to do. For if these men—Elders Daniells and Prescott—had followed the directions given in working the cities, there would have been many, very many, convinced of the truth and converted, able men that [now] are in positions where they never will be reached.
>
> "All the world is to be regarded as one great family. And when you have such a fountain of knowledge to draw from, why have you left the world to perish for years with the testimonies given by our Lord Jesus Christ? True religion teaches us to regard every man and woman as a person to whom we can do good.
>
> "This has been in print many years: 'A Balanced Mind,' testimony to Elder Andrews. The mind may be cultivated to become a power to know when to speak and what burdens to take up and to bear, for Christ is your teacher. And I feared greatly for you [when I saw you] **exalting your wisdom and pursuing a course to bring in differences of opinion**. The Lord calls for wise **men who can hold their peace when it [is] wisdom for them to do so**. If you would be a whole man, you need sanctification through Jesus Christ. Now there is a work just started, and let wisdom be seen in every minister, in every president of [a]

conference. But here was a work for you to take hold of years ago where you were needed to lift your voice for this very work. Christ gave all His people special directions what they shall do and the things they shall not do. And there is a little time left us to work out the righteousness of the Lord. You can understand the way of the Lord. **I saw your purpose of carrying things after your own devising** after you were placed as president. You had thought you would do wonderful things, which would be a work God had not placed in your hands to do. Now, your work is not to oppress but to release every necessity possible if the Lord has accepted you to serve. But you have very early given evidence that **wisdom and sanctified judgment have not been manifested** by you. **You blazed out matters that would not be received unless the Lord should give light**.

"**I have been instructed that such hasty movements should not have [been] made [such] as selecting you as president of the conference even another year**. But the Lord forbids any more such hasty transactions until the matter is brought before the Lord in prayer; and as you have had the message come to you that the work of the Lord resting upon the president is a most solemn responsibility**, you had no moral right to blaze out as you did upon the subject of the 'Daily' and suppose your influence would decide the question.** There was Elder Haskell, who has carried the heavy responsibilities, and there is Elder Irwin and several men I might mention who have the heavy responsibilities.

"Where was your respect for the men of age? What authority could you exercise without taking all the responsible men to weigh the matter? But **let us now investigate the matter**. We must now reconsider whether it is the Lord's judgment, in the face of the work that has been neglected, of showing your zeal to carry the work even another year. If you should carry the work another year with the help that shall unite with you, **there should be a change take place in you and Elder Prescott**. And humble your own hearts before God. The Lord will have to see in you a showing of a different experience, for **if ever men needed to be reconverted at this present [time], it [is] Elder Daniells and Elder Prescott.**

"Seven men should be chosen that are men of wisdom and through the working of the grace of God [give] evidence [of] a reconversion. For any men who are **so blinded that they cannot reason from cause to effect**, that they would ignore the men who have borne the responsibilities of the work and these presidents of conferences, [that] men [who] carry the work for over two years should be disregarded and such an impulsive consequence take place that men would neglect the very work kept before them for years—work the cities—and no, or but very little, attention [be] given to the old men for counsel, but **proclaim the things they choose to give the people**, bears its own testimony of the unsafety of the men to be entrusted with such a grand and wonderful work.

"Christ is not dead. He will never suffer His work to be carried on in this strange way. **Let the books alone. If any change is essential**, God will have the harmony in that change consistent, but when a message has been entrusted to men with the large responsibilities involved, [God] demands faithfulness that will work by love and purify the soul. **Elders Daniells and Prescott both need reconversion**. A **strange work has come in**, and **it is not in harmony with the**

work Christ came to our world to do; and all who are truly converted will work the works of Christ.

"We are everyone [to] work out the work which shall glorify the Father. We have **come to the crisis**—either to conform to the character of Jesus Christ right in this preparatory time or not attempt [it]. Elder Daniells, [you are not] to feel at liberty to let your voice be heard on high as you have done under similar circumstances. **And understand, the president of a conference is not a ruler**. He works in connection with the wise men who occupy the position as presidents whom God has accepted. He has **not liberty to meddle with the writings in printed books from the pens that God has accepted**. They are no longer to bear sway unless they show less of the ruling, dominating power. **The crisis has come**, for God will be dishonored.

"How does the Lord look upon the unworked cities? Christ is in heaven. Now its acknowledgment is to be, 'There is no kingly rule. And now is the crisis of this world. Now I am the Power to save or to destroy. Now is the time when the destiny of all is in My hands. I have given My life to save the world. And "I, if I be lifted up," the saving grace I shall impart will prove that all who will be fashioned after the divine similitude and will be one with Me shall work as I work with My power of redeeming grace.' Whoever will, [let him] take hold with his brethren to do the work given them to do when in responsible places under the counsel the Lord gives, and seek most earnestly to work in complete harmony with Him who so loved the world He gave His life a full sacrifice for the saving of the world. I speak to our ministers, that as they enter upon the work in our cities let there be a calm sacredness attending the ministry of the Word. We cannot make the proper impression upon the minds of the people if we . . . [Lower third of this page left blank.]

"I copy from my Diary. The truth as it is in Jesus—talk it, pray it, believe every word in its simplicity. What would you gain if mistakes are brought before the men who have departed from the faith and given heed to seducing spirits, men who were not long ago with us in the faith? Will you stand on the devil's side? Give your attention to the unworked fields. A world-wide work is before us. I was given representations of John Kellogg.

"A very attractive personage was representing the ideas of the specious arguments that he was presenting, **sentiments different from the genuine Bible truth**. **And those who are hungering and thirsting after something new were advancing ideas [so specious] that Elder Prescott was in great danger**. Elder Daniells was in great danger [of] becoming **wrapped in a delusion** that if these sentiments could be spoken everywhere it would be as a new world.

"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."—

The very elect is not going to be deceived, but there are going to be people who are standing with the very elect that are going to get deceived. The very elect are the wise virgins. The foolish virgins are going to get deceived, right?

And as the wise virgins in this time period, when the temptation is there to deceive the very elect, as the wise virgins are receiving the outpouring of the Holy Spirit, what are the foolish virgins receiving? The strong delusion of 2 Thessalonians. We will deal with that, too, in connection with the Daily.

> —"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."

What is the very bottom line of spiritualism?

When it comes to the story of King Sault, what did Samuel say? "Rebellion is as witchcraft." Rebellion is witchcraft.

Is witchcraft spiritualism?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Where does Saul end up?

FROM THE AUDIENCE: With the witch of Endor.

BROTHER PIPPENGER: With the witch of Endor.

What was it that King Sault did to produce this train of events that leads him to the witch of Endor? He set his word above God's Word. He had been told what to do, but he went ahead and he did what he wanted to do.

The very bottom line of spiritualism is placing your word above God's Word. That is where it all starts. That is witchcraft.

Witchcraft is identifying how Satan brings you under his influence. How he entrances you it is a magical term dealing with magical deception.

When you are bewitched, who is the first to become bewitched? The witch. It all starts when I place my word above God's Word. That is witchcraft, that is rebellion, and I am the one that has become bewitched. And that is what happened to Daniells and Prescott.

And what sentiments were Daniells and Prescott trying to bring in when this was happening? A wrong view of the Daily.

And what is the true view of the Daily? Is that it is Paganism, and Paganism is the religion of self-exaltation. It is a religion that began in the courts of Heaven when Satan, **when Satan**, set his word above God's Word and introduced into the history of mankind the mystery of iniquity.

The mystery of iniquity is Satan's work in bewitching us. It is Satan's work in getting us to place our word or his word above God's Word.

Do you follow my thought?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Look up *iniquity*. It will define *iniquity* in *Strong's Concordance.* And when you take it down to the root word, what is the root word for *iniquity?* Alpha, **alpha**. That is the Alpha Apostasy.

When were Daniells and Prescott pushing this foolish view? In the time period of the Alpha Apostasy.

So, do not miss what Sister White is saying here about deceiving the very elect and about reading Ezekiel 28. She knew what was going on. She knew that this Daily thing is something that is not only wrong doctrinally but it requires those who are going to preach the wrong view of the Daily to place their word above God's Word and puts them in the position where they are

bewitched; and, therefore, they are a tool in the hand of Satan to bewitch others with their rebellion.

> —"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**,"—

People say, "Oh, Ellen White, she doesn't have a position on the Daily."

> —"when I was shown this matter **when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the 'Daily,' the after results were presented**. **Our people were becoming confused**. **I saw the result**, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God,"—

This is spiritualism. He has placed his word above God's Word. He is believing that he is being inspired by God.

> —"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 strangecrops of evil would take the place of truth.—Ms 67, 1910, 1–8. *Manuscript Release*, volume 20, 17–22.
>
> Ellen G. White Estate
> Washington, D.C.
> December 1, 1988

The strange crops of evil are growing all over Adventism today.

Ellen White places her endorsement on the Pioneer understanding of the 2520.

Ellen White places her endorsement on the Pioneer understanding that the Daily in the Book of Daniel represents Paganism.

Shall we pray?

Benediction: Heavenly Father, we do not want to be those among your people here at the end of the world that are feeding from these strange crops that have been spawned by the introduction of the false view of the Daily in the early part of the 20th Century. We want not the confusion and darkness that it produces not only in your church but in church members. We want to understand the truth of the Daily, that we can be led to the foot of the cross as is illustrated on both Charts, that the self-exaltation, the Paganism that is represented by that symbol, might be removed from us as individuals, that at the foot of the cross we can be cleansed and purified and receive the blessing that is promised at the end of that prophecy that starts when self-exaltation is

removed, the blessing of the experience of the outpouring of the Spirit. We ask that you make that happen in each of our lives, and we ask a blessing upon the work that we are doing here. We thank you for all these things in Jesus's name. Amen

HABAKKUK'S TWO TABLES #5

Part One: THE SPIRIT OF PROPHECY

Presentation by Jeff Pippenger

INVOCATION BY BROTHER JEFF PIPPENGER: HEAVENLY FATHER, WE INVITE YOUR PRESENCE TO BE WITH US HERE THIS MORNING. WE WANT TO BE DIRECTED AND GUIDED BY YOUR HOLY SPIRIT. WE WOULD ASK THAT YOU PROVIDE THAT TO US AT THIS TIME. WE WANT TO RECEIVE THE OUTPOURING OF THE LATTER RAIN. WE PRAY THAT YOU WOULD ACCOMPLISH THAT AS WELL. I ASK THAT YOU WOULD TAKE CONTROL OF THE WORDS AND THOUGHTS THAT I SHARE, THAT YOU WOULD FORGIVE ME OF ANYTHING THAT IS PREVENTING ME FROM BEING USED TO SHARE THIS MESSAGE AT THIS TIME, THAT YOU PREPARE THE HEARTS AND MINDS OF THOSE THAT HEAR THIS MESSAGE TO RECEIVE THE RAIN THAT YOU HAVE FOR THEM THIS MORNING. WE WANT TO CONCLUDE THIS PART OF THIS SERIES, SO WE WOULD ASK THAT YOU WOULD BIND THIS THOUGHT OFF FOR US TODAY. WE THANK YOU FOR ALL THESE THINGS IN JESUS'S NAME. AMEN.

BROTHER PIPPENGER: We are dealing with Habakkuk's Two Tables, which are the two Charts that are behind me. On my right are the 1843 Chart, and my left the 1850 Chart. We are going to spend quite a bit of time on these Charts.

And today is our fifth presentation, and we are ending our discussion showing that Ellen White is in agreement with the major truths on this 1843 Chart that the leadership from both the self-supporting work of Adventism and the leadership of the Conference is rejecting. We have gone through and have shown that Sister White believed in, agreed with the 2520 time prophecy.

We went through yesterday and showed that she understood that the Daily was Paganism and that it was, what she called, the correct view; and that the teaching that the Daily represented Christ's Sanctuary ministry came from, angels that were expelled from Heaven and brought confusion and darkness.

Along the way we have shown that she understood that the 1335 time prophecy ended in the past, to her day and age. She made this claim in 1850; she knew that it ended in 1843.

And the other primary truth on these Charts, which institutions such as the Biblical Research Institute of the Adventist Church rejects is the Trumpets. And here we see on this Chart [referring to the 1843 Chart] not only a symbol of Islam, but a symbol of the Fifth Trumpet, and here a symbol of the Sixth Trumpet. And then when they did the 1850 Chart, here is the Fifth Trumpet and here is the Sixth Trumpet. We want to make sure we understand that Sister White was in agreement with the Pioneer understanding of the Trumpets.

THE RISE AND FALL OF NATIONS

We are going to begin with a principle.

> "Every nation that has come upon the stage of action has been **permitted** to occupy its place on the earth, that it might be seen whether it would fulfill the

purpose of 'the Watcher and the Holy One.' **Prophecy has traced the rise and fall of the world's great empires—Babylon, Medo-Persia, Greece, and Rome**."—

And what I am wanting you to see is that prophecy traces the rise and fall of kingdoms.

—"With each of these, as with nations of less power, **history repeated itself**. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another. . . ."—

Then on page 184 of the quote, she says:

—"**From the rise and fall of nations as made plain in the pages of Holy Writ**, they need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and its magnificence, the like of which our world has never since beheld,—power and magnificence which to the people of that day seemed so stable and enduring,--how completely has it passed away! As 'the flower of the grass' it has perished. So perishes all that has not God for its foundation. Only that which is bound up with His purpose and expresses His character can endure. His principles are the only steadfast things our world knows." *Education,* 177, 184.

What I am saying here is that Ellen White repeatedly teaches that prophecy is illustrated through the histories of the rise and fall of nations.

Okay, if you do not understand this, then you will be searching for other fulfillments in the prophecies you are studying; but, the prophecies are illustrating the rise and fall of kingdoms.

AS MADE PLAIN IN THE BOOKS OF DANIEL AND THE REVELATION

In *Prophets and Kings,* page 548, it says,

"**From the rise and fall of nations as made plain in the books of Daniel and the Revelation**, we need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and magnificence, the like of which our world has never since beheld,—power and magnificence which to the people of that day seemed so stable and enduring,—how completely has it passed away! As 'the flower of the grass,' it has perished. James 1:10. So perished the Medo-Persian kingdom, and the kingdoms of Grecia and Rome. And so perishes all that has not God for its foundation. Only that which is bound up with His purpose, and expresses His character, can endure. His principles are the only steadfast things our world knows." *Prophets and Kings*, 548.

Now, the reason I am saying that is that this is a principle of prophetic interpretation that was understood by the Millerites; and, when the Millerites come to the study of the Trumpets, they are basing their conclusions about the Trumpets upon this principle, that the Trumpets are part of the illustration of the rise and fall of kingdoms.

THE DOWNFALL OF AN EMPIRE

The next quote is from William Miller.

> "In prophetical scripture, the sounding of trumpets is always used to **denote the downfall of some empire**, nation, or place, or some dreadful battle, which may decide the fate of empires, nations, or places. . . ."—

The first point that the Millerites would go to prove this truth is they would g to the Battle of Jericho, which we all remember is the battle that they circled the city. And what were they doing? They were blowing the trumpets, and it was marking that Jericho was going to come down.

> —"In prophetical scripture, the sounding of trumpets is always used to **denote the downfall of some empire**, nation, or place, or some dreadful battle, which may decide the fate of empires, nations, or places. . .
>
> "The last three trumpets will claim our attention in his discourse; the first four"—***THE FIRST FOUR***—"having their accomplishment under Rome Pagan; to the last three under Rome Papal. **These three trumpets and three woes are a description of the judgments that God has sent and will send on this Papal beast, the abomination of the whole earth**." *William Miller's Works*, volume 2, page 115–116.

So, here Miller is describing that the Trumpets represent the bringing down of a kingdom, and now he has set forth the Pioneer understand that the first four Trumpets deal with bringing down Pagan Rome, and the last three Trumpets which are three woes deal with bringing down Papal Rome. And, this is in agreement with the principle that Ellen White Sets forth, that prophecy is describing the rise and fall of kingdoms.

Okay. Now, the next quote is Uriah Smith.

> "We name as the subject of this chapter the seven trumpets, as these constitute the main theme of the chapter, although there are other matters introduced before the opening of that series of events. The first verse of this chapter relates to the events of the preceding chapters, and therefore should not have been separated from them by the division of the chapter."—

Do you know what he is talking about?

Go to Revelation 6.

Now, I do not think that Uriah Smith or the Millerites fully understood what Uriah Smith is commenting on here. I think that Uriah Smith's comments are accurate, but they are incomplete.

If you go to chapter 6 of Revelation, and you go to verse 12, it says,

> "[12]And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; . . . ." Revelation 6:12, (KJV).

In chapter 6, you have seen the Lion of the Tribe of Judah, Jesus, begin to remove the seals from the book that is sealed with Seven Seals; and, in chapter 6 He removes the First Seal, the Second

Seal, the Third Seal, the Fourth Seal. And when you get to verse 12, He removes the Sixth Seal, and it is describing things connecting with the Sixth Seal.

And then in verse 17, in connection with the Sixth Seal, it says,

> "[17]For the great day of his wrath is come; and who shall be able to stand?" Ibid. 6:17, (KJV).

And the "great day of his wrath" is the Seven Last Plagues. So, the Sixth Seal asks the question: "Who is going to be able to stand during the time period when there is no longer any intercession for sin?" And, the answer is chapter 7, the 144,000.

So, chapter 7 is there for a purpose. It is answering the question of the Sixth Seal. So, when you go through chapter 7 and you see the 144,000 and the great multitude that respond to the message of the 144,000.

And then you get to chapter 8, and this is what Uriah Smith is commenting on. Chapter 8 is where the Seventh and final Seal is going to be opened.

> "[1]And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. [2]And I saw the seven angels which stood before God; and to them were given seven trumpets. [3]And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. [4]And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. [5]And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thundering, and lightnings, and an earthquake. [6]And the seven angels which had the seven trumpets prepared themselves to sound." Revelation 8:2-6 (KJV).

And now the Seven Trumpets are going to sound. And what Uriah Smith is going to tell us about, is he is saying the Sixth Seal comes to an end in chapter 6, and then we have the seventh chapter; and, then before John gets back into telling us about the Seventh Seal, he tells us about these seven angels, but then he tells us about this scene in the Sanctuary above.

I do not know that he fully understands that that is part f the story; because, the rise and the fall of kingdoms throughout history has been at the direction of Christ, and Christ directs the rise and fall from the Sanctuary.

This little interlude here in the first six verses of chapter 8 is designed to teach us that Christ is the one that is directing the judgment of these kingdoms.

Let us go back to Uriah Smith, now that we have this passage that he is dealing with, in context.

> —"We name as the subject of this chapter the seven trumpets, as these constitute the main theme of the chapter, although there are other matters introduced before the opening of that series of events. The first verse of this chapter relates to the events of the preceding chapters, and therefore should not have been separated from them by the division of the chapter.

"'VERSE 1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

"The series of seven seals is here resumed and concluded. The sixth chapter closed with the events of the sixth seal, and the eighth commences with the opening of the seventh seal; hence **the seventh chapter stands parenthetically** between the sixth and seventh seals, from which it appears that the sealing work of that chapter belongs to the sixth seal."—

The sealing work that belongs to the Sixth Seal, no doubt in the history of the Sixth Seal the 144,000 are going to be sealed; but, the process of the sealing is what is being illustrated in the beginning of chapter 8. The Fire being cast down is the outpouring of the Holy Spirit which seals these people; so, they are not separate.

—"Silence in Heaven.—Concerning the cause of this silence, only conjecture can be offered,—a conjecture, however, which is supported by the events of the sixth seal. That seal does not bring us to the Second Advent, although it embraces events that transpire in close connection therewith. It introduces the fearful commotions of the elements, described as the rolling of the heavens together as a scroll, caused by the voice of God, the breaking up of the surface of the earth, and the confession on the part of the wicked that the great day of God's wrath is come. They are doubtless in momentary expectation of seeing the King appear in, to them, unendurable glory. But the seal stops just short of that event. The personal appearing of Christ must therefore be allotted to the next seal. But when the Lord appears, he comes with all the holy angels with him. Matthew 25:31. And when all the heavenly harpers leave the courts above to come down with their divine Lord, as he descends to gather the fruit of his redeeming work, will there not be silence in heaven?

"The length of this period of silence, if we consider it prophetic time, would be about seven days.

"'VERSE 2. And I saw the seven angels which stood before God; and to them were given seven trumpets.'

"This verse introduces a new and distinct series of events. In the seals we have had the history of the church during what is called the gospel dispensation. In the seven trumpets, now introduced, we have **the principal political and warlike events** which were to transpire during the same time.—

In fact, if you study the structure of Revelation, you will see that the Seven Churches represent the history of the Christian Church from the time of the disciples to the end of the world, and then the Seals repeat and enlarge upon that history, and then the Trumpets repeat and enlarge that history. These are three lines of prophecy that go together, and this is what he is saying. He is saying that the Seals have the history of the Church during the gospel dispensation, and the Trumpets represent the political warlike events in that same history.

—"'VERSES 3–5. And another angel came and stood at the altar, having a golden censer; and there was given unto him much

> incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. 5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake.'

"Having as it were, in verse 2, brought out the seven angels, and introduced them before us upon the stage of action, John, for a moment, in the three verses last quoted, directs attention to an entirely different scene. The angel which approaches the altar is not one of the seven trumpet angels. The altar is the altar of incense, which, in the earthly sanctuary, was placed in the first apartment. Here, then, is another proof that there exists in heaven a sanctuary with its corresponding vessels of service, of which the earthly was a figure, and that we are taken into that sanctuary by the visions of John, A work of ministration for all the saints in the sanctuary above is thus brought to view. Doubtless the entire work of mediation for the people of God during the gospel dispensation is here presented.

"This is apparent from the fact that the angel offers his incense with the prayers of all saints. And that we are here carried forward to the end, is evident from the act of the angel in filling the censer with fire and casting it unto the earth; for his work is then done; no more prayers are to be offered up mingled with incense; and this symbolic act can have its application only at the time when the ministration of Christ in the sanctuary in behalf of mankind has forever ceased. And following the angel's act are voices, thunderings, lightnings, and an earthquake—exactly such occurrences as we are elsewhere informed transpire at the close of human probation. (See Revelation 11:19; 16:17, 18.)

"But why are these verses thus thrown in here? Answer: As a message of hope and comfort for the church. The seven angels with their warlike trumpets had been introduced; terrible scenes were to transpire under their sounding; but before they commence, the people of God are pointed to the work of mediation in their behalf above, and their source of help and strength during this time. Though they should be tossed like feathers upon the tumultuous waves of strife and war, they were to know that their great High Priest still ministered for them in the sanctuary in heaven, and that thither they could direct their prayers, and have them offered, with incense, to their Father in heaven. Thus could they gain strength and support in all their calamities.

> "'VERSE 6. And the seven angels which had the seven trumpets prepared themselves to sound.'

"The subject of the seven trumpets"—

And here is what we are dealing with this morning.

—"The subject of the seven trumpets is here resumed, and occupies the remainder of this chapter and all of chapter 9. The seven angels prepare

themselves to sound. Their sounding comes in as **a complement to the prophecy of Daniel 2 and 7**,"—

And if I tell you, "David, you look very nice this morning," I have just complimented you; and, you spell that C-O-M-P-L-I-M-E-N-T.

But this word *complement* is not spelled with an "I." It is spelled C-O-M-P-L-E-M-E-N-T; and, the definition of this word *complement* means to bring to perfection.

So, here Uriah Smith is saying that the Trumpets bring to perfection the prophecies of Daniel 2 and 7.

—"commencing with the breaking up of the old Roman empire into its ten divisions, of which, in the first four trumpets, we have a description." Uriah Smith, *Thoughts on Daniel and the Revelation*, 475–477.

Now, you will notice Sister White, from *Acts of the Apostles,* to finish off that thought I just inserted there, she says,

"In the Revelation all the books of the Bible meet and end. Here is **the complement**"—*THIS WORD MEANS TO BRING TO PERFECTION*—"Here is **the complement of the book of Daniel**."—

So, if you have not caught it yet, what I am saying is, Sister White clearly upholds the principle that prophecy is illustrating the rise and fall of kingdoms, and this is the Millerite approach to approach to prophecy; so, she is endorsing their approach to prophecy in this regard. But, the Millerites also understood that the Books of Daniel and Revelation, they brought each other to perfection, and Sister White is agreeing with this, and this needs to be recognized when you are dealing with the Trumpets; because, in the Book of Revelation, the way the Trumpets bring Daniel 2 and Daniel 7 to perfection is they tell the story of how the providential forces that brought down Rome, both Pagan and Papal. They go with Daniel 7.

In Daniel 7 we see Pagan Rome disintegrate into ten kingdoms. Out of those ten kingdoms we see the Papacy rise, Papal Rome.

So, what was the providential, historical forces that accomplished the breakup of Rome into the ten nations, and thereafter plucked up the three horns and placed the Papacy upon the throne of the Earth in 538? Well, the answer to that question is the Trumpets in the Book of Revelation, and both the Pioneers and Ellen White place in the record that Daniel and Revelation complement one another. They have to be studied together.

Then she says,

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

Now, in *Manuscript Releases,* volume 9, page 8, it 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 are definite, not mystical and unintelligible. In it" —*THE BOOK OF REVELATION*—"In it **the same line of prophecy is taken up as in Daniel**. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence." *Manuscript Releases,* volume 9, 8.

So, what we are saying here, what we are trying to show you, is that Ellen White agrees with the pioneer understanding of the Trumpets; and, their understanding is based upon the principle she agrees with, that prophecy is illustrating the rise and fall of kingdoms.

Now, if you are wondering what is on the board, let me explain it to you.

If you are not familiar with the prophecies, this one here, the 150 years of the Fifth Trumpet—of this Trumpet here [indicating the First Woe reflected in the lower right-hand corner of the 1843 Chart]—this 150-year time prophecy; or, if you are not familiar with the 391-year 15-day time prophecy of the Sixth Trumpet, the Second Woe, then break out your Uriah Smith's book on *Thoughts on Daniel and the Revelation,* and he will lay it out for you.

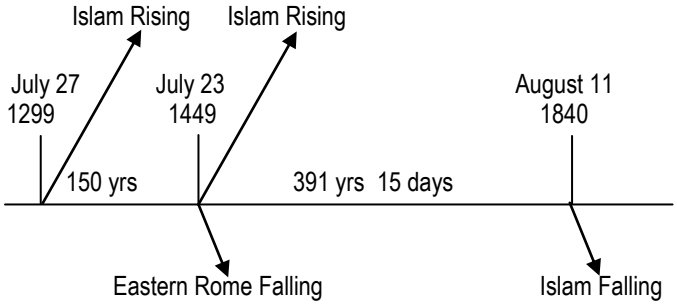


Figure No. 13.

Sometimes we do not recognize that the starting point for this 150 years is, also, actually the starting point for the 391-years and 15 days—it is not, but it is. This 391 years and 15 days begins the very same day that the 150 years ends; so, they cannot be separated. In fact, this date here, July 27, 1449, it seems from my studies to be the most obscure historical waymark to find. To find history that upholds what we teach about July 27, 1449, is very difficult but you do not have to; because, you have the history, real sound history, for July 27, 1299. And you project 150 years to the future and there is the end; but, there is the start of the 391 years and 15 days, and it is spot on in that regard.

Okay. Now, what am I trying to say here? I am saying here that the historical fulfillment of July 27, 1299, was when Othman consolidated the forces of Islam.

So, what I am saying is that in 1299 Islam is rising. Prophecy is the rise and fall of kingdoms.

One hundred fifty years later, Islam begins an empire. Once again, Islam is rising; but, what marks the starting point of the rise of Islam and the Ottoman Empire—this is Islam of Othman [July 27, 1299], and this is Islam of an Empire [July 23, 1449]. What starts this time

period is when the last emperor of Eastern Rome submits to Islam. So, at this point [July 23, 1449], we see Eastern Rome falling.

So, you have in this history, at the beginning of this prophecy [the 150 years time Prophecy], you have a power rising; at the beginning of this prophecy [the 391 years 15 days time prophecy] and at the end of this prophecy [the 150 years], you have a kingdom going down and a kingdom rising. See it?

At the end here [August 11, 1840], a restraint is placed upon Islam. This is the fall of Islam. They are restrained here.

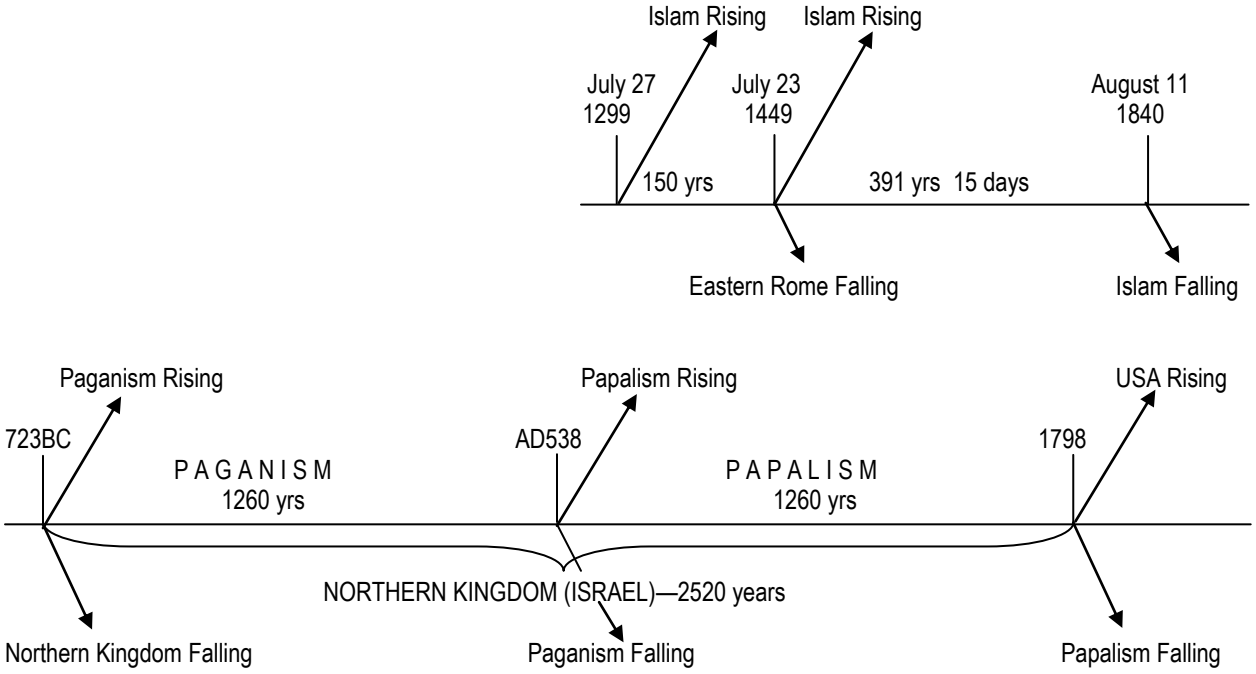


Figure No. 14.

Then when we go to the 2520 against the Northern Kingdom, right here the Northern Kingdom is going down.

And this 2520 is showing 1260 years that Paganism trampled down the sanctuary and the host, followed by 1260 years that Papalism trampled down the sanctuary and the host—I am using the terminology of Daniel 8:13.

And in AD538 we are seeing just 30 years prior Paganism going down; this kingdom is falling. And Papalism is rising.

In 1798, what kingdom of Bible prophecy is rising?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The U.S.A. is rising in 1798, and the Papacy is falling.

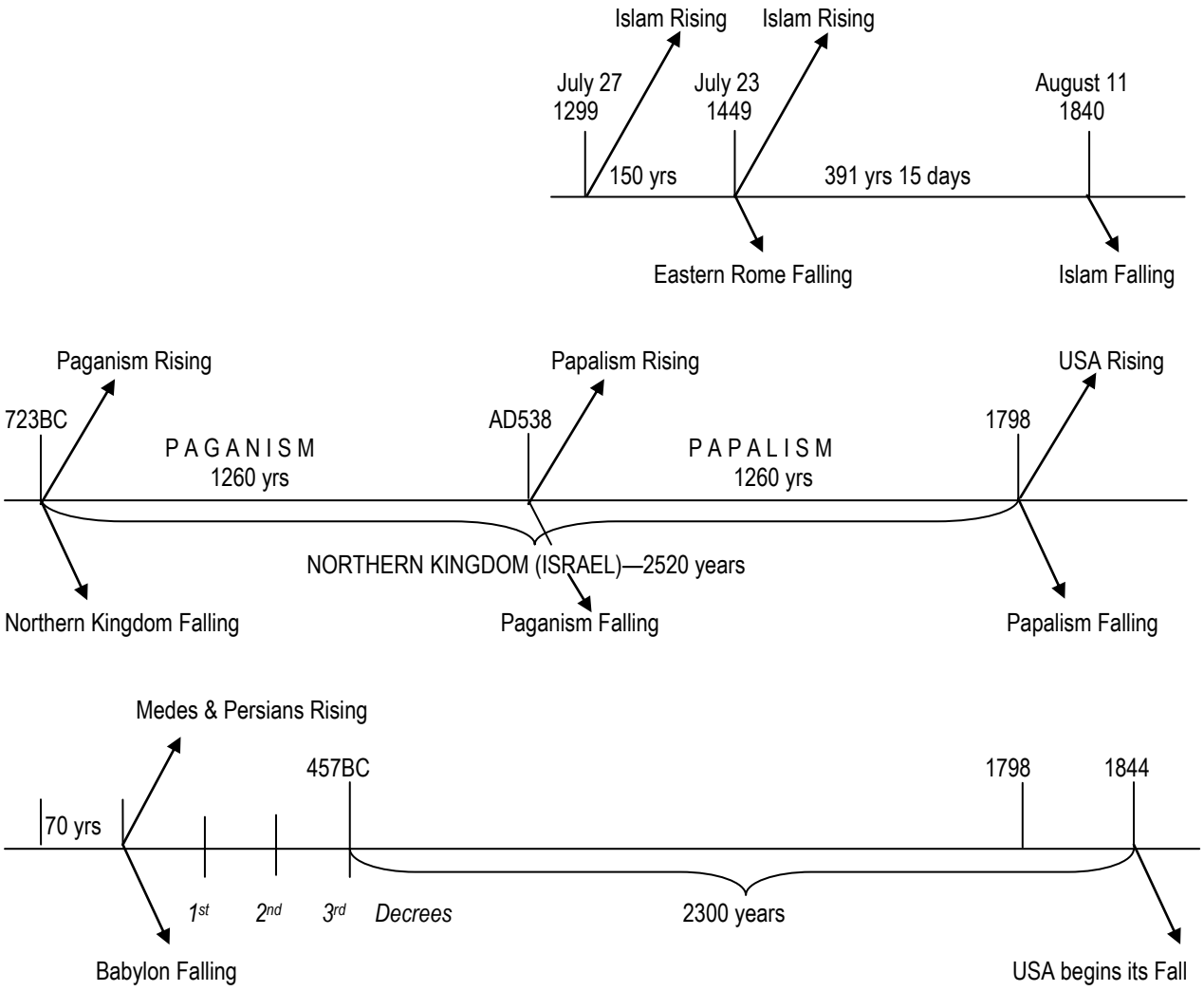


Figure No. 15.

In AD457 Israel was coming back; their national sovereignty is restored. Israel is rising again; but, they only do so after these 70 years of captivity, and then they come out of captivity on three decrees: First, Second, and Third Decrees.

But, at the end of these 70 years, which is part of this beginning history, we see Babylon going down here, when Belshazzar is slain, and we see the Medes and the Persians rising.

In 1844 we see the U.S.A. begin its slide downward; because the U.S.A. has a religious and a political aspect. Beginning in 1842 the Protestants in the United States closed their doors against the First Angel's Message and they suffered a moral fall, so Sister White says.

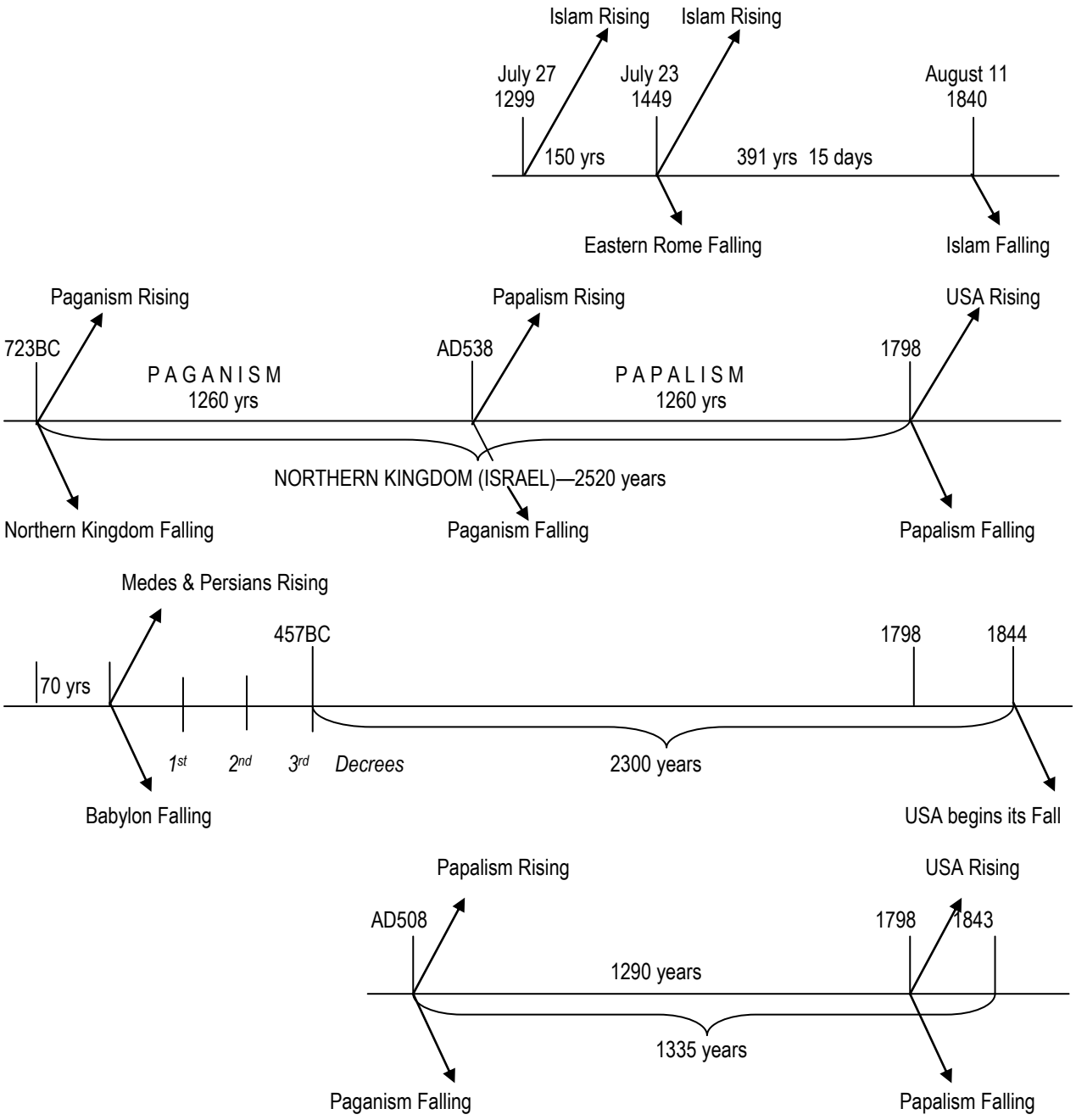


Figure No. 16.

In AD508 Paganism is taken away; Paganism is falling.
And who is rising in this time period?

FROM THE AUDIENCE: Papalism.

BROTHER JEFF: Papalism.

1798, the Papacy is going down, and the United States is rising.
1843, the United States is going down.

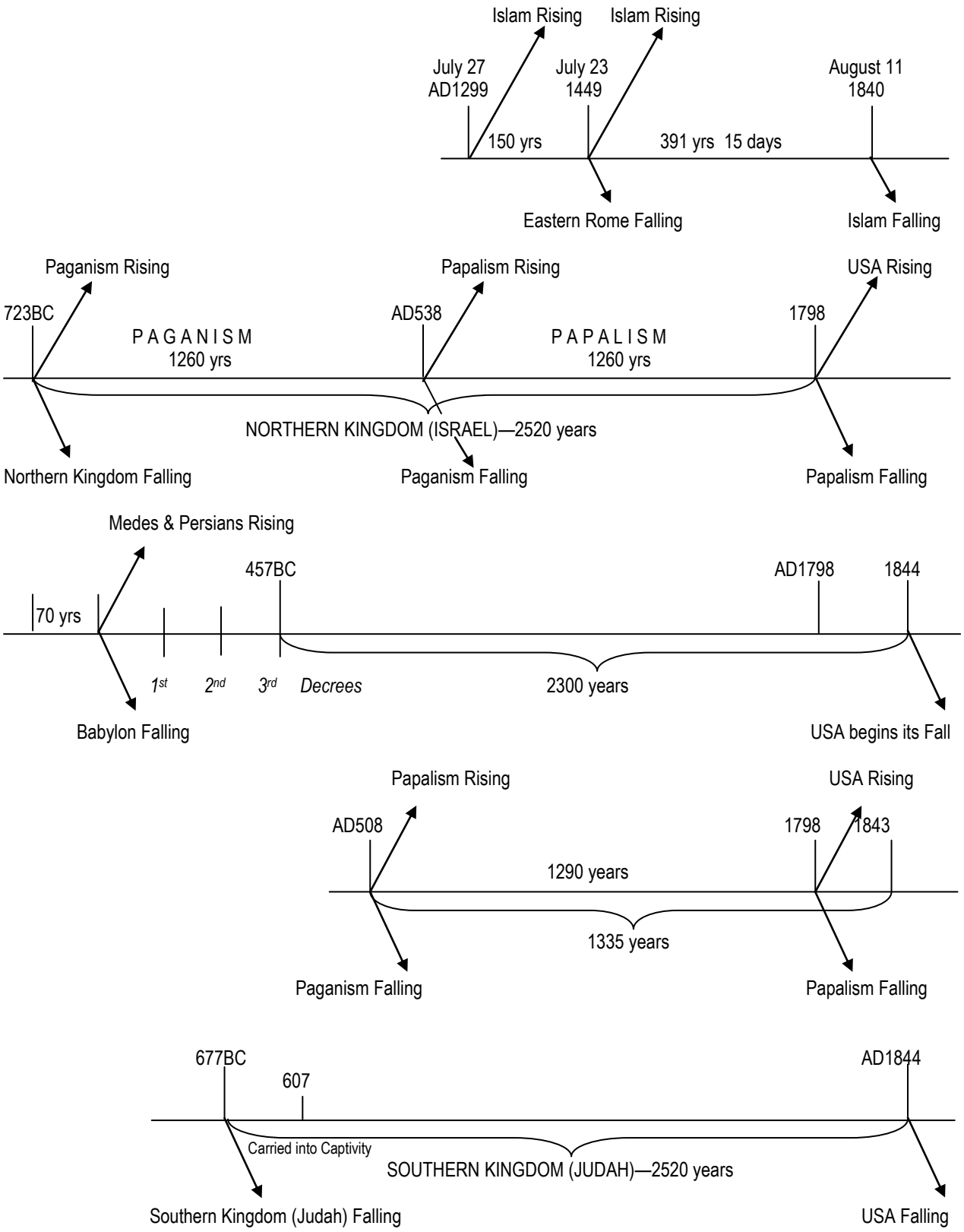

Islam Rising
Islam Rising
July 27
AD1299
July 23
1449
August 11
1840
150 yrs
391 yrs 15 days
Eastern Rome Falling
Islam Falling
Paganism Rising
Papalism Rising
USA Rising
723BC
AD538
1798
P A G A N I S M
1260 yrs
P A P A L I S M
1260 yrs
NORTHERN KINGDOM (ISRAEL)—2520 years
Northern Kingdom Falling
Paganism Falling
Papalism Falling
Medes & Persians Rising
457BC
AD1798
1844
70 yrs
1st
2nd
3rd
Decrees
2300 years
Babylon Falling
USA begins its Fall
Papalism Rising
USA Rising
AD508
1798
1843
1290 years
1335 years
Paganism Falling
Papalism Falling
677BC
607
AD1844
Carried into Captivity
SOUTHERN KINGDOM (JUDAH)—2520 years
Southern Kingdom (Judah) Falling
USA Falling

Figure No. 17.

In 677BC the Southern Kingdom is falling. But, what is interesting about the Southern Kingdom is that it is a progressive fall. They are not going to be carried into captivity until the 606 – 607 time period.

But, Manasseh, he represents a progressive fall. We will show you that.

And when this time prophecy ends, we see a progressive fall taking place with the U.S.A.

So, I do not know how important it is to see these things; but, I do want you to see that when Sister White says that prophecy is illustrated by the rise and fall of kingdoms, as presented in the Scriptures, as presented in the Books of Daniel and Revelation, she is expressing the Millerite understanding that prophecy is an illustration of the rise and fall of kingdoms.

And when it comes to the Trumpets, which we are dealing with, the Millerites identified that the Trumpet represents the bringing down of a kingdom.

And the kingdom that the Trumpets are going to bring down is the Roman Kingdom.

We will show you something in a moment. Let us go a little bit further in our notes.

This next quote is from Uriah Smith again, from *Thoughts on Daniel and the Revelation.* And the reason I am using Miller and Smith is because I am trying to reflect the Pioneer understanding, to show that Ellen White agrees with the Pioneer understanding of the Trumpets.

> "For an exposition of this trumpet, we shall again draw from the writings of Mr. Keith. This writer truthfully says: 'There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets,"—

Now, if you read that over and over again, you will realize what Uriah Smith is saying, is that historically of the things that the Millerites presented, the prophetic waymarks that they marked were more sustained when it came to what they taught about Islam of the Fifth and Sixth Trumpets than any other waymark. There is more historical evidence that what they taught about Islam being the Fifth and Sixth Trumpets than any of the other waymarks that they taught. That is what he is saying, and he is quoting from historian Keith who is saying this.

> —"'There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woes, to the Saracens and Turks. It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation in equal portions, is occupied with a description of both.
>
> "'The Roman empire declined, as it arose, by conquest; but the Saracens and the Turks were the instruments by which **a false religion became the scourge of an apostate church**; and hence, instead of the fifth and sixth trumpets, like the former, being designated by that name alone, they are called woes." Uriah Smith, *Thoughts on Daniel and the Revelation*, 495.

And what I want you to see is, when it comes to the Fifth and Six Trumpets, to the Pioneers' understanding, Islam was the scourge of the Papacy.

The first four Trumpets are dealing with empirical Pagan Rome; but, when you get to the Fifth and Sixth Trumpets, the First and Second Woes, now it is dealing with Papal Rome. Islam was raised up to be a scourge against the Papacy.

It seems like the Papacy and Islam has forgotten that in our modern world; but, if you have ever heard about a period in history called "The Crusades," that is what The Crusades were all about, the war between the Papacy and Islam.

Okay. Let me show you something before we take this next quote from *The Great Controversy*.

This was not recognized, as far as I know, by the Pioneers, but I want you to see it.

Most Seventh-day Adventists are familiar with the principle set forth in the Spirit of Prophecy more than once that says, "National apostasy is followed by national"—

FROM THE AUDIENCE: Ruin.

BROTHER PIPPENGER: —ruin. You see, we all can quote that.

What is the national apostasy that produces national ruin?

FROM THE AUDIENCE: The Sunday Law.

BROTHER PIPPENGER: The Sunday Law. Okay.

So, when it comes to Rome of the past, there are two Sunday laws. What is the first Sunday law?

FROM THE AUDIENCE: AD321.

BROTHER PIPPENGER: AD321 Constantine passed the first Sunday law. Is that not accurate?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: Yes, that is accurate.

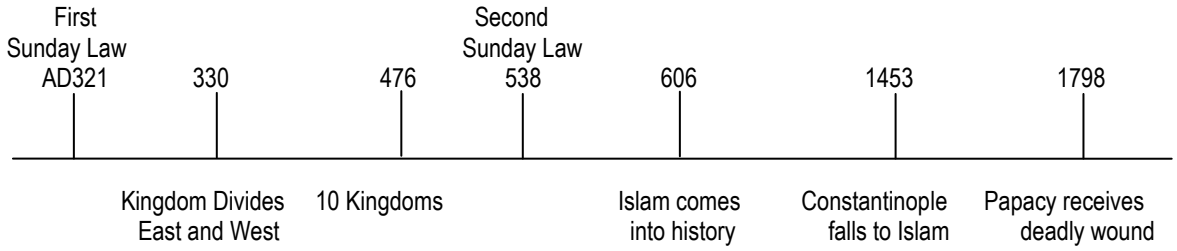


Figure No. 18.

Then, in the year AD330, Constantine divided his kingdom. He did not purposely divide it, but he did so because he moved the capitol of the Roman Empire from the City of Rome to the City of Constantinople; and once he was in Constantinople, he no longer had the ability to govern Western Rome and, just by circumstances, the Roman Empire from this point on is divided into East and West.

What is happening? It is beginning to crumble.

He passes a Sunday law right here [AD321]; national apostasy is followed by national ruin. He divides the kingdom into East and West, and then the first four Trumpets begin to blow; and, by AD476, we have ten kingdoms. It has disintegrated.

What brought about its disintegration? The Sunday law.

This is the first Sunday law in the history of Rome. This Sunday law is passed by Pagan Rome, by Constantine. And in prophecy it was Pagan Rome that placed the Papacy on the throne of the Earth, was it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: In order for the Papacy to be placed upon the throne of the Earth in 538, the military strength of Pagan Rome had to be employed to pluck up the three

horns, the Heruli, the Ostrogoths, and the Vandals. When the third of those horns was removed in 538, the Papacy began to rule; and in 538 the Papacy passes the second Sunday law. Now it is ruling; now it is a rule of the land. This is the second Sunday law in this history.

And, what happens? Well, in 606, you will see on the 1843 Chart right here [indicating the fourth column from the left], Islam comes into history.

What for? It is going to begin the demise of the Papacy.

Now, if you go to Revelation 17—I do not know that I should be putting all this in here. This really is not what I was trying to share, but I will put this into the mix.

Revelation 17:1 says this:

> "[1]And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters." Revelation 17:1 (KJV).

Who is this great whore?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: This is the Papacy, but who is she also in prophecy? She is modern Babylon.

Now, Ancient Babylon, was it seated upon waters?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Yes. Ancient Babylon was a walled city, and the River Euphrates ran through it, right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So how did Cyrus defeat Ancient Babylon?

FROM THE AUDIENCE: It dried up the waters.

BROTHER PIPPENGER: It dried up the water so he could come under the gate and kill Belshazzar.

Modern Babylon sits upon many waters; and, the waters that modern Babylon sits upon, the Pope sits upon these waters, and the waters he sits upon are the West and the East. Revelation 17 is speaking about when all the waters of the support of the Papacy at the end of the world are dried up, then the kings of the East, Christ comes.

But, the Papacy at the end of the world has been prefigured with the Papacy of the past; and, the Papacy of the past was supported by Western Rome and Eastern Rome because Constantine had divided the kingdom into East and West in the year 330. Then, the first four Trumpets, they turned Pagan Rome into ten nations; but, these ten nations are spread across the East and the West.

And in this history here [AD606], it is the Islamic armies that in 1453 are going to destroy and overrun Constantinople. When they do so, the Eastern waters of support for the Papacy are removed.

The Western waters are going to be removed by Napoleon. Her waters are dried up: it is a process of the waters she is sitting on being dried up. But, Islam in 1453, it cuts off the Eastern support; and, then in 1798 the Western support, Western Europe, the Western Roman Empire, France delivers the deadly wound.

So, what produces the demise of the Papacy? It is the second Sunday law; national apostasy is followed by national ruin.

What produces the demise of Pagan Rome? The first Sunday law; national apostasy is followed by national ruin.

It is worthy to note that Pagan Rome is the power that placed the Papacy on the throne of the Earth in 538; but, the United States is the power that places the Papacy on the throne of the Earth at the end of the world.

And national apostasy for the United States is a subject of Bible prophecy. It is The Sunday Law in the U.S.A. that begins the demise of the United States.

But, there is another Sunday law of Bible prophecy that is noted in prophecy at the end of the world, and that Sunday law is what we call "The World Sunday Law," or "The Death Decree," and it takes place when the Papacy is placed on the throne of the Earth b the ten kings when they agree to give their kingdoms to the Beast.

Figure No. 19.

Notice that the first Sunday Law comes in the nation of the power that is going to place her [the Papacy] on the throne of the Earth, just like it did with Pagan Rome.

The second Sunday Law comes when she [the Papacy] is established on the throne of the Earth, just as it did in 538.

So, there are things to understand about the Trumpets that the Pioneers did not understand. These Trumpets come in response to The Sunday Law.

And these Angels are being directed from the Throne Room of the Sanctuary, these Angels with the Trumpets. And, if you will receive it, these trumpet Angels that brought the demise to Rome in this history [referring to 1798], they are the same Angels. The Lord does not just use them once and then replace them; they are the same Angels that bring the Seven Last Plagues.

And why do they bring the Seven Last Plagues? Because of this World Sunday Law, right here [see Figure No. 19].

So, not only does Sister White agree with the Pioneer understand of the Trumpets, if you do not hold to the Pioneer understanding of the Trumpets and to the logic set forth in the Spirit of Prophecy, you are not going to understand end-time Bible prophecy.

But, let us go into *The Great Controversy* now, and I am starting before I would usually start in this. We are going to see that Sister White endorses the Pioneer understanding of the Sixth Trumpet.

However, I am starting a few paragraphs before because I want you to see something. There is an argument about this passage in *The Great Controversy,* and it is satanic. The argument says Sister White really did not put that in *The Great Controversy,* that Uriah Smith did. So, it says, and this is from *The Great Controversy,* beginning at page 344:

> "In the New York Journal of Commerce of November 14, 1833, appeared a long article regarding this wonderful phenomenon, containing this statement:"—

She is commenting on the falling of the stars. She is quoting from newspapers from historical sources to describe the falling of the stars in 1833, and she is saying this is in fulfillment of Christ's words, of John's word, and of Joel's word. She is saying this is a fulfillment of prophecy.

> —"In the New York Journal of Commerce of November 14, 1833, appeared a long article regarding this wonderful phenomenon, containing this statement: 'No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet eighteen hundred years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars, . . . in the only sense in which it is possible to be literally true.'
>
> "Thus was displayed the last of those signs of His coming, concerning which Jesus bade His disciples: 'When ye shall see all these things, know that it is near, even at the doors.' Matthew 24:33. After these signs, John beheld, as the great event next impending, the heavens departing as a scroll, while the earth quaked, mountains and islands removed out of their places, and the wicked in terror sought to flee from the presence of the Son of man. Revelation 6:12–17.
>
> "Many who witnessed the falling of the stars, looked upon it as a herald of the coming judgment, 'an awful type, a sure forerunner, a merciful sign, of that great and dreadful day.'—*The Old Countryman*, in Portland Evening Advertiser, November 26, 1833. Thus the attention of the people was directed to the fulfillment of prophecy, and many were led to give heed to the warning of the Second Advent."—

So, the stars fall from heaven in November of 1833. Who began to publicly preach in the beginning of 1833?

FROM THE AUDIENCE: William Miller.

BROTHER PIPPENGER: William Miller.

The falling of the stars was the Lord's adding a prophetic fulfillment to the ministry of William Miller, to put it in context that the Lord was endorsing what Miller was presenting. So, Sister White just described for us the fulfillment of the prophecy of the falling of the stars.

Then, notice her next sentence.

> —"In the year 1840 another remarkable fulfillment of prophecy excited widespread interest."—

Many of the theologians at Andrews University will teach you that this paragraph is simply commenting on a human prediction made by Josiah Litch. Okay? That is not what she is saying. She says, "another remarkable fulfillment of prophecy," and she is saying it in the context of describing the fulfillment of prophecies that were taking place in that history: the falling of the stars; next, 1840, a fulfillment of prophecy.

> —"Two years before, Josiah Litch, one of the leading ministers preaching the Second Advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown 'in A.D. 1840, sometime in the month of August;' and only a few days previous

> to its accomplishment he wrote: 'Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period,"—

The 391 years commenced at the close of the first period, the 150 years.

> —"it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.'—Josiah Litch, in *Signs of the Times, and Expositor of Prophecy,* August 1, 1840.
>
> "At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. **The event exactly fulfilled the prediction**. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended." *The Great Controversy*, 334–335.

Now, what I need you to see, in my mind what you need to see, Brothers and Sisters—we will walk back through this with you—he just tied these two time prophecies together. That is Millerite understanding of the 150 years and the 391 years and 15 days. These two prophecies—this is the Fifth Trumpet [150 years] and the Sixth Trumpet [391 years and 15 days]—you cannot, **you cannot** have the Sixth Trumpet without the Fifth Trumpet. You cannot have the time prophecy of the Sixth Trumpet if you do not have the time prophecy of the Fifth Trumpet. They cannot be separated.

So, when Sister White is putting her seal of approval on the 391 years and 15 days prophecy, "another remarkable fulfillment of prophecy," she is not simply endorsing the Pioneer view of the Sixth Trumpet, she is simultaneously endorsing the Pioneer view of the Fifth Trumpet.

But, the Pioneer view of the Trumpets is that the first four Trumpets dealt with Pagan Rome, and the next two Trumpets deal with Papal Rome.

And, before the Papacy can be established on the throne of the Earth, what has to happen? Well, Pagan Rome has to disintegrate into ten nations, and then three of those nations have to be plucked up in order for the Papacy to be established. You cannot separate the first four Trumpets from the next two Trumpets. It is a series of history; they cannot be broken apart. You do not have the Papacy on the throne of the Earth if you do not have Pagan Rome disintegrating into ten kingdoms. Do you follow my logic?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, her endorsement here of the Sixth Trumpet is as blanket endorsement of the Pioneer understanding of the Trumpets, all of them.

So, when the Biblical Research Institute puts out a letter saying, "We no longer accept the Pioneer position of the Trumpets," they are simultaneously saying, "We no longer accept the authority of the Spirit of Prophecy." All right? That is where we are at. The last deception of Satan is to make none effect the Testimonies of God's Spirit.

Now, switching gears a little bit, let me show you something here. This is *Prophets and Kings*, page 382, talking about Manasseh.

> "Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. As **an earnest of what would befall the people should they continue impenitent**, the Lord permitted their king to be captured by a band of Assyrian soldiers, who 'bound him with fetters, and carried him to Babylon,' their temporary capital."—

Carried him to Babylon; they carried Manasseh to Babylon.

What does MANASSEH mean? Forgetfulness.

> —"This affliction brought the king to his senses; 'he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.' 2 Chronicles 33:11–13. But this repentance,"—*BUT THIS REPENTANCE*, ***BUT THIS REPENTANCE***—"remarkable though it was, **came too late to save the kingdom** from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise." *Prophets and Kings*, 382.

Now, I want to show you something here.

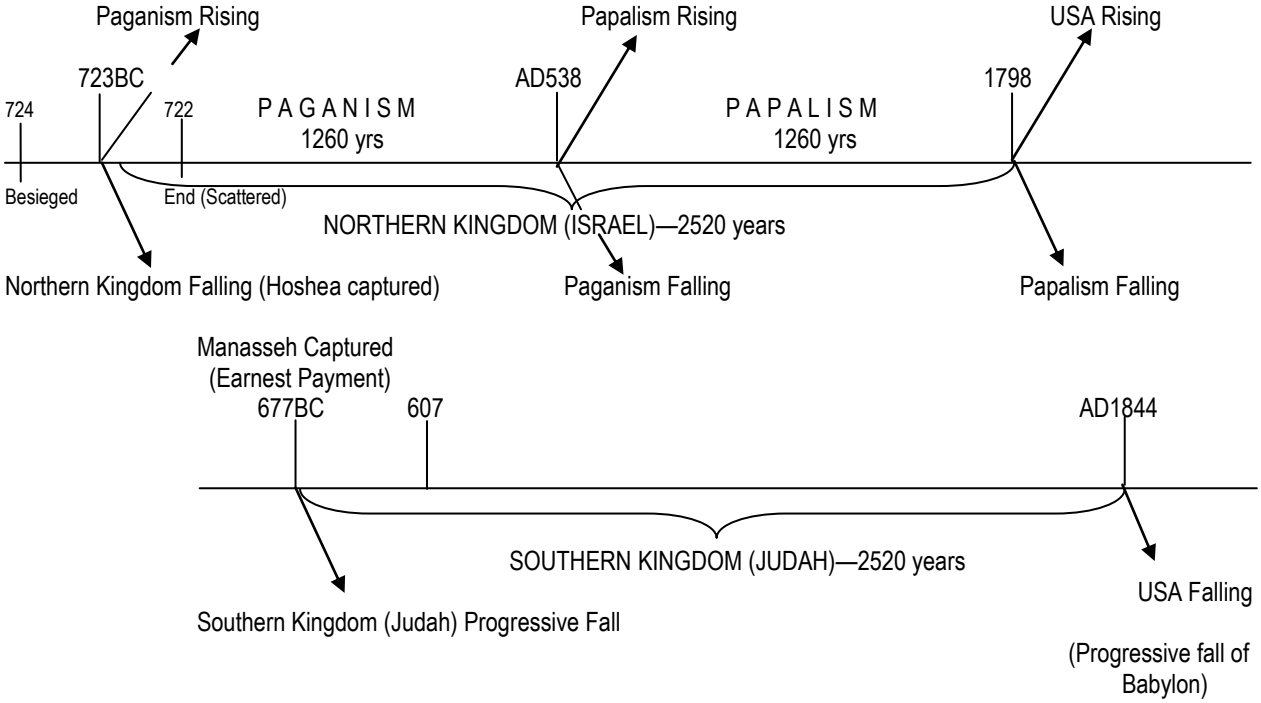


Figure No. 20.

The argument of the theologians is, you cannot start this 2520 against the Southern Kingdom in 677BC because, even though Manasseh was carried to Babylon in 677, he repented; so, this cannot be the beginning of the scattering. But, Sister White says that Manasseh was an earnest, and an earnest is what is defined as a down payment. If you look in the dictionary of Ellen White's day and age, it is a down payment.

In fact, when we make a down payment on a house or a car today, it is still sometimes called an earnest payment and it is identifying that which is to come. Manasseh was the beginning of a progressive scattering. He was carried to Babylon.

So, what I want you to see is, Jesus illustrates the end from the beginning. In this time prophecy [677BC to AD1844] Manasseh does not represent what happened up here to Hoshea in 723BC [723BC to AD1798]. Hoshea was captured, period, right? For Hoshea, there was a besiegement in 724BC, a capturing, and then in 722BC the end comes.

For AD1798, in AD1797 Italy is taken control of by Napoleon's military; and, then the Pope is captured in AD1798 and he dies in exile in AD1799. This history here is identical to the history of Hoshea, but it is a singular capture. When he is conquered, he is conquered.

But, down here, Manasseh, the one who forgets, who is carried to Babylon, he is an earnest of what should come. This is talking about a fall, but a progressive fall.

And when does this time prophecy, this 2520 [against the Southern Kingdom] end? It ends down here in 1844.

Notice what Sister White says in *The Great Controversy*, page 389.

> "The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced **a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete**. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that 'Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication.' She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination."

So what is happening here at the end of this time prophecy [677BC to AD1844] is a progressive fall. That is just what happened to Manasseh, except that Manasseh was carried to where?

FROM THE AUDIENCE: Babylon.

BROTHER PIPPENGER: Oh, he was carried to Babylon.

Those Protestants who suffered the moral fall, where were they carried spiritually to? To Babylon.

Why were they carried to Babylon? Because, they forgot where they came out of. They came out of Babylon, they came out of the Dark Ages, they came to the United States to get rid

of the monarchical rulers of Europe and the Pope of Europe; but, they forgot where they came from and they suffered a moral fall and returned to Babylon.

Well, I think that Manasseh in 677BC, at the beginning of this prophecy, is the **perfect** illustration of the United States in the 1840 time period, even if we do not believe the 2520.

The next paragraph:

> "The Bible declares that before the coming of the Lord, Satan will work 'with all power and signs and lying wonders, and with all deceivableness of unrighteousness;' and they that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.' 2 Thessalonians 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one**, and the perfect fulfillment of Revelation 14:8 is yet future." *The Great Controversy*, 389.

So, we know that the religious aspect of the United States fell in the 1840s, because the Protestant churches rejected the First Angel's Message; but, in so doing, they returned to Babylon. They continued to hold to the doctrines of Babylon: the premier one, the Sunday-keeping

Do the Protestant churches in the United States still keep the Catholic sabbath? Yes. They suffered a moral fall because they forgot that they had been called out of Babylon through the Protestant Reformation.

MANASSEH means *forget.* Manasseh was carried to Babylon; the Protestants were carried to Babylon, and they mark a progressive fall, just as Manasseh marks a progressive fall. Jesus illustrates the end from the beginning.

And we know that a political fall has to take place in the United States in order for both aspects of the United States to have fallen; and, that political fall took place Daniel 11, verse 40, when Ronald Reagan formed a secret alliance with the Pope of Rome. The only thing left is the seal marker of that fall, which is The Sunday Law.

The Protestant churches fell in the 1840s; the political aspect of the United States fell in the 1980s. All that is ahead now is The Sunday Law.

Ellen White agreed with the Pioneer position of the Trumpets, no matter what the theologians of Adventism say. Ellen White agreed with the 2520, no matter what the theologians of Adventism say. Ellen White understood that the Daily represented Paganism and that those people that taught that the Daily represented Christ's Sanctuary ministry were following a teaching "from angels that were expelled from Heaven." That is her words. She understood these things.

She understood that the 1335 years were fulfilled in 1843.

So, when we discuss the truths on these Charts, as we begin our study of the next section, the next thought about our study of Habakkuk's Two Tables on Sunday morning, we would have already put in place that Ellen White agrees with her statement when she says that this 1843 Chart was directed by the hand of the Lord and it should not be altered.

And when she says of this 1850 Chart, "God was in the publishment of this Chart and I saw that there was a prophecy of this Chart in the Bible," she agrees with herself.

Let us just read a few of her statements here in closing.

Review and Herald, January 19, 1905:

> "God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches." *Review and Herald,* January 19, 1905.

We have no new message.

Where is the message of 1843 and 1844 illustrated for us? Right here [indicating the 1843 Chart]. God has not given us a new message.

The next quote, *Manuscript Releases,* Number 760:

> "God bids us give our time and strength to the work of preaching to the people the messages that stirred men and women in **1843 and 1844**." *Manuscript Releases,* Number 760.

"Oh, but Brother Jeff, the 2520 was wrong, the 1335 was wrong, the Trumpets were wrong, and the Daily was wrong. Go ahead and preach the message that stirred the people in 1843 and 1844; but, leave that part out because that was wrong." That is not what Ellen White is saying, **it is not what she is saying**.

I know that some people struggle over how direct I am about the fact that these men who are opposing this work are teaching deadly error; but, if it was not deadly error, maybe I would not be so direct.

Brothers and Sisters, there are people that are closing their probation on the wrong side of the issue because they are listening to men that are teaching that these truths are not true. If you do not and I do not be clear about this issue, then the blood of those people that are losing their salvation over swallowing this error will be on our garments.

Manuscript Releases, volume 21, number 437:

> "All **the messages given from 1840–1844 are to be made forcible now**,"—

Dialogue with Eugene Pruitt, one of the champions of fighting this message: On this quote he says, "That word *all* means the Three Angels Messages, that's it. The Three Angels' Messages that were given in 1840 to 1844 are to be made forcible now."

And I said, "Eugene, you are the first person I have run into that is willing to teach that the Third Angel's Message was taught between 1840 and 1844; because, it was not."

So, he had to backtrack and said, "Well, all the messages from 1840 to 1844 represent the First and Second Angels' Messages."

So, my response was, "Why did she not say 'both the messages' that was preached from 1840 to 1844?"

See, he has the leeway because he believes that Ellen White is a careless writer, as these theologians do. It is not just him. This is their attitude that is derived from the reception of the Protestant and Catholic interpretation of Bible study that was received in the 1930s, which says you have to be an expert on Biblical languages and an expert on Biblical history in order to define the Bible, and in order to define the Spirit of Prophecy, you have to be an expert on Adventist history and an expert on the English language; therefore, you know that in Advent

history that these messages here, here, here, and here [indicating the 1335, the Trumpets, the 2520, and the Daily as reflected on the 1843 Chart] are false; so, your interpretation of Millerite History allows you to say that the English *all* rally means *both.*

Okay. This is convoluted satanic reasoning.

> —"All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.
>
> "Christ said, 'Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them' [Matt. 13:16, 17]. **Blessed are the eyes which saw the things that were seen in 1843 and 1844.**
>
> "The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. **A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony**." *Manuscript Releases*, volume 21, 437.

Grammatically, if you are going to be accurate to the English language, if you are going to allow the Holy Spirit to remove the self-exaltation out of you where you let the Word of God interpret itself, then what she is saying here, at one level, is that all the messages of 1840 to 1844 are part of the Loud Cry of the Third Angel at the end of the world, all of them.

Manuscript Releases, volume 15, page 371:

> "**The truths that we received in 1841, '42, '43, and '44 are now to be studied and proclaimed."—**

One of the truths that we dealt with early on in our third presentation is the truth that after the first disappointment the Millerites found that the evidence that they had previously used to identify that the 2520 ended in 1843 was then recognized to prove that the 2520 ended in 1844. It was one of those prophetic periods.

And she is saying that the truths that we received in 1844 are now to be studied and proclaimed; and, one of the truths that we received in 1844 is that the 2520 does not end in 1843, it ended in 1844.

> **—"**The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit." *Manuscript Releases*, volume 15, 371.

And once again this is the second testimony that these messages from this history are a part of the Loud Cry of the Third Angel.

Loma Linda Messages, page 156:

> "We understand the present feebleness and smallness of the work. We have had an experience. In doing the work God has given us, we may go trustingly forward, assured that He will be our efficiency. He will be with us in 1906,"—*HE WILL BE WITH US IN 2012*—"**as He was with us in 1841, 1842, 1843, and 1844.**" *Loma Linda Messages*, 156.

Was He with them? Maybe not, because the majority of what they were teaching, according to some, was erroneous. NO! He was with them. This [the 1843 Chart] is the Rock of Ages; these truths are the Rock of Ages.

Review and Herald, April 14, 1903:

> "The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.** I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me?"—

Or in the context of this paragraph you could say, "Do you think that I could give up the light that God gave us in 1842, 1843, and 1844?" That is not misrepresenting it.

> —"Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages."—*WITH A CAPITAL "R" AND A CAPITAL "A"*—"It has been guiding me ever since it was given." *Review and Herald*, April 14, 1903.

These truths, according to Ellen White, are the Rock of Ages; and, you are either going to fall on these truths and be broken and changed into His image that you might participate in the Loud Cry, or these truths are going to crush you into powder because this is the Rock of Ages.

General Conference Bulletin, April 1, 1903:

> "Those who stand as teachers and leaders in our institutions are to be sound in the faith and in the principles of the third angel's message. God wants His people to know that we have the message as He gave it to us in 1843 and 1844." *General Conference Bulletin*, April 1, 1903.

And if you wanted to do some grammatical interpretations for that passage, it would say, "If you are not sound in the message of 1843 and 1844, then you should not be a teacher or a leader in Seventh-day institutions."

Ellen White, the Spirit of Prophecy agrees with the truths on these Charts [indicating the 1843 and 1850 Charts], "no matter what," God's people are saying today, "no matter who they are that are saying it."

We pray that they would cease their complaints and get back on that foundation, as Sister White says in *Early Writings*, page 259.

Shall we pray?

Benediction: Father in Heaven, it is easy to see that probation is fast closing. There are famines in the world and economic collapse is underway. There are disasters happening on a regular basis. The morals of humanity are demonstrated on a regular basis to be totally out of control. The idolatry that exists makes Pagan Rome seem small by comparison. It is easy to see, it is easy to hear these things as the footsteps of an approaching God and, as your people, we want to be about our busy of preparing ourselves that we might be a tool in your Hand to proclaim this final warning message. But, we know that when you raise up those that will do this work, that there is going to be an opposition that is presented to their work, to their experience that is designed to polish them, that you, might glorify them in The Sunday Law crisis. We ask that you give us the discernment and the faith that we can meet these obstacles in a way that we can be benefitted thereby and call others to the foot of the cross as they see this controversy within your church. We thank you for being with us through the first part of this presentation. We ask for your continued blessing as we take it up again on this coming Sunday. In Jesus's name, amen.

HABAKKUK'S TWO TABLES #6

Part One: LINE UPON LINE

Presentation by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for awakening us to another day of life and giving us a good night's rest. And as we take up this worship this morning, we ask that you grant us the presence of your Holy Spirit and that you take control of the words and concepts that I intend to share and allow them to be conveyed in a way that can be understood easily and that would glorifying are you. We ask that you would also prepare the hearts and minds of those that hear these things, that they can understand as you wish them to. We know that we are in the time the Latter Rain and that we have been commanded to pray for the Latter Rain in the time the Latter Rain; so, we ask that you would not only pour out an understanding of your Word upon us but that you would prepare our vessels to receive it. We want to understand the implications of Habakkuk's Two Tables in the prophetic Scriptures. We ask that you would allow us to do this with this study. In Jesus's name, amen.

BROTHER PIPPENGER: The series that we are doing is called "Habakkuk's Two Tables"; and, last week from Sunday to Thursday, in the first five presentations, we went through and simply showed that the major doctrines that are on the 1843 Chart that are under scrutiny that are being rejected by Adventism here at the end of the world— the 2520; the Daily; the 1335; Islam of the Fifth, Sixth, and Seventh Trumpets—that Ellen White placed her endorsement on all these truths. So, we were first just placing the Spirit of Prophecy in relation to Habakkuk's truths that are on the Tables; and, now we are going to switch gears and we are going to show these two Tables as typified in prophecy.

We intend to get to the Tables where we look at the actual doctrines represented on the Tables from God's prophetic Word from the Bible. That is further down the road in this study. Then we intend to look at the Tables as the symbol of the Old Paths of Jeremiah 6:16 and the controversy over returning to the Old Paths at the end of the world.

But in this section that we are going to begin here over the next period of time, we are going to look at the Two Tables as they have been prefigured or typified in God's prophetic Word; and, in order to do that, we have to lay some foundational premises in place before we even begin to discuss these Two Tables again. So, I am saying that up front, and I am also saying up front that those of you that are familiar with the things that we teach in this message that this is a review for most of us.

We wanted to try to segue here the things last week that we dealt with of Sister White endorsing the 2520, the Daily, the 1335, and the Trumpets on this 1843 Chart. We now include that she endorses the prophetic interpretation adopted by William Miller that allowed him to be led to come to these conclusions.

We read in our last presentation from *The Great Controversy*, pages 334 – 335, where she is placing her endorsement upon the prediction of the collapse of the Ottoman Empire.

I want to go back and start with that paragraph and take a thought out of it. It says,

> "The event exactly fulfilled the prediction."—

The event being the collapse of the Ottoman Empire on August 11, 1840.

> —"The even exactly fulfilled the prediction. **When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement**. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended." *The Great Controversy*, 334–335.

So, once the year-day principle was confirmed with the collapse of the Ottoman Empire on August 11. 1840, not only did the people's see prophecy that was fulfilled but they realized that the Rules of Prophetic Interpretation that Miller was employing worked.

And Sister White tells us in *Review and Herald*, November 25, 1884, concerning these Rules. she says.

> 'Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon **the same plan that Father Miller adopted**. In the little book entitled *Views of the Prophecies and Prophetic Chronology*, Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:—
>
> "'1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible.'
>
> "**The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth**." *Review and Herald*, November 25, 1884.

So, she tells us here that those people that are proclaiming the Third Angel's Message at the end of the world, Seventh-day Adventists that are proclaiming the Third Angel's Message, will be using William Miller's Rules of Prophetic Interpretation; and, she says we will do well to heed the principles set forth.

And here in Adventism at the end of the world as The Sunday Law approaches as the Third Angel, the significance, the importance, the relevance of it increasing day by day, here at the end of the world most in Adventism do not understand that we have purposely and directly set aside William Miller's Rules of Prophetic Interpretation in the beginning of the 20th Century.

From about 1919 to the 1930s there was a purposeful work to accept the rules of Biblical interpretation that come from Catholicism and apostate Protestantism and establish them in the Adventist Church, that has been done and it still is soundly in place. Those that are going to the seminaries of Adventism around the world are learning the techniques of Babylon and Babylon's

daughters in terms of interpreting the Bible, and those techniques are directly opposed to the principles of William Miller that he adopted.

Now we want to just take a couple more points to show that Sister White was in agreement with Miller's Rules. She just said it plainly. You really do not need more than that, but I am going to read three of Miller's Rules—I could read more but three of them—so we can make some points as we proceed through some of Sister Whites quote.

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

So, if you want to understand what the Rock of Ages was in Scripture, you would look throughout the Bible for the *rock*. You bring the Scriptures all together and you cannot be in error doing it that way.

Whereas, what we teach in our seminaries today is that, "Well, if you find the word *rock* in The New Testament and the word *rock* in The Old Testament, you can't bring those together because the definition of *rock* in the Greek is different than the definition of *rock* in the Hebrew.

"And if you find *rock* in the writings of Moses and *rock* in the writings of Isaiah, you can't use those two *rocks* together, either, because Moses lived hundreds of years before Isaiah and the Hebrew language had changed over those hundreds of years. So what Isaiah's Hebrew definition of *rock* represented would be different than what Moses's represented in the definition of *rock* meant; and, therefore the only way we can really understand what *rock* means is if we lean on the understanding of those people that are trained in the Biblical languages and in the Biblical histories."

Okay, so that is the contrast of these two methods.

> **RULE V—Scripture must be—its own expositor**,"—

Scripture must be its own expositor, not a human being.

> —"since it is a rule of itself. If I depend on a teacher to expound it to me and he should, guess at its meaning, or desire to have it so on account of his sectarian creed or to be thought wise, then his guessing, desire, creed or wisdom is my rule, not the Bible."

Okay, so if you think that I am twisting Miller's Rules to make an attack against the modern theologians of Adventism that are following after apostate Protestantism and Catholicism and their interpretation of the Bible, that is exactly what Miller is using this to contrast in his own Rules, is that the Bible is its own expositor, NOT a human being, NOT a theologian.

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

Okay, this is Isaiah 28, line upon line, here a little, there a little. You bring them all together line upon line into one line, and there the light will begin to shine for us.

A KEY

So, let us see if Sister White agrees with this the three rules. She agrees with all of Miller's Rules.

Okay. The next passage is from Sister White, and it is from *Review and Herald,* December 1, 1891.

> "The apostle says, 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.' The Bible is its own expositor."—

That is Rule No. 5 from Miller which says, "Scripture must be its own expositor."

> —"The Bible is its own expositor. **One passage will prove to be a key that will unlock other passages, and in this way light will be shed upon the hidden meaning of the word.**"—

That is "here a little, there a little." That is Miller saying you must combine them all in one.

> —"By **comparing different texts treating on the same subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident**."—

This is Millerite interpretation.

> —"Many think that they must consult **commentaries** on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; but it will take much discernment to discover the truth of God under the mass of the words of men. How little has been done by the church, as a body professing to believe the Bible, **to gather up the scattered jewels of God's word into one perfect chain of truth!** The **jewels of truth do not lie upon the surface**, as many suppose."—

Why do not the jewels and truth lie upon the surface?

FROM THE AUDIENCE: So the bad guys cannot see them easily.

BROTHER PIPPENGER: So the bad guys cannot see them easily? Okay. That is probably one of the reasons; but, the reason that the jewels of truth in the Bible are not on the surface is they have been covered up by the traditions and customs of men.

FROM THE AUDIENCE: Amen.

> BROTHER PIPPENGER: —"The jewels of truth do not lie upon the surface as many suppose. The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and to bring into full view the opinions of great men. The enemy is doing all in his power to obscure heaven's light through educational processes; for he does not mean that men shall hear the voice of the Lord, saying, 'This is the way, walk ye in it.'

"The jewels of truth lie scattered over the field of revelation; but they have been buried beneath human traditions, beneath the sayings and commandments of men, and the wisdom from heaven has been practically ignored; for Satan has succeeded in making the world believe that the words and achievements of men are of great consequence. The Lord God, the Creator of the worlds, at infinite cost has given the gospel to the world. Through this divine agent, glad, refreshing springs of heavenly comfort and abiding consolation have been opened for those who will come to the fountain of life. There are veins of truth yet to be discovered; but spiritual things are spiritually discerned. Minds beclouded with evil cannot appreciate the value of the truth as it is in Jesus. When iniquity is cherished, men do not feel the necessity of making diligent effort with prayer and reflection, to understand that they must know or lose heaven. They have so long been under the shadow of the enemy that they view truth as men behold objects through a smoked and imperfect glass; for all things are dark and perverted in their eyes. Their spiritual vision is feeble and untrustworthy; for they look upon the shadow, and turn away from the light." *Review and Herald*, December 1, 1891.

Okay. That is a powerful statement but the point is, is Sister White is using the logic of William Miller's Rules of Prophetic Interpretation as she tells us how to search the Bible. She not only upholds the Millerite understanding of the 2520 in the Daily, in the Trumpets, and in the 1335. She upholds the very Rules of Prophetic Interpretation that the Millerites used to establish those truths.

Now, Miller tells us that we got to take wherever the subject is found in the Bible and bring the various places that it is found together. You have got to compare this Scripture with this Scripture.

Of course, this is just what Sister White says in *The Great Controversy*, beginning at page 597 and onward. And this first paragraph—I know men, **I know men** that have a reputation of presenting the character of Christ, and they have people believing that that they are well on their way to actually achieving the character of Christ; but, at the same time, these men have been confronted with truth and decided that it is not truth that is worthy enough for them to take into their own ministry and proclaim. Sometimes they will admit its truth, but it is not truth worth going public with; and, sometimes, they will invent foolish ideas to suggest that it is not truth. But, at the same time, their emphasis of their ministry is about the character of Christ.

COMPARING SCRIPTURE WITH SCRIPTURE

The Great Controversy, 597–599:

"The truth and the glory of God"—

And what is His glory?

FROM THE AUDIENCE: His character.

BROTHER PIPPENGER: —"The truth and the glory of God are inseparable; **it is impossible for us**, with the Bible within our reach, to honor God **by erroneous opinions**. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. **If light and truth is within**

our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.

"'There is a way that seemeth right unto a man, but the end thereof are the ways of death.' Proverbs 16:25. **Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God.** A man is traveling and comes to a place where there are several roads and a guideboard indicating where each one leads. If he disregards the guideboard, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road.

"God has given us His word that we may become acquainted with its teachings and **know for ourselves** what He requires of us. When the lawyer came to Jesus with the inquiry, 'What shall I do to inherit eternal life?' the Saviour referred him to the Scriptures, saying: 'What is written in the law? how readest thou?' **Ignorance will not excuse young or old**, nor release them from the punishment due for the transgression of God's law; because there is in their hands"—*IN THEIR HANDS*—"a faithful presentation of that law and of its principles and claims. **It is not enough to have good intentions; it is not enough to do what a man thinks is right or what the minister tells him is right.** His soul's salvation is at stake, and **he should search the Scriptures for himself**. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything.

"It is **the first and highest duty of every rational being**"—IT IS THE FIRST AND HIGHEST DUTY OF EVERY RATIONAL BEING; **IT IS THE FIRST AND HIGHEST DUTY OF EVERY RATIONAL BEING**—"**to learn from the Scriptures what is truth**, and then to walk in the light and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought and comparing scripture with scripture.'—*THERE IS MILLER!*—"With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God.

"The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men,"—

One of the truths most plainly revealed in the Bible is that if you are sinning when Jesus returns, you are lost for eternity! But, there is a large proportionate number of Seventh-day Adventist ministers that come out of Andrews University and the other seminaries that teach that you are going to sin until Jesus returns and He is going to magically change you into His image. That is not an obscure truth in the Bible. That is a plain Bible; and, even in Adventism that plain truth has been corrupted primarily through the adoption of the false technique of studying the Word of God that came in at the beginning of the 20th Century.

—"The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed."—

"Not apparent in the language employed." What is the language employed in your Bible?

FROM THE AUDIENCE: English.

BROTHER PIPPENGER: English.

"There is a secret, spiritual meaning that you would get if you understood the Hebrew and the Greek, Brother; but, you are just a lay person, so you can't understand it. If you want to have your head on straight about these things, then you need to follow me."

> —"These men are false teachers. It was to such a class that Jesus declared: 'Ye know not the Scriptures, neither the power of God.' Mark 12:24. The **language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed**. [Miller's eleventh rule.] Christ has given the promise: 'If any man will do His will, he shall know of the doctrine.' John 7:17. If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.
>
> "**We should exert all the powers of the mind in the study of the Scriptures and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems**."—

Right here she is not specifically saying it here but she is addressing the two types of sciences, false science and true science; false science that is guided by men's theories, true science that is guided by the spirit of a child in submission of the Holy Spirit.

> —"We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God and a sincere desire to learn His will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.
>
> "Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. [**Miller's fourteenth rule**.] One reason why many theologians have no clearer understanding of God's word is, they close their eyes to truths which they do not wish to practice. [**An**] [1888 edition]"—

And the reason I have brackets there "[1888 edition]," if you go to the 1888 *The Great Controversy, The Great Controversy*—and this passage is from the 1911 *The Great Controversy*—but I changed the word "As" to "An.*"*

I do not know if it is just on this CD-ROM—I never went that far in my research—but, in the 1911 *The Great Controversy,* it says "As," at least on the CD-ROM; whereas, in the 1888 *The Great Controversy* it says "An," and I am sure that "An" is the correct word. This is not a big deal, but I am having to explain it.

—"An [1888 edition] understanding of Bible truth depends"—

If you read from the 1911, "*As* understanding of Bible truth," you do not get it.

> —"[An] [1888 edition] understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness. [**Miller's second rule**]" *The Great Controversy*, 597–599.

INDIVIDUALLY CALLED TO BE STUDENTS OF PROPHECY

So, we have been reading these passages to show that Sister White not only directly endorses Miller's Rules of Biblical Interpretation but she is constantly referring to these Rules even though she is not acknowledging in them as Miller's as she does so.

Okay, in *Testimonies,* volume 5m page 708, there is a passage that we often use. It says,

> "Whatever may be man's intellectual advancement,"—

And that includes anyone that is listening in to this, from the smartest to the dumbest, from the brightest to the dullest.

> —"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of **thorough and continuous searching of the Scriptures for greater light**. As a people **we are called individually** to be **students** of prophecy." *Testimonies*, volume 5, 708.

INDIVIDUALLY TESTED

And there is much that can be said about this passage, but I want to answer a question that I am going to raise.

Why are we called individually to be students of prophecy? Because, we individually are going to stand before the judgment bar of God; but, also, we are individually going to have to give testimony to what we believe the truth is. And in our Laodicean condition we do not take that very seriously; but, I am just going to give you a couple passages, and there are several, where Sister White says is this.

Review and Herald, December 18, 1888:

> "It does not seem possible to us now that any should have to **stand alone**; but **if God has ever spoken by me**, **the time will come** when we shall be brought before councils and before thousands for his name's sake, and each one will have to give the reason of his faith."—

What does it mean when the prophet says, "if God has ever spoken by me"? It is kind of a divine emphasis, is it not?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: We are going to have to stand alone.

—"Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God, that we may know why we believe the doctrines we advocate. We must critically search the living oracles of Jehovah." *Review and Herald*, December 18, 1888.

It is not enough to listen to your husband listen or to your wife. It is not enough to listen to a pastor or read the theologians, the authors in Adventism. You and I are going to be going into court all by ourselves.

Testimonies, volume 5, page 463, says the members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils in courts of justice, perhaps separately and alone. The experience which would have helped them in this emergency, they have neglected to obtain and their souls are burdened with remorse for wasted opportunities and neglected privileges.

CONTEXT

So, I want you to see the context. We are dealing with this quote on the top of the page,

"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of **thorough and continuous searching of the Scriptures for greater light**. As a people **we are called individually** to be **students** of prophecy." *Testimonies*, volume 5, 708.

That is a powerful quote, and it is a good quote to introduce the study of prophecy.

But if you go in the *Testimonies,* volume 5, and you have to cut off paragraphs before and paragraphs after because of time,—but, this time I am going to go ahead and read some of those paragraphs—what I am saying is that even though I am in a long passage here, where we find where we take this quote from about being individually students of prophecy and I cut off paragraphs before and after, this is one of the strongest passages in *the* Spirit of Prophecy on the subject.

This is from *Testimonies,* volume 5, starting on page 707:

"Peter exhorts his brethren to 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths."—

You mean when I understand the 27 or 28 Fundamental Beliefs and am baptized into the Seventh-day Adventist Church I am not all done, I have to continue to study; and, do you actually mean that as I do so I will find new truths, new light?

That is what she saying.

—"This has been true in the history of the church in all ages, and thus it will continue to the end. But as real spiritual life declines, it has ever been the

> tendency to cease to advance in the knowledge of the truth. **Men rest satisfied with the light already received from God's word and discourage any further investigation of the Scriptures**. They become conservative and **seek to avoid discussion**."—

Brothers and Sisters, I know that there are some of you that are watching this, either LiveStreaming or maybe on a DVD after the fact, and you think the liberalism in Adventism is bad, these false teachers that teaches that we are going to sin till Jesus returns, and that, you know, Christ moved directly into the Most Holy Place at His ascension (all the foolishness that is associated with the man such as Desmond Ford), and those liberals in Adventism, you know, that their head is not on straight; but, you have sympathy for those conservatives, as they are called, Adventist ministries. And I would challenge you to type in the word *conservative* into the Spirit of Prophecy and see if Sister White is in agreement with you thinking that conservative Adventism is okay; because, it is the conservative ministries in Adventism that oppose this message more than any other.

And what did she just say about conservatives? She said, "Men rest satisfied with the light already received from God's Word and discourage any further investigation of the Scriptures. They become conservative and seek to avoid discussion." That is what these ministries do that are known as "conservative ministries."

You know, when I first became an Adventist Christian, there was a Protestant pastor on the radio, and he has a really distinctive Southern voice—and I do not do voices well—but, if you ever heard this guy, you would know him. You can tell he is an old man, and you can just tell that he is Southern. And, I would listen to him when I was first becoming an Adventist just for the little time because he is always teaching some kind of error. I would not listen to him too long. Then after a few years—I do not remember what it was—the radio programmer would come on and they announced that this guy had died and had been laid to rest. I think his name might be Magee, but I could be wrong.

But, you can drive around 25 years later and you can still hear this guy on the radio preaching his sermons. He has been dead for 25 years; but, that Protestant church thinks what he was teaching 25 years ago is still the food to be putting out on the air.

Of course, Adventists are that way, too. They have formed what they understand to be truth, and they have determined, "This is what we believe, this is where we will stand and will go no further." They are "conservative."

> —"The fact that there is no **controversy or agitation** among God's people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves to make sure that they have the truth, there will be many now, as in ancient times, who will hold to **tradition and worship they know not what**."—

These churches that are disfellowshipping people for studying prophecy now, they want peace and quiet. They do not want controversy. They do not want any agitation. Because, what Sister

White is saying is when you have that mentality, it is evident that you are not studying God's Word.

It is God's Word! How can you study God's Word and not come across new insights that no one else has seen, and when you share them it is going to cause controversy?

"I never heard that before. Where did you get that?"

"Well, I got it right here."

"Well, are you sure it's true?"

If there is not any agitation, if there is not any controversy it is just evidence that no one is studying their Bible. Next paragraph:

> —"**I have been shown** that many who profess to have a knowledge of present truth **know not what they believe**. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. **When the time of trial shall come**, **there are men now preaching to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason**. Until thus tested they knew not **their great ignorance**. And there are many in the church who take it for granted that they understand what they believe; but, until controversy arises, they do not know their own weakness. **When separated from those of like faith and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is** that there has been among us a departure from the living God and **a turning to men, putting human in place of divine wisdom**.
>
> "**God will arouse His people**; **if other means fail**, heresies will come in among them, which will sift them, separating the chaff from the wheat."—

At this point when I was preparing the notes, I was going to take some time and talk about the shaking, what causes the shaking among God's people. I didn't do it. Perhaps later on we can find a place to put it in.

But, I want to point out here, today leadership of the Adventist Church would say that the message we are teaching is heresy. Okay? And they are not going to say that this is designed to accomplish anything but bad; but, I want to put it in the record, the heresies came in, in the early part of the 20th Century. God allowed these false teachings to come in. Okay?

> —"**God will arouse**:—*THAT MEANS "AWAKEN"*—"**God will arouse His people**; **if other means fail**, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the Word of God so that **when the testing time shall come and they are brought before councils to answer for their faith they**

may be able to give a reason for the hope that is in them, with meekness and fear.

"**Agitate, agitate, agitate**. The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith we should never allow ourselves to employ arguments that are not wholly sound."—

There is a guy that opposes this message—and I do not do web searching, but I have heard about his activities in these forums where this message is discussed—and he will come into one of these forums and he will throw out a bunch of his false arguments about these subjects; and, as soon as people begin to counter him and show why he is wrong, he ditches out.

This is a man that lots of people point to as is really sanctified, honest, God-fearing, Holy Spirit motivated human being; but, Sister White just said that "It is important that in defending the doctrines which we consider fundamental articles of faith we should never allow ourselves to employ arguments that are not wholly sound." That may not be an argument with what he is doing, but it is a technique that is not sound at all.

And, what does the Bible say? "By their fruits ye shall know them," if you wish to know them.

—"These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny. **With those who have educated themselves as debaters there is great danger that they will not handle the word of God with fairness**."—

It is not fair to throw out an untrue claim against the message, and then as soon as people start to bring in some opposing thoughts to clarify what you are teaching, for you to just run away.

—"In meeting an opponent it should be our earnest effort to present subjects in such a manner as to awaken conviction in his mind, instead of seeking merely to give confidence to the believer.

"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of **thorough and continuous searching of the Scriptures for greater light**. As a people **we are called individually** to be **students** of prophecy.

"When God's people are at ease and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that **a voice shall be heard arousing His people** to action." *Testimonies*, volume 5, 707–708.

And where does the voice come from? A voice crying in the wilderness.

All right, so what we are saying here is that Sister White places her seal of approval on the prophetic and Biblical interpretation adopted by William Miller. We have given examples of her not only directly as saying that but her employing those principles as she sets forth the truth for us.

Then we move to the point that we are called individually to be students of prophecy. We have made at least one argument that the reason that we are supposed to do so is because we are going to have to individually defend the Truth, if we stand during The Sunday Law testing time.

There are other reasons. Sister White is clear, from a diligent and deep study of the Bible that our mind is sanctified, clarified. So, it is not simply because we are going to stand alone in the testing time.

But, we are going to take up now the responsibility, the command to be students of prophecy. We are turning the corner.

TRACE THEIR WORKING

Education, page 191.

> "**The Bible is its own expositor [Miller's fifth rule.]**. **Scripture is to be compared with scripture**."—*THAT IS A MILLERITE RULE, TOO*—"The **student**"—*WE ARE ALL CALLED TO BE STUDENTS OF PROPHECY*—'The Student should learn to view the word as a whole, and to see the relation of its parts. He should gain **a knowledge** of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the **nature** of **the two principles** that are contending for supremacy,"—*AND THE POINT THAT WE ARE GOING TO HERE*—"and **should learn to trace their working** through **the records of history and prophecy**, to the great consummation." *Education*, 191.

He should learn to trace the working of these two principles that are contending, these two principles that are at war with one another in the Great Controversy. You should be able as a student a prophecy to show the Great Controversy from the rebellion in Heaven to the end of the world and you should be able to trace it through history and prophecy. And *trace* means—you have it in your notes.

> TRACE, v.t. [L. tracto, from traho; Eng. **to draw**, to drag.] 1. To **mark** out; **to draw or delineate with marks**; as, to trace a figure with a pencil; to **trace the outline of anything**. 2. **To follow by some mark that has been left by something which has preceded**; to follow by **footsteps** or tracks. 3. To follow with exactness. *Webster's 1828 Dictionary.*

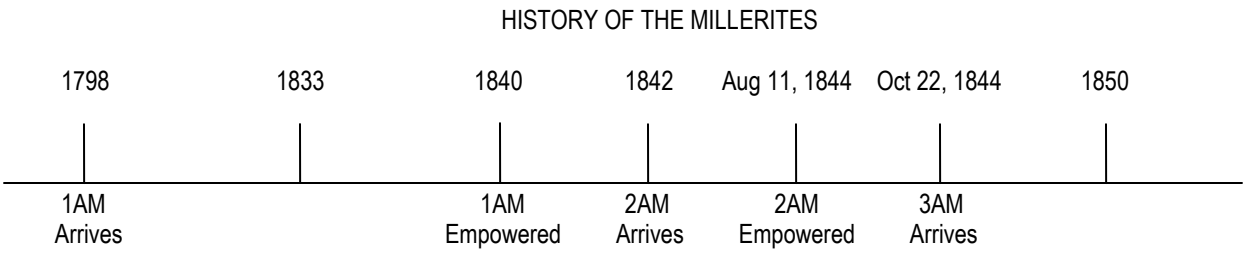


Figure No. 21.

We up here [referring to Figure 20], we have traced out the history of the Millerites. And as far as these waymarks here, sometimes Sister White will those footsteps, sometimes she will call them waymarks.

And one of the definitions of *trace* is to follow by some mark that has been left by something which has preceded. Millerite History preceded our history to follow by footsteps. This is one of the works as a student of prophecy.

TRACE THE LINES OF PROPHECY

Next quote, *Review and Herald,* July 31, 1888:

> "We must have a **knowledge of the Scriptures**, that we may **trace** down **the lines of prophecy**,"—

This is a line of prophecy [referring to Figure No. 21]. We must have a knowledge of the Scriptures that we can trace down the lines of prophecy.

> —"and understand **the specifications given by the prophets**, and by **Christ** and the **apostles**;—

The Lord willing, we will do that.

Right now we are talking about is that a student of prophecy should be able to trace down the line of prophecy.

We are going to explain the lines a prophecy, but these are the footsteps along the way. These are the waymarks, but we should also be able to explain the specifications given by the prophet.

What are the specifications up this waymark in 1798? Daniel in chapter 12 says that one of the specifications of it is the time in the end.

One of the specifications of August 11, 1840, is there is a divine symbol that comes down. We should be able to know the specifications that are associated with these footsteps, with these waymarks, that are on this prophetic line that we are tracing down.

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

Now, there are places where Sister White just flat-out says that history is going to be repeated. She does not say that here, but she says it.

She says that we need to be able to trace down these lines of prophecy in order that we can see the day approaching. There is some way, somehow. In this quote she is telling us that as we trace down these past prophetic histories it will allow us to see the approaching Day of God.

THE POINT OF REFERENCE

Okay, the point of reference for the student of prophecy is the Book of Revelation. *Acts of the Apostles*, page 585, says.

> "In the Revelation all the books of the Bible meet and end." *Acts of the Apostles*, 585.

Every book in the Bible finds its conclusion in the Book of Revelation. The Book of Revelation is the illustration of the end of the world. It is the point of reference.

THE SAME LINE OF PROPHECY

Notice with Sister White says about the Book of Revelation, *Manuscript Releases*, volume 98, 7-8.

> "Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth's history. The teachings of this book are definite, not mystical and unintelligible. In it"—the Book of 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, 7–8.

One of the things I am hoping you are seeing in these last few quotes is that Sister White calls prophecy "lines of prophecy." If we are going to trace down prophecies, we are going to trace them on a line.

REVELATION 12

And the same line of prophecy that is in the Book of Daniel is in the Book of Revelation. Here is an example of it, *The Great Controversy*, page 439.

> "**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 Great Controversy*, 439.

Sister White is saying Revelation 12 is a line of prophecy. And if you put a line up there and go through and mark the waymarks on Revelation 12, you will see there is a sequence of events that is laid out there that begins with the birth of Christ and goes all the way to 1798 and the raising up of chapter 13 and the United States in prophecy. It is a line.

LINE UPON LINE

Now, notice what Sister White says in *Selected Messages,* book 2, page 114.

> "**Prophecy** has been fulfilling,"—*WHAT?*—"**line upon line**. The more firmly we stand under **the banner of the third angel's message**, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel." *Selected Messages,* book 2, 114.

So, prophecy has been fulfilling line upon line.

Where do you suppose Ellen White grabbed that phrase from? Could it be Isaiah 28?

Well, there is a brother out in Washita that says no way. He says that the word that is translated "line upon line" in Isaiah 28, the Hebrew, it does not allow for interpreting it as a line of prophecy. Of course, his application of the Hebrew is foolishness, and Ellen White being a prophet is going to agree with Isaiah; because, all the prophets agree with one another, "Prophecy has been fulfilling, line upon line."

THE TESTIMONIES NEVER CONTRADICT HIS WORD

Notice what Sister White says in *Selected Messages,* book 3, page 32.

> "The Bible must be your counselor. Study it and the testimonies God has given; for they never contradict His Word."—

The Spirit of Prophecy never contradicts the Bible.

> —"The Bible must be your counselor. Study it and the testimonies God has given; for they never contradict His Word.
>
> "If the Testimonies speak not according to the word of God, reject them. Christ and Belial cannot be united." *Selected Messages,* book 3, 32.

LINE UPON LINE

Whoa! So, when Sister White is saying "line upon line," she is not somehow contradicting Isaiah. And Sister White defines what line upon line because she is constantly talking about the lines of prophecy, the same line of prophecy that in Daniel and Revelation. So, she is talking about prophetic line; and, therefore, so is Isaiah.

Then you can see Isaiah 28:9-13 there.

"[9]Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. [10]For precept *must be* upon precept, precept upon precept; **line upon line**, **line upon line**; here a little, *and* there a little: [11]For with stammering lips and another tongue will he speak to this people. [12]To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear. [13]But the word of the LORD was unto them precept upon precept, precept upon precept; **line upon line**, **line upon line**; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken." Isaiah 28:9–13 (KJV).

We will deal with this more or less in our following subjects; but. I want to show you the line upon line from Isaiah 28 on the next page of your notes, the definition of this word *line.*

You know, where it says "here a little, there a little," the Hebrew word that is translated here is the same Hebrew word that is translated as there. The translators of the Bible made a good choice. It would sound just redundant: "here a little and here a little." And that word can be translated here and there; so, they had seen the—they were correct saying, "here a little and there a little."

But what is nice, if you go—and I do not have this in your notes—but if you go into the word that is translated as *here* or *there*, it has an element of time, saying here a little, there a little, from this time, from this time; because, these lines are lines of prophetic history. They are time periods, from the time period of Moses, from the time period of Isaiah, from the time period of John.

But, in terms of line, which is what one brother would say, "Oh, you can't apply this line upon line in Isaiah to prophetic lines," although Isaiah is not going to disagree with Ellen White.

> **Line: H6957—**From H6960 (compare H6961); a *cord* (as *connecting*), especially **for measuring**; figuratively **a *rule***; also a *rim*, a musical *string* or accord:—line.
> **H6960—**A primitive root; to *bind* together (perhaps by *twisting*), that is, ***collect***; (figuratively) to *expect:*— **gather (together)**, look, patiently, tarry, wait (for, on, upon).
> **H6961—**From H6960; **a (measuring) *cord*** (as if for *binding*):— line.

So, what I'm saying is that line upon line in Isaiah 28. It is exactly what a line of prophecy is.

If you are to bring this line of prophecy with this line of prophecy and you are bringing it together, what are you doing? You are measuring the history; you are comparing it. There is a comparison that goes on when you are measuring things. It is not just a quick drawing to a conclusion about how long something is.

You can measure a person's character. This line upon line is something that allows you to measure, to illustrate the waymarks in order to form a conclusion about what is going to take place at the end of the world.

THE LINE OF PROPHECY

Selected Messages, book 2, pages 103 and 104—and we have to move quickly.

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

Now, this is another thing that we are adding to the mix. When you come to these lines of prophecy, they have a specific order.

—"The truths that have been unfolding in their order, as we have **advanced** along **the line of prophecy** revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground **step by step**"—

And this "step by step" is point by point: it is waymark by waymark.

—"**step by step in the past history of our experience**, seeing **the chain of truth in the prophecies**, were prepared to accept and obey every ray of light. They were praying, fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures, that they led to dangerous errors. Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God. And all the time voices were heard, 'Here is the truth,' 'I have the truth; follow me.' But the warnings came, 'Go not ye after them. I have not sent them, but they ran.' (See Jeremiah 23:21.)

"**The leadings of the Lord were marked**,"—

Okay. We are going to say that on a prophetic line, step by step—that is these things [vertical marks within Figure No. 21]—point by point—that is these lines going up, these waymarks—and they were marked by the Lord.

—"**The leadings of the Lord were marked**, and most wonderful were His revelations of what is truth. **Point after point** was established by the Lord God of heaven. That which was truth then, is truth today. But the voices do not cease to be heard—'This is truth. I have new light.' But these new lights **in prophetic lines** are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. If **the student of the Word**"—*THAT IS EVERYONE IN ADVENTISM*—"if **the student of the Word** would take the truths which God has revealed in the leadings of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light. But those who have set themselves to study out **new theories**,"—*THIS IS THE BEGINNING OF THE 20TH CENTURY. THIS WAS W. W. PRESCOTT*"— But those who have set themselves to day out new theories, have a mixture of truth and error combined, and after trying to make these things prominent, have demonstrated that they have not kindled their taper from the divine altar, and it has gone out in darkness." *Selected Messages*, book 2, 103–104.

THEIR ORDER

We want to consider their order. These prophetic lines have a specific order.

"The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By **pen** and **voice** we are to sound the

> proclamation, **showing their order**, and **the application of the prophecies that bring us to the third angel's message**. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, **showing in the line of prophetic history the things that have been and the things that will be**." *Selected Messages*, book 2, 104–105.

We are to show the order of these prophetic lines, and in so doing we will be illustrating what is going to take place at the end of the world. We are to do this by pen and voice.

We are also to demonstrate the application of the prophecies that bring us to these waymarks.

What prophecy brings us to 1798? Well, you have got the 1290 year prophecy of Daniel 12. You have the 1260-year prophecy that is mentioned seven times specifically in the Bible. You have the 2520. Okay. You have three references at least to Joel and Christ and John of the falling of the stars. This is the application of the prophecies that bring us to here.

You have the 150-year prophecy of the fifth trumpet that brings you to the 391 years, 15 days prophecy of the Sixth Trumpet, that brings you to here [referring to 1840 on Figure No. 21].

You have the 1335 that brings you to this history [August 11, 1844].

You have the 2520 and the 2300 that brings you to this history [October 22, 1844].

And I am leaving a lot out. I am just using time prophecies.

And Sister White says we are supposed to show the applications of the prophecies that bring us to the Third Angel's Message.

We are supposed to show the order. We are supposed to put it on a line.

PAST

Okay. The order, we are still dealing with the order.

> "There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment **in their order**." *Selected Messages*, book 2, 101–102

She is speaking about Millerite History here; and, when she wrote this there were still people that were Pioneers of the Millerite time period that had passed over this history. They had passed over this ground, and the prophecies that were fulfilled were fulfilled in their order. When prophecies were fulfilled in the past, they had a specific order.

FUTURE

> "All that God has in prophetic history specified to be **fulfilled in the past has been**, and all that is yet to come **in its order will be**."—

In the past, in the future, it has a specific order.

> —"Daniel, God's prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the **students of prophecy** the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn

events which we must know as we stand on the very threshold of their fulfillment."—

You can show, if you take that expression, "great and solemn events,"—and Sister White says that even the events connect with the close of probation and the need of preparation for the time of trouble have been clearly revealed, but multitudes have no more understanding of these important truths as if they had never been revealed.

If you take the expression about the great and solemn events which, here she says, we must know as we stand on the very threshold of their fulfillment, well, those great and solemn events are the events connected with the events of the close of probation.

The great and solemn events which we must know as we stand on the very threshold of their fulfillment are the last six verses of Daniel 11 that Adventism seems to just disdain and care less about.

> —"In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. **Those things which have been, will be repeated**." *Selected Messages,* book 2, 109

And when they are repeated, they will be repeated in a specific order.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: *Seventh-day Adventist Bible Commentary*, volume 7, page 971:

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

Prophecy, whether past or future, is governed by a specific order.

PROCLAIMED IN THEIR ORDER

> "I have had precious opportunities to obtain an experience. I have had an experience in the **first**, **second**, and **third** angels' messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages **in their order**." *Life Sketches,* 429.

The people that are going to proclaim the Loud Cry of the Third Angel are going to identify the specific order of the Three Angels' Messages.

If you are not taking time to do that, then you are obviously not proclaiming the Third Angel's Message.

LOCATED BY THE WORD OF INSPIRATION

Counsels to Writers and Editors, pages 26 – 27:

> "The proclamation of the **first**, **second**, and **third** angels' messages has been **located** by the word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the **location** of these messages than to substitute the New Testament for the Old." *Counsels to Writers and Editors*, 26–27.

Now, Brothers and Sisters, we have abundant testimony from the Pioneers and Ellen White (disregarding what we can find in the Bible) that 1798 is the time of the end and it has been located [referring to Figure 20.]

William Miller began his public preaching 1833, when the first stars fall from heaven that same year. It has been located, this beginning of the proclamation of the First Angel's Message.

August 11, 1840, the end of the 391 years, 15 days, prophecy has been located. This was when the First Angel's Message was empowered.

The Protestants closing their doors in June of 1842, the arrival of the Second Angel's Message, it's been located.

The Midnight Cry, Second Angel's Message empowered, has been located.

And the Third Angel's Message, arriving on October 22, 1844, has been located.

And, no one has any right to change the location of these messages because there is specific order that was fulfilled in the past, and this same specific order will be fulfilled, repeated, in the future. Prophecy has a specific order.

These fulfillments that have been located in their order are waymarks.

PROPHETIC GUIDEPOSTS

Review and Herald, February 6, 1900:

> "God speaks in his word, and fulfills this word in the world. We need now to seek to understand **the movements of God's providence**. Said Paul, 'Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night nor of darkness.' God's people are not left to depend on man's wisdom. **With prophetic guideposts God has marked out the way he wishes them to take**. These great **waymarks** show us that the path of obedience is the only path we can follow with certainty. Men break their word, and prove themselves untrustworthy, but **God changes not**. His word will abide the same forever." *Review and Herald*, February 6, 1900.

> WAY-MARK, n. [way and mark.] **A mark to guide in traveling**. *Webster's 1828 Dictionary*.—

A waymark, according to the *Webster's 1828 Dictionary* of Ellen White's day and age is a mark to guide and traveling and Webster's quotes Jeremiah 31:21, which says,

> "Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities. Jeremiah 31:21."

The waymarks here in the terminology of Jeremiah, these marks along the way [indicating Figure No. 21], see he's calling them cities. They are waymarks; they are marks along the way.

But, here in Jeremiah, what is he doing? He is saying, "Go back to them. You have gotten off course."

As a burden of Jeremiah you have left the Old Paths. Go back to the Old Paths. Go back to the old waymarks.

MONUMENTS ALONG THE WAY

> "Today Satan is seeking opportunities to tear down the **waymarks** of truth,—**the monuments that have been raised up along the way**;"—

This is where I get the definition, personally, of the waymark being marks along the way. It is from Sister White's expression here:

> —"Satan is seeking opportunities to tear down the waymarks of truths,—the monuments that have been raised up along the way,"—*THE MARKS ALONG THE WAY*—"and we need the experience of the aged workers who have built their house upon the solid rock, who through evil report as well as good report have been steadfast to the truth." *Gospel Workers*, 104.

So, these points, these steps, these waymarks that have been located by Inspiration, Satan is trying to destroy them.

PAST HISTORY TO BE BROUGHT BEFORE THE PEOPLE

Testimonies, volume 6, pages 346, 365:

> "The dealings of God with His people should be often repeated. How frequently were the **waymarks** set up by the Lord in His dealings with ancient Israel!"—

Ancient Israel, the emphasis was, "Set thee up waymarks," and Moses counseled them to repeat these waymarks, memorize these waymarks, put them in the song: "Do not forget how the Lord lead you at the beginning. These are the waymarks that are going to preserve you to the end."

> —"The dealings of God with His people should be often repeated. How frequently were the waymarks set up by the Lord in His dealings with ancient Israel! Lest they should forget the history of the past, He commanded Moses to frame these events into song, that parents might teach them to their children. They were to gather up memorials and to lay them up in sight. Special pains were taken to preserve them, that when the children should inquire concerning these things, the whole story might be repeated. Thus the providential dealings and the marked goodness and mercy of God in His care and deliverance of His people were kept in mind. We are exhorted to 'call to remembrance the former days,"—*MILLERITE HISTORY!*—"in which, after ye were illuminated, ye endured a great fight of afflictions.' Hebrews 10:32. For His people in this generation the Lord has wrought as a wonder-working God. **The past history of the cause of God needs**

to be often brought before the people, young and old. We need often to recount God's goodness and to praise Him for His wonderful works." *Testimonies,* volume 6, 364, 365.

Why does it have to be repeated? Because of the previous quote: Satan is seeking opportunities to tear down the waymarks of truth.

Why? Because, this history is going to illustrate the end of the world, Satan does not want us to understand the end of the world.

FOR HISTORY WILL REPEAT ITSELF

Publishing Ministry, page 175.

"Again and again I have been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year's almanac. **The record is to be kept in mind, for history will repeat itself**." *Publishing Ministry*, 175.

THE TIMES IN WHICH WE LIVE

Last Day Events, page 14.

"We should study the great **waymarks** that **point out the times in which we are living**." *Last Day Events*, 14.

These great waymarks [referring to Figure No. 21] point out the times that we are living in right now, because history is going to repeat itself and we need to know these waymarks and understand that Satan is attempting to prevent us from understanding these waymarks.

WE CAN KNOW

Sermons and Talks, pages 48, 49:

"Brethren and sisters, my faith is as strong as ever that the things of this world are about to close. It is stronger than when I saw you last. We can see the **waymarks** that are all along the way. When we are traveling along a road alone, and see a guide board; **if we can read** we know that we are at such a place; so it is **if our minds are active and so consecrated to God that we can understand His workings**, **we can know just where we are in this world's history**. . . .

"**We want to know where we are in history**." *Sermons and Talks,* 48, 49.

We can know.

How can we know? By the waymarks, the guideposts, but only if we are fulfilling our responsibility as students of prophecy.

CONSTANTLY SEARCHING

Evangelism, page 223:

"Our faith in reference to the messages of the **first**, **second**, and **third** angels was correct. The great **waymarks** we have passed are immovable."—

The First Angel's Message is a waymark. The Second Angel's Message is a waymark. The Third Angel's Message is a waymark. These are immovable. They have been located, and no human has any right to change the location of these messages.

—"Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host. **We can learn much, and should be constantly searching the Scriptures to see if these things are so.**" *Evangelism*, 223.

Our focus of this study—and Sister White in some places says that if we study the Bible, we are to study with a purpose. One of the purposes is just set forth: "We should constantly be searching the Scriptures to see if our faith in reference to the First, Second and Third Angels' Messages," the waymarks immovable is true.

GUARDED

Selected Messages, book 2, pages 101 – 102:

"The great **waymarks** of truth, **showing us our bearings in prophetic history**, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light." *Selected Messages*, book 2, 101–102.

You do not just have to know these waymarks; you have to defend them. They are to be carefully guarded, because these old waymarks show us where we are at. They show us our bearing in prophetic history.

"At this time many efforts will be made to unsettle our faith in the sanctuary question; but we must not waver. **Not a pin is to be moved from the foundations of our faith**. Truth is still truth. Those who become uncertain will drift into erroneous theories, and will finally find themselves infidel in regard to the past evidence we have had of what is truth. **The old waymarks must be preserved**, that we lose not our bearings." *Manuscript Releases*, volume 1, 55

MEN WHOM HE HAS APPOINTED

Review and Herald, November 19, 1903:

"God never leaves the world without men who can discern between good and evil, righteousness and unrighteousness. God has men whom he has appointed to stand in the forefront of the battle in times of emergency. In a crisis, **he will raise up men as he did in ancient times**. Young men will be bidden to **link up with the aged standard-bearers**, that they may be strengthened and

taught by the experience of these faithful ones, who have passed through so many conflicts, and to whom, through the testimonies of his Spirit, **God has so often spoken, pointing out the right way and condemning the wrong way**. When perils arise, which try the faith of God's people, these **pioneer workers** are to recount the experiences of the past, when just such crises came, when the truth was questioned, when strange sentiments, proceeding not from God, were brought in.

"**The experience of those aged workers is needed now**; for Satan is watching every opportunity to make of no account **the old waymarks**,—**the monuments that have been raised up along the way**." *Review and Herald*, November 19, 1903.

The attack of Satan is on this history [referring to Figure 20], **this history.**

The 1888 Materials, 803–804.

"We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, **point by point**, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the **waymarks** which have made us what we are, are to be preserved, and **they will be preserved**, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.

"But since the General Conference of 1888,"—

This is where things start turning the wrong way.

—"But since the General Conference of 1888, Satan has been working with special power through unconsecrated elements to weaken the confidence of God's people in **the voice that has been appealing to them for these many years**."**—**

What voice has been appealing to them for many years? Since 1888 Satan has been doing a special work to undermine the influence of the Spirit of Prophecy.

—"God's people in the voice that has been appealing to them for these many years. **If he can succeed in this,**"—

If he can succeed in what? Undermining the influence of the Spirit of Prophecy.

—"**If he can succeed in this, then through misapplication of scripture**"—

First he attacks the Spirit of Prophecy; then he is where he can misapply Scripture.

—"**he will lead many to cast away their confidence in the past work under the messages.** Thus he would set them adrift, with no solid foundation for their faith, hoping to bring them fully under his power. **Let the attention of our people be called to the special work of the Spirit of God as it has been connected with the rise and progress of the three messages**,"—

What special work of the Spirit of God has been connected with the rise of the Three Messages? The Spirit of Prophecy.

> —"Let the attention of our people be called to the special work of the Spirit of God as it has been connected with the rise and progress of the three messages, and a blessing will result to the whole body. A revival of faith and interest in the testimonies of the Spirit of God will lead to the obtaining of a healthful experience in the things of God.
>
> "Some of those who are newly come to the faith claim to have special light from God in regard to these messages; but their new light leads them to set aside the established truths that are the pillars of our faith. They misinterpret and misapply the Scriptures. They **misplace** the messages of Revelation 14, and **set aside the work which these messages have accomplished**. Thus they reject **the great waymarks** which God Himself has established. Since their new light leads them to **tear down the structure which the Lord has built up, we may know that He is not guiding them.**
>
> "The experience of those newly come to the faith, if the Lord is working upon their minds, will be **in harmony with the word of God, and with His past dealings with His people**, and **the instruction** He has given them. **He will not contradict Himself**.
>
> "God has given the messages of Revelation 14 **their place in the line of prophecy**, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and are to run **parallel with this which follows**. The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, the light of all the three messages is combined." *The 1888 Materials,* 803–804.

Of course, what she said there, this is the history of the First and Second Angels' Messages. It concludes in 1844 with the arrival up the Third.

Sister White says the First and Second Angels' Messages are still true for this time and are to run parallel with that which follows.

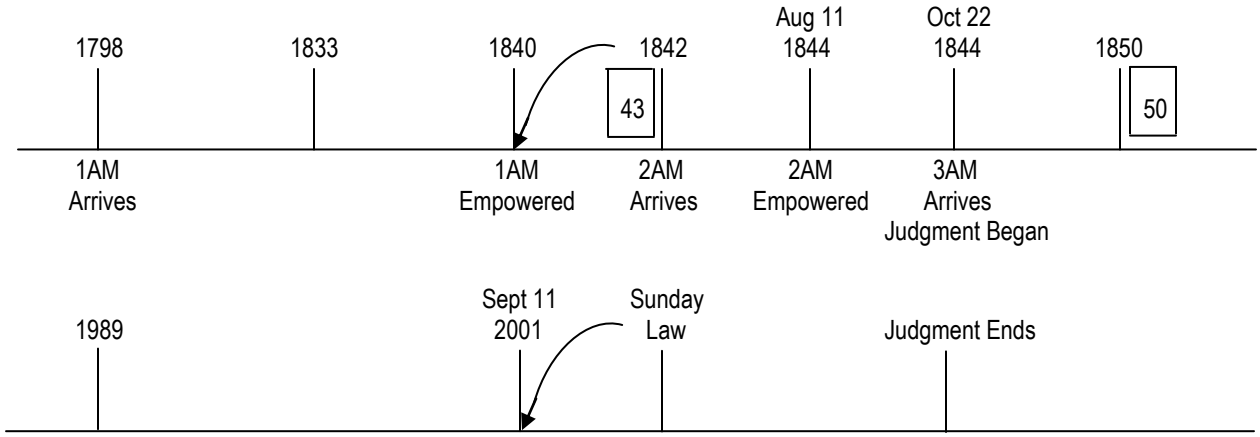


Figure No. 22.

In 1989 the time at the end arrived for modern Adventism.

In 1840, August 11, Islam was restrained and the Angel of Revelation 10 came down.

September 11, 2001, Islam was restrained and the Angel of Revelation 18 came down.

In June of 1842 the Protestants of the United States closed the doors of their churches.

An activity of the Protestants of the United States prefigures an activity of the Protestants of the United States as they pass The Sunday Law.

October 22, 1844, Judgment began, prefiguring when Judgment ends.

The First and Second Angels' Messages are still truth and are to run parallel with that which follows. We are to preserve these waymarks because past history will be repeated. We can know where we are in prophetic history. Satan is seeking to undermine these waymarks that come in their order, that is illustrated on the prophetic line.

We are taking time to put in place the structure of the prophetic lines of Bible prophecy. They all will consist of the same order, because God changes not. We are doing that in order to demonstrate that the waymark in this history right here [between 1840 and 1842] was the introduction of the 1843 Chart. Ellen White says so more than once.

And in this history [between 1844 and 1850], we have the introduction of the 1850 Chart. This is the 1850 Chart and this is the 1843 Chart [indicating the two charts visible behind the podium].

As we look at the lines of prophecy—this is where we are heading—we are going to see that these two Charts have been typified, prefigured, pointed out in ancient prophetic history, and we want to see what the past history—the past sacred history—what it says about Habakkuk's Two Tables and put that into the discussion of Habakkuk's Two Tables before we proceed to defend the Millerite understanding of these doctrines from God's Word, and before we begin to show these Charts as the symbol of Jeremiah's Old Paths that becomes the debate in Adventism since September 11, 2001.

Shall we pray?

Benediction: Heavenly Father, we thank you that you're a God of order and that you change not, and that if we would but fulfill our responsibility as students of prophecy that we would have a key that would allow us to understand your providential dealings with Planet Earth at this very

moment in history. We want to understand these things because we know that if we continue on with this earthly life in the near future, there is a great possibility that we are going to be hauled in before the courts at the Land and have to testify of the things that we understand. And when we do, we want to glorify you. We do not want to be found to be incompetent students. We not only want to be able to glorify you, we want to the sanctification that takes place in our hearts and our minds through the feeding upon your Word to be accomplished while we are doing this work. We also want to be so familiar with these truths and what is taking place that we will have a winning testimony to give to those that we come in contact with, to allow your Holy Spirit to awaken them for their need of preparation that they also might strive for the Kingdom. We thank you that we are having the privilege to study these things and LiveStream them and record them. We ask your blessing upon this work that we are doing and a blessing upon those of us that are studying these things. In Jesus's name, amen.

HABAKKUK'S TWO TABLES #7

Part Two: LINE UPON LINE

Presentation by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we ask that you forgive us for not getting started on time. We want to be time in what we are going. When we come to worship in the morning, we want to be on time; but, also, when we have made a commitment to be LiveStreaming, we want to keep our word with those people that are participating in this study. As we take this study up, we ask that you would grant us the presence of your Holy Spirit, that you would pour your Latter Rain out upon us; that you would hide me behind the cross, the words spoken would be words from on High and not words from a human being; that you would prepare the hearts of the Brothers and Sisters who are hearing these things to understand them as you see fit. We want to understand Isaiah's counsel about line upon line. We ask that you would grant us discernment and wisdom as we take up this study. In Jesus's name, amen.

LINE UPON LINE

BROTHER PIPPENGER: We are here in dealing with these Charts, Habakkuk's Two Tables. Although we may not be dealing with them specifically for quite some time, we have lots of time. We have several weeks in this study; so, we are going to take it slow and put several things in place.

Last week, the first five presentations we dealt with, the truth that Ellen White endorses, the controversial subjects on the 1843 Chart that the modern theologians of Adventism are fighting against

Then yesterday, we began by identifying that Sister White also endorses the Rules of Prophetic Interpretation adopted by Miller. We spoke just a little bit that these Rules stand in contrast with the counterfeit interpretation, a Bible study that was introduced in Adventism in the beginning of the 20th Century. And, when we come to our next phase of these Charts, we want to put them in typology. We want to show that these Charts as waymarks of the Millerite History have then typified other lines of prophecy well before the history of the Millerites. So, in order to do that, we are developing the principle of line upon line, and our point of reference is going to be Isaiah 28 today, and we are going to deal with several thoughts from Isaiah 28.

But, we are going to begin with a quote that we had yesterday from *Selected Messages*, book 2, page 114, which says,

> "**Prophecy** has been fulfilling, **line upon line**. The more firmly we stand under **the banner of the third angel's message**, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel." *Selected Messages*, book 2, 114.

Yesterday we spent time showing that Ellen White understands that prophecy is illustrated up on a line and the waymarks on the prophetic line are going to come under attack by Satan as Time goes forward and that we have a responsibility to guard and defend these waymarks, and these waymarks come in a specific order.

We are taking this quote from the Spirit of Prophecy because we understand that the prophets all agree with one another; and, when Sister White is saying that prophecy has been fulfilling line upon line, she has drawn, obviously, this expression from Isaiah where he talks about line upon line; and, we want it tie those two together.

THE TESTIMONIES NEVER CONTRADICT HIS WORD

We read a passage from book 3 of *Selected Messages* yesterday, page 32, concerning the testimonies in the Bible. It says,

> "Study it"—*THE BIBLE*—"and the testimonies God has given; for they never contradict His Word." *Selected Messages*, book 3, 32.

The writings of Ellen White and the writings of the Bible are in perfect agreement.

LINE UPON LINE

Sister White says prophecy is fulfilled line upon line. She said the same line of prophecy that is in the Book of Daniel is in the Book of Revelation. She spoke about the line of prophecy in Revelation 12. We looked at these things yesterday.

So, we want to show now, we want to add to this, what Isaiah says about line upon line, understanding that the line that is being addressed by Inspiration is a prophetic line that has a specific order and it has specific waymarks on it.

But, Isaiah 28:9-13 says,

> "[9]Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. [10]For precept *must be* upon precept, precept upon precept; **line upon line**, **line upon line**; here a little, *and* there a little: [11]For with stammering lips and another tongue will he speak to this people. [12]To whom he said, This *is* the **rest** *wherewith* ye may cause the weary to **rest**; and **this *is* the refreshing**: yet they would not hear. [13]But **the word of the LORD** was unto them precept upon precept, precept upon precept; **line upon line**, **line upon line**; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken. Isaiah 28:9–13 (KJV).

THE SPECIFICATIONS GIVEN BY THE PROPHETS

We read this following quote yesterday, too; but, I want to pull a thought from it, from *Review and Herald,* July 31, 1888.

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

So, I want to focus on the specifications given by the prophets when we go back into Isaiah 28:9-13, which we just read.

There are certain truths that are specified in this passage.

The question is raised, "Whom shall he teach knowledge? and whom shall he make to understand doctrine?"

What is the specification of milk being drawn from the breast?

What is the specification of line upon line? We began dealing with that, prophetic line upon prophetic line.

What are the rest and the refreshing? There is a specification that is marked.

And, what does it mean that they go and fall backward and are broken, snared, and taken?

So there are certain specifications in these verses in Isaiah that we want to look at; because, we are to understand the specifications given by the prophets.

So, we want to start with what the rest and the refreshing is, because the rest and the refreshing is the Latter Rain; and, we are going to demonstrate that if you do not recognize the Latter Rain, you do not receive it, and if you do not receive the Latter Rain, you die for eternity. So, it is something that needs to be understood in order to be recognized. And, we are going to spend our time in the beginning here again identifying what Isaiah means when he says, ". . . This is the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear."

In Daniel 12 there are two classes of worshippers based upon the introduction of an increase of knowledge. The wise understand the increase of knowledge; the wicked do not understand increase of knowledge.

And, what does the Bible say about the wicked in connection with the rest?

FROM THE AUDIENCE: They have no rest.

BROTHER PIPPENGER: The wicked have no rest. Okay? The wicked, they do not receive the Latter Rain; they do not receive the rest; they do not receive the refreshing.

All the prophets agree with one another. The wise are going to receive the rest and refreshing. We need to recognize that we need to receive it. And, because this is such an important component of the end of the world, Satan has done a work to make us not understand the Latter Rain as we should.

So, we are going to look at it fairly closely. We are not going to deal with everything that we want to say about it until later on; but, we are going to show at this point that the Latter Rain, wherever it is illustrated, is a two-step, **two-step** process; and, why I say 'wherever it is illustrated,' sometimes we do not understand that the Latter Rain has an application to the Christian Church in general, it has an application to Adventism, and it has an application to individuals. It has an application to Ancient Israel. And, when it is applied in any one of these levels it is applied in a two-step process, whether it is called Early Rain, first step; Latter Rain, second step; or Former Rain, first step; Latter Rain, second step; Spring Rain, first step; Summer rain, second step. It is always two steps.

We want to look at that we want to look at that. We want to look at some of the places where it is representing truth.

THE REFRESHING

THE OPENING AND THE CLOSE OF THE GOSPEL

The Great Controversy, pages 611 – 612, says,

> "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel **are again to be fulfilled** in the latter rain at its close. Here are '**the times of refreshing**' to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, **that your sins may be blotted out, when the times of refreshing shall come** from the presence of the Lord; and He shall send Jesus.' Acts 3:19–20." *The Great Controversy*, 611–612.

So, here we are using this quote to see that Sister White is identifying the Latter Rain as the refreshing. So, when Isaiah says, ". . . this is the refreshing; yet they would not hear," he is saying this is the Latter Rain and they are going to reject this message; because if you are going to hear it, it is a message. This is the Latter Rain. The Latter Rain is the refreshing.

And here, if you think about it, Sister White is saying that when the Early Rain was poured out at Pentecost, at the Christian Church, there was a manifestation of the power of God to begin the Christian Church; and, it is illustrating the Latter Rain at the end of the Christian Church. So, we see two steps in the Christian Church: Pentecost of the time of the disciples, the first step; the last step, the Latter Rain for the Christian Church at the end of the world—two steps.

THE SPECIFICATIONS GIVEN BY THE PROPHETS

But what you will also see there, if you understand the Scriptures, the quote we read a moment ago, from *Review and Herald,* July 31, 1888, says that we must have a knowledge of the Scriptures that we may trace down the lines of prophecy.

Well, just to put it in the mix—I am not going to spend time with it— the Pentecost of the Christian Church when the Lord was pouring out the Holy Spirit, in the Book of Acts at Pentecost, why did He pour it out at Pentecost?

Pentecost was commemorating what?

FROM THE AUDIENCE: Mount Sinai.

BROTHER PIPPENGER: Mount Sinai.

The first Pentecost was Mount Sinai; therefore, the—what does Sister White say about Mount Sinai?

I have a hard time understanding what she says about Mount Sinai. I believe it, but it is beyond my human understanding to internalize that the way that I am supposed to. Sister White says at Mount Sinai when the Lord came down gave His Law that there had never been a greater manifestation of the power of God, ever to that point of time.

SISTER FROM THE AUDIENCE: I have no problem believing that.

BROTHER PIPPENGER: She has no problem believing that.

I believe it because Sister White says it. My difficulty with that is—it is not a difficulty; it just blows my mind—is Mount Sinai is one mountain. Whatever went on there was the greatest manifestation of the power of God that had ever taken place up to that time. And then you just think back a few couple hundred years to the Flood—okay?—and the whole world is destroyed; it is covered with water. But, when she talks about Sinai she says that was the greatest manifestation of the power of God than even the Flood.

So, what was Sinai? Well, that was the symbol of the Lord pouring out His Spirit at the beginning of Ancient Israel.

And, what did the Lord do at the end of Ancient Israel? He poured out his Spirit at Pentecost.

So, even in Ancient Israel you have a first manifestation of the Latter Rain and a second manifestation of the Latter Rain: Sinai and Pentecost. And you have the first manifestation of the Latter Rain at Pentecost for the Christian Church and the second at the end of the world in the Latter Rain.

The point being is, what is a lion in Bible prophecy?

Autumn, what is a lion in Bible prophecy?

BROTHER AUTUMN: I just studied that this morning.

BROTHER PIPPENGER: Well, why do you not tell us?

BROTHER AUTUMN: Well, it is a lawgiver. The lion is a prophet. The Lion is the Lord. The lion is Satan.

BROTHER PIPPENGER: Okay. The lion is Satan, a prophet, a lawgiver; it is Babylon.

BROTHER AUTUMN: Yes.

BROTHER PIPPENGER: It depends upon context.

So, when it comes to the Latter Rain, it depends upon context.

If you are looking at Ancient Israel, there was a beginning and an ending to the outpouring of the Spirit in Ancient Israel.

If you are looking at the Christian Church, there is a beginning and an ending. Pentecost is the beginning; the Latter Rain is the ending.

If you look at Adventism, there is the beginning and an ending. The Midnight Cry is the first manifestation of the Latter Rain; the Loud Cry is the second in Adventism. It depends upon the context.

If you are looking at an individual, you or me, we will not receive the Latter Rain if we are not partaking of the Former Rainer; two steps, no matter where you look at it.

But, the Latter Rain has to be evaluated based upon context.

THE FORMER AND THE LATTER

Testimonies, volume 8, page 21:

> "The outpouring of the Spirit in the days of the apostles was '**the former rain**,' and glorious was the result. But **the latter rain** will be more abundant. What is the promise to those living in these last days? 'Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee.'"—

Where is Sister White pulling that from, "But the latter rain will be more abundant"? What is the promise to those living in these last days?

You would think if you are living in the last days, the time of the Latter Rain, you would want to know that that promise was.

And she says,

—"'Turn you to the stronghold, ye prisoners of hope, even today do I declare that I will render double unto thee.'"—

Now, what I am telling you for your homework from this worship, go dig that out of the Bible and see where you find that; because, it is identifying when God is going to lift up an ensign for the world, which is in agreement with what we understand about the Latter Rain.

Then she continues on,

—"'Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.' Zechariah 9:12; 10:1." *Testimonies,* volume 8, 21.

Now, the point being here is how can you ask for Rain in the time of the Latter Rain if you do not know it is the time of the Latter Rain? The promise is He will give you the Latter Rain in the time of the Latter Rain if you ask for the Latter Rain in the time of the Latter Rain; but, if you do not know it is the time of the Latter Rain, you do not know to ask for the Latter Rain and you do not get the Latter Rain. You have to know that you are in the Latter Rain to receive the promise of the Latter Rain. Okay, Former, Latter Rains, two steps.

Testimonies to Ministers, pages 506 – 507; there are several thoughts in here that we will use throughout this study. It says,

"'Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain.' 'He will cause to come down for you the rain, **the former rain, and the latter rain**.'"—*TWO STEPS*—"'In the East the former rain falls at the **sowing time**. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, **ripens the grain** and prepares it for the sickle. The Lord employs these operations of nature to represent **the work of the Holy Spirit**."—

What is the work of the Holy Spirit, because He uses the Early and the Former Rain to represent the work of the Holy Spirit? John 16:8; a three-step process, convict the world of sin, righteousness and judgment.

But, judgment is where the door closes.

Sin and righteousness, **sin and righteousness,** two steps; two steps that lead to judgment.

The work of the Latter Rain, two steps to lead you to the Judgment. I mean, the work of the Holy Spirit, in connection with the Latter Rain, is not going to be any different from the work of the Holy Spirit and John 16:8, right? These two have to agree with one another.

—"The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the **seed to germinate**, and **then to ripen the harvest**, so the Holy Spirit is given to carry forward, from **one stage to another, the process of spiritual growth.** The ripening of the grain represents the completion of the work of God's grace in **the soul**.'"—

Here she is applying it to you and me as individuals.

—"By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.

"The latter rain, ripening earth's harvest, represents **the spiritual grace that prepares the church for the coming of the Son of man**.""—

Now she is talking about the Church, not individuals.

—"But unless the former rain has fallen, there will be no life; the green blade will not spring up. **Unless the early showers have done their work, the latter rain can bring no seed to perfection**."—

If you do not have the Early Rain, forget about the Latter Rain.

—"There is to be 'first the blade, then the ear, after that the full corn in the ear.' There must be a constant development of Christian virtue, a constant advancement in Christian experience. This we should seek with intensity of desire, that we may adorn the doctrine of Christ our Saviour.

"Many have in a great measure failed to receive **the former rain**. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by **the latter rain**."—

Now, this is an important point; it is a subject of prophecy. One of the primary reasons the Jews participated in the crucifixion of Christ is they misunderstood prophecy. They misunderstood the work that Christ was going to do. They thought He was going to set up a literal kingdom, when He was coming to set up a spiritual Kingdom.

This misunderstanding of prophecy for Ancient Israel is prefiguring the misunderstanding of prophecy for modern Israel; and, modern Israel is misunderstanding not the work of Christ but the work of the Holy Spirit. They are believing that the Holy Spirit is coming. We [Adventism] are believing, at the end of the world, that the Holy Spirit is going to come in the Latter Rain and He is going to fix us up. All we have to do is hang in there in the Adventist Church and keep our membership intact until the Latter Rain comes, and then the Holy Spirit is going to do a magical act and change our character so we are ready for the return of the Lord.

That is a misconception; it is a prophetic misconception. If you are waiting for the Latter Rain to fix you up, you are going to die; because, only those that have participated in the Former Rain will receive the Latter Rain. The Former Rain is perfecting holiness in the fear of the Lord. But, this is a prophetic misunderstanding of Adventism; they do not understand the Latter Rain. They do not understand the different aspects of the Latter Rain, just as the Jews did not understand that Christ was coming to introduce a spiritual Kingdom, not a literal kingdom.

—"Many have in a great measure failed to receive **the former rain**. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by **the latter rain**. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge must be continually going forward."—

The work that she is defining here now that is done is what? What is He doing? He is giving light and knowledge.

What is light and knowledge? They are the same thing.

Where do we get light and knowledge? From the Word of God.

What we have to receive to receive the Former Rain, in advance of the Latter Rain, is the Word of God, the knowledge of God's Word.

> —"The work that God has begun in the human heart in giving His light and knowledge must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. **But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have**"—

What is "light"?

FROM THE AUDIENCE: Knowledge.

BROTHER PIPPENGER: Truth, knowledge.

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

Okay. So, what we are saying? Well, we have put in the record here, if you've seen it—we have referred to; we have not given you a Spirit of Prophecy or a Bible reference for the fact that there is a first outpouring of the Holy Spirit in Ancient Israel, and then a last outpouring for Ancient Israel—but, we have put in the record that Pentecost was the beginning of the outpouring for the Christian Church, and the Latter Rain at the end of the world is that second step for the Christian Church.

And, we have put in the record that we, as individuals, must have a Former Rain experience, which is receiving God's truth; and, the only way that we can continue to receive God's truth is when we receive God's truth that we bring our life into agreement with that truth. If He brings us light, and we rebel against that light, the process stops at that point.

So, it is the work the Lord to bring us truth. As we respond to that truth, He is developing us to the point to where we can receive the Latter Rain. This work of receiving light in advance of the Latter Rain is the Former Rain; so, in individuals, we have a Former and the Latter Rain.

ADVENTISM

Now we want to deal with the fact that you have these two elements of the Latter Rain within Adventism.

The Great Controversy, page 611:

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

Who is that? What Angel is that?

FROM THE AUDIENCE: The Fourth Angel.

BROTHER PIPPENGER: It is Revelation 18. That is the Latter Rain Angel at the end of the world.

> —"The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840–44 was a glorious manifestation of the power of God; **the first angel's message was carried to every missionary station in the world**,—

Do you see what she just did? She compared the history of 1840 to 1844, the Millerite History, with the history of the Latter Rain.

The first manifestation of the power of God in Adventism was in 1840 to 1844. That is the Early Rain for Adventism. The final one is the Latter Rain of Revelation 18.

> —"the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel." *The Great Controversy*, 611.

THE LOUD CRY

If you are not thinking that the Midnight Cry in the Millerite History of 1840 to 1844 is typifying the Loud Cry at the end of the world, we want you to see that.

The next quote, *Review and Herald,* April 21, 1891:

> "**The latter rain** is to fall upon the people of God. **A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory**." *Review and Herald,* April 21, 1891.

This quote is in here that if you are uncertain that the Revelation 18 Angel is the Latter Rain, this should clear it up for you. When the Angel of Revelation 18 comes down, the Latter Rain begins.

THE MIDNIGHT CRY

Spalding Megan, page 5, says,

> "You are getting the coming of the Lord too far off. I saw the latter rain was coming as [suddenly as] the midnight cry, and with ten times the power." *Spalding and Magan,* 5.

Sister White just there compared the Latter Rain with the Midnight Cry. And the Latter Rain, another expression for it is the Loud Cry. She just compared the Lord Cry with the Midnight Cry.

And you will notice in your notes, "[suddenly as]" is in brackets. I suppose we could e-mail The Ellen White Estate and they might be able to clear that up; but, sometimes when you see things in brackets in there, it is actually something that Sister White went in, after the fact, and put in. But, sometimes it is the editors that, after the fact, put it in.

It says, "You are getting the coming of the Lord too far off. I saw the latter rain was coming as"—in brackets—"[suddenly as] the midnight cry, and with ten times the power. But, I think—if that was an editorial correction—I think they may have made a mistake; because, if you leave that out it says this, "I saw the latter rain was coming as the midnight cry, and with ten times the power." That is more specific. She is really comparing the Latter Rain with the Midnight Cry. It does not change it. It is still there; but, it is more specific if you do not have those bracketed words "suddenly as."

So, what I am saying is, the Midnight Cry in the Millerite History of 1840 to 1844 is the first outpouring of the Spirit in Adventism, and the last is Revelation 18. And in 1840 to 1844 the outpouring of the Holy Spirit, the message that was carried in that time period, was, "Behold, the Bridegroom cometh . . .!"

Review and Herald, February 11, 1896:

> "There is a world lying in wickedness, in deception and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? **My mind was carried to the future, when the signal will be given. 'Behold, the Bridegroom cometh; go ye out to meet him.'** But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable." *Review and Herald,* February 11, 1896.

Here she is saying the Midnight Cry is repeated at the end of the world. So, you have got a Midnight Cry at the beginning of Adventism, and you have a Midnight Cry at the end of Adventism. You have the first manifestation of the Latter Rain at the beginning of Adventism called "The Midnight Cry," and you have the second manifestation of the Latter Rain at the end of Adventism called, "The Loud Cry." Whenever you see the Latter Rain, there are two steps, if you see it.

And that is the issue: whether you see it or not. That is the make or break. Most of Adventism will not see it and they will be lost, and they will not see it because they have to recognize it.

The word *recognize* is the word that Sister White uses, and the word *recognize* by definition requires for me to recognize something: I have to have seen it before.

I remember the first time that I was in Columbia, and I was there with a brother that we worked with from the United States. We were walking through Bogota, Colombia, and we were just walking the streets. You know, the stores were open and the streets were just full of people.

There were so many people that, you know, we would get separated from one another, but I could always recognize this brother, even at a distance; because, he stood this far [measuring with his hands] above all the Colombians that were walking down that same sidewalk. Okay? But, I could recognize him because I had seen him before.

Recognition is a word that is talking about prior knowledge, and most of Adventism is not going to recognize the Latter Rain, because they do not know what it is. They do not know where it has been illustrated before, or they do not know that it is two phases, and this lack of knowledge will cost them eternal life.

A Two-Step Message

Pentecost's Two Steps

Okay, a two-step message, let us show this in another aspect.

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

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

Okay. On Pentecost is going to be the full showers of the Latter Rain; but, when Christ breathed upon the disciples, it was sprinkles that come in advance. The sprinkles are the Former Rain, and Pentecost is the Latter Rain; the sprinkles are the Spring Rain, and Pentecost is the Summer Rain: two steps. This two-step process of the Latter Rain is illustrated over and over,

So, what is the Latter Rain? Well, the Latter Rain is light, it is knowledge, which we have already mentioned that.

Let us try to show that. When Sister White talked about the act of Christ breathing a few drops before Pentecost, she is drawing that from John 20.

Notice John 20:19-22.

> "[19]Then the same day at evening,"—*THEN THE SAME DAY AT EVENING*, ***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 20:19-22 (KJV).

When He breathed upon them, it was a few drops before the Latter Rain.

And when was this taking place? It was on the first day of the week.

What day?

FROM THE AUDIENCE: Sunday.

BROTHER PIPPENGER: Sunday, but what day is it?

FROM THE AUDIENCE: The day of His resurrection.

BROTHER PIPPENGER: The day He was resurrected. Okay. This was the day of His resurrection.

So, when is Pentecost?

FROM THE AUDIENCE: Fifty days later.

BROTHER PIPPENGER: Fifty days later. So, you have a sprinkling going on for 50 days. Correct?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Now, there is a parallel passage that we are going to look at in a moment to build on this; but, I want to show you something.

The verses that lead to this, **the verses that lead to this** will put this in the record, will put it in your memory banks. We will come back to this, what we are going to share, Lord willing, as this study progressives.

We read verses 19 through 21. We are going to back up to verses 17 and 18 now,

> "[17]Jesus saith unto her,"—

Who is "her"?

FROM THE AUDIENCE: Mary Magdalene.

BROTHER PIPPENGER: Mary. Mary meets Him, as He has been resurrected from the tomb, right? Did she not do that?

> — "[17]Jesus said unto her, Touch me not;"—

He would not let her touch Him.

> —"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." John 20:17-18 (KJV).

Then you go again to verse 19, "Then the same day at evening . . ."

So, what did Jesus do in the morning?

FROM THE AUDIENCE: He resurrected.

BROTHER PIPPENGER: He resurrected; but, what did He do? What did He do in between seeing Mary and the disciples?

FROM THE AUDIENCE: He went to the Father.

BROTHER PIPPENGER: He ascended to the Father.

So, when He comes back down to the disciples, what does He do? He comes down out of Heaven. Okay? He comes down out of Heaven.

We are going to show that when the divine symbol comes down, that is when the sprinkling begins. So, even in this passage you see the Mighty Angel of Revelation 10 and the Mighty Angel of Revelation 18 descending to mark the beginning of the sprinkling.

PARALLEL PASSAGE

But, there is a parallel passage to this in Luke 24 that we want to add to the mix, starting at verse 36.

> "[36]And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. [37]But they were terrified and affrighted, and supposed that they had seen a spirit. [38]And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts? [39]Behold my hands and my feet, that it is I myself: handle me,"—

In the morning He tells Mary, "Do not touch me. I have not ascended."

But, when He comes back, He comes down out of Heaven, which marks the beginning of the sprinkling, and He says, "God ahead, you can touch me now."

> —"handle me, and see; for a spirit hath not flesh and bones, as ye see me have. [40]And when he had thus spoken, he shewed them *his* hands and *his* feet. [41]And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? [42]And they gave him a piece of a broiled fish, and of an honeycomb. [43]And he took it, and did eat before them."—

Have you ever noticed that when the Angel of Revelation 10 comes down out of Heaven, what is John told to do at that point?

FROM THE AUDIENCE: Eat it.

BROTHER PIPPENGER: "Go take and eat it."

Okay. He has just come down out of Heaven, and now there is a command, "Bring me something. I want to eat it."

> —" [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."—

Okay. In John, what does He do?

FROM THE AUDIENCE: He breathed upon them.

BROTHER PIPPENGER: He breathed upon them.

But, in Luke, what does He do? He opens their understanding that they might understand the Scriptures.

So, what does it mean, that He breathes a few drops of the Latter Rain upon them? It is an opening of their understanding of the Scriptures.

That is what a few drops of the Latter Rain are; because, the Scriptures are light; it is a message.

Now, notice,

> —"[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 tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24:36-49 (KJV).

There is a tarrying time for you.

Okay. He breathes upon them by opening their understanding of the Scriptures, and He says, "Tarry in Jerusalem, because you are going to receive power on Pentecost." That is the full outpouring. The breathing is the sprinkling.

When does this start, when does this process start? When He comes down out of Heaven.

Testimonies to Ministers, page 507, we have already read:

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

There is a time period in Adventism when the Latter Rain begins to sprinkle. It is falling on hearts all around Adventists, but some Adventists are not recognizing it. That is the sprinkling. It precedes The Sunday Law because The Sunday Law is Pentecost.

At The Sunday Law, the wheat and the tares are separated. Then the Holy Spirit is poured out without measure; but, you are not going to receive it unless you recognize the sprinkling and receive of the Former Rain.

THE MESSAGE OF THE GOLDEN OIL

Review and Herald, July 20, 1897:

> "**The anointed ones** standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up **a constant communication** with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that **this holy oil is poured from heaven in the messages of God's Spirit**, the agencies of evil would have entire control over men.
>
> "God is dishonored when we do not receive the **communications** which he sends us. **Thus we refuse the golden oil** which he would pour into our souls to be **communicated** to those in darkness. **When the call shall come, 'Behold, the bridegroom cometh; go ye out to meet him,'** those who have not received the holy oil,"—

Those who have not received the messages of God's Spirit the communications that He sends us.

> —"those who have not received the hold oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God's Holy Spirit is asked for, if we plead, as did Moses, 'Show me thy glory,' the love of God will be shed abroad in our hearts.:—

Do you remember yesterday we read a quote where she says, "God's truths and His glory are inseparable"? It is impossible to glorify God if you are not holding onto His truths: "Show me thy glory, show me thy truths."

> —"Through the golden pipes, the golden oil will be **communicated** to us. 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' By receiving the bright beams of the Sun of Righteousness, God's children shine as lights in the world." *Review and Herald*, July 20, 1897.

The golden oil that the virgins need is the messages of God's Spirit. It is the Latter Rain message that comes in two phases, a sprinkling and a full outpouring.

The Seventh-day Adventist Bible Commentary, volume 4, page 1180—who are the two anointed ones, anyway?

> "'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? 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? And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord. Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth. Zechariah 4:11–14. These empty themselves into the golden bowls, which represent the hearts of the living messengers of God, who bear the Word of the Lord to the people in warnings and entreaties. **The Word itself must be as represented, the golden oil, emptied from the two olive trees that stand by the Lord of the whole earth**. This is **the baptism by the Holy Spirit with fire**. This will open the soul of unbelievers to conviction. The wants of the soul can be met only by the working of the Holy Spirit of God. Man can of himself do nothing to satisfy the longings and meet the aspirations of the heart." *The Seventh-day Adventist Bible Commentary*, volume 4, 1180.

TWO OLIVE TREES

Then in *The Great Controversy,* page 267:

> "Concerning **the two witnesses** the prophet declares further: 'These are **the two olive trees**, and **the two candlesticks** standing before the God of the earth.' '**Thy word**,' said the psalmist, '**is a lamp** unto my feet, and **a light unto my path**.' Revelation 11:4; Psalm 119:105. **The two witnesses** represent **the Scriptures of the Old and the New Testament**." *The Great Controversy*, 267.

The holy oil that comes down through these two pipes from the two olive trees is the messages of God's Spirit that you find in the Old and the New Testaments in the time of the Millerites.

When Zachariah wrote it, there was no New Testament. The two pipes of Zachariah were the Law and the Prophets. For the Millerite time period, it is the Old and New Testaments, as Sister White says here.

For Seventh-day Adventists at the end of the world, it is the Bible and the Spirit of Prophecy. This is where the golden oil comes from; and, the golden oil is the messages of God's

Spirit. And the messages of God's Spirit that make the distinction between the wise and foolish virgins when the message goes, "Behold, the Bridegroom cometh . . . ," which is the Latter Rain message, the holy oil that makes the distinction whether you are a wise virgin or a foolish virgin is the Latter Rain messages.

Deuteronomy 32:1-2, says,

> "[1]Give ear, O ye heavens, and I will speak; and hear. O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: . . ." Deuteronomy 32:1-2 (KJV).

THEY WOULD NOT HEAR

All right. We have our reference that we are dealing with in front of us, Isaiah 28:9-13.

> "[9]Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. [10]For precept *must be* upon precept, precept upon precept; **line upon line**, **line upon line**; here a little, *and* there a little: [11]For with stammering lips and another tongue will he speak to this people. [12]To whom he said, This *is* the **rest** *wherewith* ye may cause the weary to **rest**; and **this *is* the refreshing**: **yet they would not hear**. [13]But **the word of the LORD** was unto them precept upon precept, precept upon precept; **line upon line**, **line upon line**; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken. Isaiah 28:9–13 (KJV).

What we are saying is, the refreshing is the Latter Rain, but the Latter Rain has to be determined by context. When it is being addressed in the Scriptures, you have to see where it is being applied to.

Is it being applied to us, individually? I will only get the Latter Rain as an individual if I am receiving of the Former Rain; or, is it talking about the Former Rain for the Christian Church in the days of the disciples at Pentecost; or, is it talking about the Former Rain of Adventism, which is the Midnight Cry? These distinctions need to be marked, if you are going to rightly divide the Word of Truth.

This message of the Latter Rain includes all of the components of the Latter Rain. This is the testing message for this time, and there is a group according to Isaiah that will not hear: "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, it goes on to say, "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."

These people who do not hear, they are going to die.

What not do they hear? They do not hear the refreshing message. One of the reasons that they do not hear is they do not recognize it.

PERFECTING HOLINESS IN THE FEAR OF GOD

Okay. Why will they not receive it [the refreshing message]?

> "The **refreshing** or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, **perfecting holiness in the fear of God**." *Counsels on Diet and Foods*, 33

In this sense, in this context, Sister White is saying the refreshing, the Latter Rain, the full outpouring only comes upon me if I have prepared for it. And we already know from other passages, my preparation requires me to receive the Former Rain. My preparation is, I have to receive the Former Rain to receive the Latter Rain.

So, although Sister White is not going to explicitly say it here, she is going to define for us what the Former Rain is. She says, "The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The Former Rainer is perfecting holiness in the fear of God. If you are not doing that, you do not receive the Latter Rain.

THE LATTER RAIN

Testimonies to Ministers, pages 506 – 507:

> "The latter rain, ripening earth's harvest, represents **the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life**; the green blade will not spring up. Unless **the early showers have done their work, the latter rain** can bring no seed to perfection. . . .
>
> "Many have in a great measure failed to receive **the former rain**. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by **the latter rain**."—

Here is the prophetic misconception.

> —"When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. . . . **But there must be no neglect of the grace represented by the former rain**."—

What is the Former Rain? Perfecting holiness in the fear of the Lord.

> —"But there must be no neglect of the grace represented by the former rain. **Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues,"—**

Is the exemplification of the active Christian virtues another way to say perfecting holiness in the fear of God?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: —"**Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain**."—

We have to recognize it.

—"**It may be falling on hearts all around us, but we shall not discern or receive it.**" *Testimonies to Ministers*, 506–507.

We have to be partaking of the Former Rain to receive the Latter Rain; but, also, we have to be partaking of the Former Rain in order to recognize the Latter Rain. There are two thoughts there. Do not miss it! They are both worth understanding.

To receive the Latter Rain, we have to be perfecting holiness in the fear of the Lord; but, to recognize the Latter Rain, we have to be receiving the Former Rain.

What did Christ say about the Latter Rain? He said watch for it.

There are people out there who don't want to hear anything about this message. All they want to do is talk about Jesus. Okay, let us talk about Jesus.

What did Jesus say about the Latter Rain? Watch for it.

WATCH

The Great Controversy, page 308:

"Christ had bidden His people **watch for the signs of His advent** and rejoice as they should behold the tokens of their coming King. 'When these things begin to come to pass,' He said, 'then look up, and lift up your heads; for your redemption draweth nigh.' **He pointed His followers to the budding trees of spring**, and said: 'When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' Luke 21:28, 30, 31." *The Great Controversy,* 308.

What did he tell them to watch for?

FROM THE AUDIENCE: The budding trees of Spring.

BROTHER PIPPENGER: The budding trees of Spring.

What causes the trees to bud out in the Springtime?

FROM THE AUDIENCE: The Former Rain.

BROTHER PIPPENGER: The Former Rain, the Springtime Rain.

And when you see the Springtime Rain causing the trees to bud forth, what does it tell you? The Summer Rain is almost here; and, the Summer at the end of the world is the harvest.

There are two manifestations of the Latter Rain: Spring and Summer.

And what did Jesus tell us to watch for? The budding trees of Spring.

These people who do not want to wrap their minds around the Latter Rain message, all they want to do is talk about Jesus, they are denying the command of Jesus to watch for this very thing.

WE MUST NOT WAIT

The Seventh-day Adventist Bible Commentary, volume 7, page 984:

"**We must not wait for the latter rain**."—

"I want to wait for the Latter Rain, because then the Latter Rain will remove all my sins."

—"We must not wait for the latter rain. It is coming upon all who will **recognize** and appropriate the dew and showers of grace that fall upon us."—

What is the prerequisite that I must pass if I am going to recognize the Latter Rain? I have to participate in the work of the Former Rain, which is perfecting holiness in the fear of the Lord.

—"When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. 'For **as the earth bringeth forth her bud**,"—*THAT IS WHAT JESUS SAID TO WATCH FOR*—"and as the garden causeth the things that are sown in it **to spring forth**; so the Lord God will cause righteousness and praise to spring forth before all the nations' (Isaiah 61:11). The whole earth is to be filled with the glory of God." *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

But, we cannot wait for it. We have to watch for it. We have to recognize it.

RECOGNIZE

Testimonies to Ministers, page 507:

"Only those who are living up to the light they have will receive greater light."—

Here she is talking about the Latter Rain in terms of light, a message.

—"Unless we are daily advancing in the exemplification of the active Christian virtues, **we shall not recognize the manifestations of the Holy Spirit in the latter rain.** It may be falling on hearts all around us, but we shall not discern or receive it." *Testimonies to Ministers*, 507.

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*.

The purpose of this study, one of the logics we are putting in place, is that all the prophetic lines of history are speaking about the end of the world.

Sister White, when commenting on 1 Corinthians 10:11 where Paul says, "Now all these thing happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come," says each of the ancient prophets spoke more for our day than the days in which they lived; so, their prophesying is in force for us.

So, each of the ancient histories of the Bible are speaking more for our days than the days in which they took place in the Bible; and, our day is the Day of the Latter Rain. All of those histories are an illustration of the Latter Rain.

And, all those histories are portrayed upon a prophetic line; and, Isaiah is saying, "You take this line illustrating the Latter Rain time period, and this line from over here illustrating the Latter Rain time period, and you bring them together, line upon line, and this is the message during the Latter Rain that tells you what is taking place at this very time period; and, it is the message that is resisted, but it is from recognizing the manifestation of the Latter Rain being illustrated in this ancient history, and this ancient history, and this ancient history. This is what allows us to recognize the Latter Rain in our history. That is what Isaiah 28 is emphasizing. We have to recognize that based on something that we have seen in the past.

Testimonies to Ministers, page 300:

> "Unless those who can help in_____"—*THERE IS A BLANK THERE*—"are aroused to a sense of their duty**, they will not recognize the work of God when the loud cry of the third angel shall be heard.** When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness." *Testimonies to Ministers*, 300.

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**."—

What are the old paths? Well, the old paths, you can say, is the Millerite History. The Millerite History illustrates the history of the Latter Rain; the history of Moses illustrates the Latter Rain; the history of Noah illustrates the Latter Rain; the history of Elijah, the history of the Three Decrees; the history of Christ, are those old paths?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Walk in those old paths.

—"[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**,"—

And what will you find?

FROM THE AUDIENCE: Rest.

BROTHER PIPPENGER: And what is the rest, according to Isaiah? It is the refreshing; it is the Latter Rain. It is those Old Paths. It is those old lines that allow you to find the Latter Rain?

—"But they said, We will not walk *therein*."—

That is what they said in Isaiah; only they said, "We will not hearken."

[17]Also I set watchmen over you, *saying*,"—

Saying what?

FROM THE AUDIENCE: Hearken.

BROTHER PIPPENGER: Hearken to what? The trumpet—okay, the Seventh Trumpet, the Third Woe, Islam; but, we are not going there yet.

Also in this time period, when the Lord is leading His people back to the Old Paths—this old line of prophecy, and this old line of prophecy—that illustrate the history of the Latter Rain, He set watchmen over God's people, saying,

—"Hearken to the sound of the trumpet. But they said,"—*WHAT?*—"We will not hearken." Jeremiah 6:16–17 (KJV).

"We will not hearken. We will not walk therein. We will not listen to the Latter Rain message."

THE TRUMPET SOUND

So, what is the trumpet? The trumpet is marking the Latter Rain.

Notice this next quote, *Sermons and Talks*, volume 1, page 142:

> "Now, brethren, God wants us to take our position with the man that carries the lantern;"—

What is the lantern?

FROM THE AUDIENCE: The Word of God.

BROTHER PIPPENGER: The Bible. We need to take our position with the one who is walking with the Word of God.

> —"we want to take our position where the light is, and **where God has given the trumpet a certain sound**. **We want to give the trumpet a certain sound**."—

"I raised watchmen over them saying, 'Hearken to the sound of the Trumpet,' but they said, 'We will not hearken."

—"We want to give the trumpet a certain sound. We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: 'And after these things I saw **another angel come down from heaven**,"—

What is Sister White saying?

FROM THE AUDIENCE: Revelation 18.

BROTHER PIPPENGER: That in Revelation 18 the Trumpet message arrives.

—"having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird' [Revelation 18:1–2]."—

The people that are fighting this message do not appreciate the fact that we teach correctly that the Third Woe, the Seventh Trumpet, began to sound on September 11, 2001, and that this is when the Mighty Angel of Revelation 18 came down.

But, Brothers and Sisters, there is only one trumpet at the end of the world. It is the Seventh Trumpet. And you may dispute that 9/11 is where this Trumpet begins to sound, but Ellen White is here saying that the Trumpet begins to sound at the same point in time that the Angel of Revelation 18 comes down. That is, at least, in place.

She continues on and says,

—"Well now, how are we going to know anything about that message"—

What message? The message of Revelation 189, which we have already defined as the Latter Rain, and the message of the Trumpet.

—"Well now, how are we going to know anything about that message **if we are not in a position to recognize anything of the light of heaven when it comes to us?** And we will just as soon pick up the darkest deception when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, 'I come in the name of my Father, but ye will not receive me' [see John 5:43]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis. **Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God.**" *Sermons and Talks*, volume 1, 142.

She just tied the Trumpet message into Revelation 18, into Minneapolis in 1888, which she clearly says was the Latter Rain.

There are going to be people that refused to hear because they cannot recognize it, and they do not recognize it because they are not perfecting holiness in the fear of the Lord. They are not receiving the Early Rain. They are unwilling to take the Old Paths and line them upon line in order to illustrate the Latter Rain at the end of the world.

LINE UPON LINE: WEANED FROM THE MILK

But, who is going to receive it?

Verse 9 of Isaiah 28 says,

> "[9]Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts."

If you are going to understand this message, you are going to be weaned from the milk and drawn from the breasts.

MILK OR MEAT

So, let us let Paul define what that means: Hebrews 5:12 – 6:8.

> "Chapter 5:12For when for the time ye ought to be teachers,"—

Okay. We are going to show you the time that you ought to be teachers of the time of the end.

> —"Chapter 5:12For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."—

What are the first principles of the oracles of God, in terms of Adventism?

The 28 Fundamentals?

Okay. When you start having your Bible studies and you get brought into the Adventist Church, that is the first oracles. It is the basics.

> —"[13]For every one that useth milk *is* unskillful in the word of righteousness: for he is a babe. [14]But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.
> "Chapter 6:1Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. [2]Of the doctrine or baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. [3]And this will we do, if God permit."—

There's the basics. There's the 28 Fundamentals. That is the milk.

Who is going to understand the Latter Rain message? It will be the people that are drawn from the breasts, that are not drinking milk.

You do not think he is talking about the Latter Rain message? Let us continue on.

> —"[4]For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, [5]And have tasted the good word of God,"—

When do we taste the good word of God, prophetically? When the Angel comes down out of Heaven, Jesus said, "Give me some broiled fish and honeycomb. I am going eat it."

Because, when the Angel of Revelation 10 came down, He commanded John to go take the Little Book that is in the Angel's hand and eat it.

It is impossible, if you eat the message that begins when Christ breathes, the sprinkling message, it is impossible if you taste that to be renewed to repentance.

> —"[4]For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, [5]And have tasted the good word of God, and the powers of the world to come, [6]If they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame."—

If you do not think this is speaking about the Latter Rain, just read on.

> —"[7]For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: [8]But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned." Hebrews 5:12 – 6:8 (KJV).

The Latter Rain produces two classes of worshippers; and, it is impossible, once the history of the Latter Rain begins to unfold, that if you reject this message, to be renewed unto repentance.

So, what is the milk? It is the basics.

PRESENT TRUTH

What does Sister White say?
Early Writings, page 63:

> "There are many precious truths contained in the Word of God, but it is 'present truth' that the flock needs now." *Early Writings*, 63.

What is present truth? It is the meat.

What is present truth? It is the Latter Rain message.

LINE UPON LINE: UNDERSTANDING KNOWLEDGE

> "[9]Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts." Isaiah 28:9 (KJV).

And Hebrews 5:12, Paul says,

"[12]For when for the time **ye ought to be teachers**, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Hebrews 5:12 (KJV).

TEACHERS OF THE KNOWLEDGE

Daniel 12:3, 4, and 10 says this:

"[3]And **they that be wise**"—

And you have the definition of *wise* underneath these verses: teachers.

—"[3]And they that be [teachers] shall **shine**"—

And you have the definition of *shine* underneath that: to teach.

—"3And they that be [teachers] shall [teach] as the brightness of the firmament;"—

And Paul says, "For when for the time ye ought to be teachers," is the time that you are not supposed to be eating milk. You are supposed to be eating meat at that time.

"Whom shall he teach knowledge? And whom shall he make to understand doctrine?" Those who are not eating the milk.

When is He going to raise up teachers?

—"[3]And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. [4]But thou, O Daniel, shut up the words, and seal the book, *even* to **the time of the end**:"—

The time of the end is when He raises up teachers.

—"many shall run to and fro, and **knowledge** shall be increased. . . . "—

That is when He is going to teach them knowledge.

—"[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 12:3, 4, 10 (KVJ).

WISE: Teachers
SHINE: To teach

The wise are the teachers that will understand the knowledge of the Latter Rain message in line upon line; but, the wicked, according to Paul are briars and thorns that are destined to be burned because they crucify Christ afresh.

This increase of knowledge, Hosea tells us how important it is. It says,

"[6]My people are destroyed for **lack of knowledge**: because thou hast **rejected** knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6 (KJV).

And He makes us priests when He enters into covenant with us. If you reject the knowledge, you break the covenant.

In the terms of Isaiah 28 and 29, if you reject the knowledge, you make a covenant with death, while God's people are making a covenant with life. You will not be a priest if you reject this knowledge.

THE DOCTRINE

What is the doctrine that He is going to teach them? We have already read it:

> "[1]Give ear, O ye heavens, and I will speak; and hear, O earth, **the words of my mouth**. [2]**My doctrine shall drop as the rain**, my **speech** shall distil as the **dew**, as **the small rain** upon the tender herb, and as **the showers** upon the grass." Deuteronomy 32:1–2 (KJV).

"Whom shall He teach knowledge, and whom shall He make to understand doctrine?"That doctrine is the Latter Rain message. He will make those understand it that are not subsisting on the milk of God's Word.

Do you know what happens if you take your infant baby and you put it in the crib and all you do is stick a bottle of milk into its mouth continuously, just give it milk, milk, milk? Do you know what happens? It rots their teeth out. It is a condition for which the dentists have a name. It even rots their teeth out from the inside and the outside.

See, if all you are doing is drinking milk, you end up with no teeth; and, if you have no teeth, you cannot eat the meat. That is what is happening with Adventism; only, they are not just drinking milk, they are drinking chocolate milk, and strawberry milk, corrupted milk.

Who is He going to make understand doctrine and knowledge? Those who are not eating and drinking milk.

When does this take place? Well, at the time that you ought to be teachers, according to Paul.

And when is the time that you ought to be teachers? According to Daniel, it is at t the time of the end. The wise are going to be teachers that teach, that shine, and they are going to understand the knowledge and the doctrine—the doctrine, the Latter Rain; the knowledge, the increase of knowledge.

But, there is going to be a class that does not understand the increase of knowledge, and they are going to be contrasted with the teachers.

FALSE TEACHERS

And if you have true teachers over here that are contrasted with this group, what is this group?

FROM THE AUDIENCE: False teachers.

BROTHER PIPPENGER: False teachers.

So, you have true and false teachers in this history.

And Peter tells us about the false teachers, 2 Peter 1:19–2:1.

"Chapter 1:19We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: [20]Knowing this first, that no prophecy of the scripture is of any **private interpretation."—**

I heard a private interpretation on e-mail yesterday from Canada—I will not go there.

> —"[21]For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.
>
> "Chapter 2:[1]But **there were false prophets** also among the people, even as **there shall be false teachers among you**, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Peter 1:19–2:1 (KJV).

So, there is going to be true and false teachers.

And in Adventism today there is going to be true and false teachers because this is the Latter Rain time period; but, the Lord is going to speak to His people.

Isaiah says,

> "[9]Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. [10]For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: **[11]For with stammering lips and another tongue will he speak to this people.** [12]To whom he said, This *is* the rest;"—*THE LATTER RAIN*—"*wherewith* ye may cause the weary to rest"—*BUT THE WICKED WILL HAVE NO REST*—"and this *is* the refreshing: yet they would not hear. [13]But the word of the L**ORD** was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken. Isaiah 28:9–13 (KJV).

ANOTHER TONGUE

So who is the "stammering lips and another tongue," to bring this to a close?

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 breathe new life into every soul that sincerely desires to serve Him,"—

Did Jesus breathe to give them the Latter Rain message?

> —"and can touch the lips with a live coal from off the altar,"—

What is that? That is Isaiah 6.

And what does Isaiah 6, verse 3, say? ". . . Holy, holy, holy, *is* the LORD of hosts, the whole earth *is* full of his glory."

When is the Earth full of His glory? Revelation 18, Latter Rain; Isaiah 6, Latter Rain.

—"God can breathe new life into every soul"—

When does He breathe new life into the Church? Ezekiel 37, there are two prophetic messages, and it is the second one that He breathes into them the breath of life, and they stand upon their feet, a mighty army.

What does Sister White say those four winds are in Ezekiel 37? Well, she says those four winds are represented as an angry horse, seeking to break loose and bring death and destruction upon the Earth.

Those four winds in Ezekiel 37 that mark the second message, when God is breathing into His people to raise up a mighty army, those four winds are the restrained horse that is right here on this 1843 Chart [the Woes], and this 1850 Chart. It is the restraint of Islam.

> —"God can breathe new life into every soul"—*SINCE 9/11*— "that sincerely desires to serve Him, and can touch the lips with a live coal from off the alter, and cause them to become eloquent with His praise."—

And in Isaiah 6, when Isaiah is touched with a coal on his lips, and he volunteers to carry the message, what message does he carry in Isaiah 7? It is the message of the 2520, right there, right there, right there, right there [pointing out the 2520 as it is reflected upon the 1843 and 1850 Charts].

> —"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**, 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.

What do you have to do to be a partaker of the Latter Rain when it is poured out? One must cleanse the soul temple from every defilement. It is perfecting holiness in the fear of the Lord. You have to have the Former Rain to receive the Latter Rain.

The stammering tongue are the people that recognize the Latter Rain and are purified by a coal from off the altar, that accept the message of the Four Winds of Ezekiel 37 and stand on their feet, a mighty army, and carry the message to the world.

Testimonies to Ministers, page 419, in closing, says,

> "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**."—

What does *manifold* mean?

FROM THE AUDIENCE: Many varied.

BROTHER PIPPENGER: Many varied. You need to teach this all over the place. In many places you need to illustrate this.

—Manifold teaching needs to be given."—*AND NOW SHE IS GOING TO QUOTE FROM WHAT WE HAVE BEEN STUDYING*—"'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. 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.' **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. 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.' 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—"*GO, AND FALL BACKWARD, AND BE BROKEN, AND SNARED, AND TAKEN*"—"**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.

So, what we are doing here, we are developing the foundation to illustrate the various lines of prophecy, bringing them together line upon line, to illustrate the Latter Rain at the end of the world.

The reason that that we are doing that is that these two Charts have been marked in these prophetic histories. They are a waymark of Millerite History, but they have been prefigured, symbolically represented in other histories.

In order for this fact that these two Charts have been prefigured in previous sacred histories, in order for this fact to have some convicting weight upon those of you that are studying these things, it seems logical in my mind that you have to see the strength of the lines upon lines that illustrate the Latter Rain time period. That is why we are taking the extra time to put the study of the reform lines in place, so once we have them established, the significance of these Two Tables [referring to the 1843 and 1850 Charts] can be used by the Holy Spirit to bring conviction to those that are willing to be convicted.

Shall we pray?

Benediction: Heavenly Father, we want to take up the work of the Former Rain in our lives. We ask that you continue to open your Word to our understanding that the Holy Spirit might convict us of the areas in our life that need to be overcome, put aside, and changed. We want to be among those that are perfecting holiness in the fear of God, that are removing every defilement from our life that when the full outpouring of the Latter Rain arrives at The Sunday law we can be among those that are lifted up as an ensign and participate in the sacred work that every prophet wanted to participate in, the final ingathering during the summer rains. We ask that you would make this a reality in each of our lives and that you would give us the willingness of heart to follow the direction that you provide to us individually in this regard. In Jesus's name, amen.

HABAKKUK'S TWO TABLES #8

Part Two: LINE UPON LINE

Presentation by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for granting us a good night's sleep and awakening us to another day that we might serve you. As we begin our worship here we ask that you would grant us the presence of your Holy Spirit, that you guide and direct the study, the words that are spoken; that you would take control of my thoughts and reasoning and hide me behind your cross, that what is shared might be truthful, honest, and words designed to glorify you. We ask that you would touch these words with a coal from off your altar and pour your Latter Rain out upon us by opening our understanding to the message of the hour. We want the holy oil that comes down through those two golden pipes from the olive trees, to become part of our experience. Help us to understand more fully the significance of the Millerite History in this study. We pray in Jesus's name, amen.

BROTHER PIPPENGER: Before we start, I want to recommend to you a website, www.theseventhunders.net that has recently put up the interview from a student from Oakwood College that identifies that in order to proceed through the Adventist school system you have to be grounded in Spiritual Formation. It is a real eye opener. It has just been up on the website within the last 24 hours. You should go ahead and take a look at that if you are considering what the foundations of Adventism are; because there are two foundations that Adventism is choosing on what they are going to stand on: one is the foundation that is on sand, and one that is on the Rock. And what is going on in the colleges of Adventism is sand. If you want to see the evidence, go to www.theseventhunders.net .

All right. I received an e-mail from one person that does not appreciate that I am sharing all the "old stuff."

I have told you out front that I have to share "old stuff" in order to prepare the way to draw some conclusions that may or may not be new.

You know there are some voices out in Adventism that one of the evidences that I, personally, have that they are not truly being used by the Lord is that they are teaching the same message today that they were teaching 10 or 20 years ago; and, the Bible says a messenger of God is when he is bringing something old and something new.

So, you may be in a nice way complaining that all I am bringing is old. Okay?

But, this is a long series; so, at this point we may be doing some old, but it is for the purpose of introducing some new. So, here is the patience of the Saints.

We want to go back into our consideration of the lines. We have looked at the fact that Ellen White marks that prophecies are illustrated on a line, and this is in agreement with Isaiah; and, we are saying that the teaching of the Latter Rain message is accomplished by bringing one prophetic line upon another prophetic line, upon another prophetic line, from here in the Bible and there in the Bible. And in so doing, these lines, when brought together give an illustration of the history of the Latter Rain at the end of the world, a history that we have to recognize if we are going to receive the Latter Rain.

So, we are going to begin to actually lay out these lines.

I am well aware that in a previous presentation in this series, I went through the Millerite History; but, this is purposeful. We want to be clear about wanting these lines to have a starting point, to build the other lines upon them. So, repeating Millerite History a second time is a purposeful technique. Upon the testimony of two a thing is established.

FIGURATIVE DELINEATION

We want to begin with *Selected Messages,* book 2, pages 101 – 102. It says,

> "There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment **in their order**."—

If you remember,

> —"were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday."—

And here is the part that we want to focus on, this last sentence.

> —"**Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history**." *Selected Messages,* book 2, 101–102.

And in your notes, *FIGURATIVE* is defined as:

> FIGURATIVE, *a*. [Fr. *figuratif,* from *figure*.] 1. Representing something else; representing by resemblance; **typical**. 2. Representing by resemblance; not literal or direct. *Webster's 1828 Dictionary*.

So, when Sister White says that prophecy was seen to be a figurative delineation of events, she is saying that prophecy was recognized to be typifying other lines of prophecy.

She says it was a "figurative delineation," and you see the word *DELINEATION* there from Webster's, also. It says,

> DELINEATION, *n*. [L. *delineatio*.] 1. First draught of a thing; outline; **representation of a form or figure by lines; sketch**; design. *Webster's 1828 Dictionary*.

And remember, Sister White says the student of prophecy needs to be able to sketch down the lines a prophecy. So, *delineation* means to set forth upon a line.

A figurative delineation a line that will have an actual fulfillment; but, at the same time, it is typifying another line.

So, we will spend a little bit of time on this sentence.

"Historical events . . . were set before the people." I am going to set some historical events before you, too, to show you that this sentence here is a nice definition of what prophecy is.

She says, ". . . prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history." So, there is a direction to the prophetic line. It is leading downward to the close of this Earth's history.

This one, we are beginning this prophetic line in 1798, and we have illustrations all the way to 1863; but, they are leading towards the close of this Earth's history

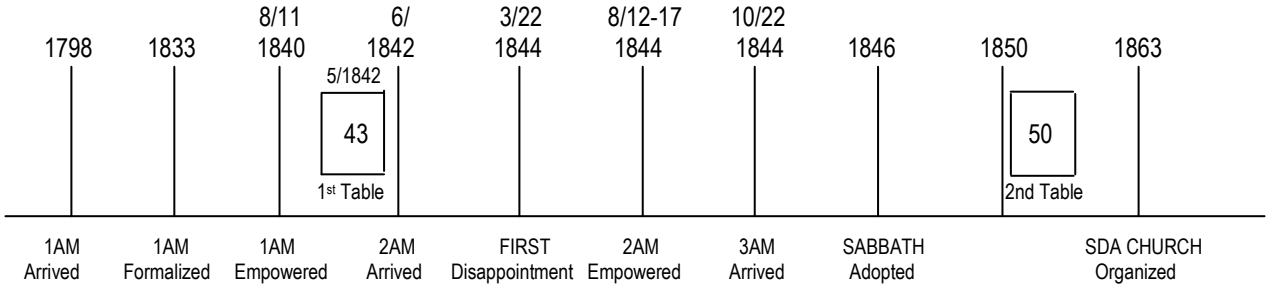


Figure No. 23.

And it says, "historical events." Okay? The historical event in 1798 was the Pope received the deadly wound.

Historical event in 1833, there was a falling of the stars.

Historical event in 1840, the Ottoman Empire is restrained.

Historical event in May of 1842, the 1843 Chart is published.

All these waymarks have a specific order, but they are historical events. The way that you demonstrate prophecy is through identifying historical events on a time line that go down to the end of the world's history. And as you do, the people will see that these historical events are the fulfillment of prophecy, or they will not. If it is the wrong historical event, then you would have to force it, you are going to have to twist some things.

But, the Millerites, they set forth historical events on a time line, heading down to the close of this Earth's history, and historical events were typical.

You know, the Pope here receiving the deadly wound in 1798, that was literal but it is prefiguring the final fall of Babylon at the end of the world. It is typifying this event. Okay?

The restraint of Islam on August 11, 1840, is typifying the restraint of Islam on September 11, 2001.

The Protestant churches closing their doors on the Millerites in June of 1842 is typifying the Protestants of the United States passing a Sunday Law.

Christ, beginning Judgment on October 22, 1844, is typifying when Christ closes Judgment when Michael stands up in Daniel 12:1.

So, historical events were set before the people, and prophecy was seen to be a figurative delineation to set forth upon a line, a figurative delineation of events leading down to the close of this Earth's history. That is what prophecy is.

Next thought, this will be the point of reference for quite some time. *The Great Controversy*, page 343:

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

The Millerite History, Sister White says it was the greatest reformation since the Protestant Reformation. This is a great religious and reformatory movement, this history.

She says,

> —"The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time." *The Great Controversy*, 343.

Sister White here is saying the "important movements of the present," and what are the important movements of the present? It is the Movement of Revelation 18.

Sister White says that Revelation 18 is a Movement. She also says that at every important movement Satan has one thing that he does every time. He does several things, but one thing that Satan does when he sees it is time for God to have a reformation movement—she says he does it every time—he creates a counterfeit movement, every time.

We have that in our notes as we proceed.

So, at the end of the world, you are going to have in Adventism two movements, and we will deal with that at the conclusion of this presentation, the Lord willing.

And the one movement that Sister White speaks about is when she is dealing with the Alpha Apostasy that began in the beginning of the 20th Century with the teachings of Pantheism and all of the interrelated things.

And speaking of the that apostasy, Sister White says nothing will be allowed to stand in the way of that Movement, but that it is built upon sand and it is going to be swept away. It is built upon the Spiritual Formation that you can check out at www.theseventhunders.net; because, Spiritual Formation, that is spiritualism. Pantheism of John Harvey Kellogg is spiritualism. That is the false Movement that is building the false foundation, and it is the counterfeit of the true Movement. Okay?

And, Sister White says, "The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time."

Now, we emphasized in the record two worships ago that prophecy has a specific order. So, we are going to show that this is the specific order here [referring to Figure No. 23].

But, the Millerite History, it has at least two primary lessons—can you have two primaries? We can, even if that is an oxymoron—it has at least two primary lessons, and it is this: The Millerite History is going to line up with every Reform Movement. So, all the waymarks, they are going to correspond to the other Reform Movements, from Noah, Elijah, Moses, all of them; but, the Millerite Movement is also telling us about Jesus being the One who illustrates the end from the beginning. So some of these waymarks in the Millerite history, even though they agree and line up with all the other Reformatory Movements, they are specifically typifying the end of Adventism; because, this is the beginning of Adventism.

Okay. The end of Adventism is a fulfillment of the parable of the Ten Virgins, so there are waymarks on here in the Millerite History that are specific to our history today; whereas, the Reform Movement of Noah, it corresponds this Millerite History point by point, the same Reform Movement of Noah. But, you are going to have a hard time forcing the parable of the Ten Virgins into Noah. Okay? So, the parable of the Ten Virgins is here in the Millerite History and in our history.

1798: THE FIRST ANGEL'S MESSAGE ARRIVES

So, there are two primary lessons to draw from here: one is that it is a parallel of all the Reform Movements; the other is that it is the beginning of Adventism and, therefore, it is illustrating the end of Adventism.

We are going to just walk through these. This should be easy and it should be quick; because, as our friend said in the e-mail, this is "old stuff."

In 1798 the First Angel's Message arrives. Okay? We have already put that in place. I am not going to repeat that quote. Last week we used quotes for that.

Testimonies to Ministers, page 115, says,

> "Daniel stood in his **lot** to bear his testimony which was sealed until **the time of the end**,"—

That is Daniel 12:4, "But thou, O Daniel, shut up the, and seal the book, *even* to the time of the end, . . ."

> —"which was sealed unto the time of the end, **when** the first angel's message should be proclaimed to our world." *Testimonies to Ministers*, 115.

The time of the end [1798], the book is sealed, until the First Angel's Message is to be proclaimed. The First Angel arrives at this point.

1798: THE "TIME OF THE END"

To mark the actual expression of "1798," you go to *The Great Controversy,* page 356.

> "But **at the time of the end**, says the prophet, "Many shall run to and fro, and knowledge shall be increased.' Daniel 12:4. . . . **Since 1798** the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near." *The Great Controversy*, 356.

1798 [refers to this date in Figure No. 23].

Now, the person who unseals the book is Christ; but, Christ has many names in the Scriptures, and His Names can convey attributes that He wants us to understand about Him in that particular illustration. In Daniel 8:13 He is Palmoni; He is the Wonderful Numberer.

And sure enough, in Daniel 8:13, you have got the key that unlocks all these time prophecies, these numbers. So, in Daniel 8:13 His name is Palmoni, the Numberer of Secrets, the Wonderful Numberer.

THE LION OF THE TRIBE OF JUDAH

But, when it comes to His activity of sealing or unsealing God's Word, He is the Lion of the Tribe of Judah. Sister White says,

> "It was **the Lion of the tribe of Judah who unsealed the book** and gave to John the revelation of what should be in these last days.
>
> "Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days;"—

While this thought here may be old, but it is of infinite importance that it was the Lion of the Tribe of Judah that unsealed the Book of Daniel in 1798.

> —"These matters are of infinite importance in these last days, but while 'many shall be purified, and made white, and tried,' 'the wicked shall do wickedly: and none of the wicked shall understand.'" *Testimonies to Ministers*, 115.

Why is it of infinite importance? Because, those people who do not understand these things are going to die for eternity.

THE UNSEALING

Okay. This is James White

> "What Daniel was commanded to seal up and close, (Daniel 12:4) is now, through the all-powerful mediation of **the Lion of the tribe of Judah**, revealed unto us."—

And he says a lot about running to and fro.

> —"Revelation 5:5. Hence 'many run to and fro, and knowledge is increased.' Never, since the days of our Lord's first advent, was the prophetic word so much studied; so many of the ambassadors of Christ engaged in this pursuit; or so much written on this subject. 'The Revelation of Jesus Christ,' contained in the Apocalypse, showing the coming of the Just One, with all his saints, to the destruction of the apostate nations, is now made so plain to the church, that none can, or, at least, ought to be ignorant of it. This, however, is a privilege belonging only to the faithful; for it is written that, 'none of the wicked shall understand, but the wise shall understand.' Daniel 12:10. So St. Paul speaks: 'But ye, brethren, are not in darkness, that the day should overtake you as a thief; ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.' 1 Thessalonians 4:4–5. Though 'the true light now shineth,' it enlighteneth only those who believe. Those who are paying a prayerful attention to these things, 'have,' like the Israelites of old, 'light in their dwellings,' whilst the rest of the world are sitting in darkness, even 'darkness such as may be felt.'"—

Then he says,

—"**The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the 'mystery of God,' being reserved unto 'the time of the end.' Daniel 12:9; Revelation 10:7.**" James White, *Review and Herald*, November 1, 1853.

Okay. What James White is saying here, and what I want you to see that he is saying, is that the Lion of the Tribe of Judah—James White is agreeing with his wife, the prophetess—is the One that unsealed the Book of Daniel.

But, the Lion of the Tribe of Judah, in Revelation, chapters 5 and 6, He is taking the Bible, the book that is sealed with seven seals, and He is unsealing it. The point is, it is in 1798 that the Lion of the Tribe of Judah begins to remove seven seals from the book. Seven seals are removed in this history.

Now, I know full well, and I agree 100 percent, that the Seven Seals represent history that began in the Christian Church. But God's Word is infinite. It has several revelations of truth connected with it.

And in terms of the work of Christ unsealing the Bible to the understanding of God's people, the Lion of the Tribe of Judah unsealed the Book of Daniel here [1798] and, simultaneously—because the Books of Daniel and The Revelation go together, the same line that is in Daniel is taken up in The Revelation—He simultaneously begins to unseal those seven seals to the Millerites.

TRADITIONS, CUSTOMS & MAXIMS

How does the Bible get sealed up?

> "The scribes and Pharisees professed to explain the Scriptures, but they explained them in accordance with **their own ideas and traditions**. Their **customs** and **maxims** became more and more exacting. In its spiritual sense, the sacred Word became to the people as **a sealed book**, closed to their comprehension." *Signs of the Times*, May 17, 1905.

The Bible sealed up when it is closed to our comprehension,

And in the history of Christ, why was it sealed up to the Pharisees, the Scribes, and the Sadducees? It was sealed up, because prior to the arrival of Christ, they had adopted the philosophy of Greek education, just as it is sealed up to Adventists at the end of the world; because, from 1919 onward, we have adopted the philosophy of apostate Protestantism and Catholicism into our educational system that leads us today where Oakwood College insists that if you are going to move up in that school that you have to begin first by taking the course of Spiritual Formation, including the rituals of taking the bread and dipping it in the cup and passing it on.

Who was it that dipped the bread in the cup?

FROM THE AUDIENCE: Judas.

BROTHER PIPPENGER: It was Judas.

Check it out, right here at www.theseventhunders.net .

What seals up the Word are traditions and customs.

Spaulding Magan, page 58, says,

> "When Christ came to this earth, the **traditions** that had been **handed down from generation to generation**, and **the human interpretation of the Scriptures**, hid from men the truth as it is in Jesus. The truth was buried beneath a mass of **tradition**. The spiritual import of **the sacred volumes** was lost; for in their unbelief men locked the door of the heavenly treasure. Darkness covered the earth, and gross darkness the people. Truth looked down from heaven to earth; but nowhere was revealed the divine impress. A gloom like the pall of death overspread the earth.
>
> "But **the Lion of the tribe of Judah** prevailed. He opened **the seal that closed the book of divine instruction**. The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A Teacher was sent from heaven with the light that was to light every man that comes into the world. There were men and women who were eagerly seeking for **knowledge**,"—

When the Book of Daniel is unsealed, there is going to be an increase of knowledge, "There were men and women who were eagerly seeking for knowledge."

Now she is going to define what knowledge is.

> —"**the sure word of prophecy**, and when it came, it was as a light shining in a dark place." *Spalding Magan*, 58.

So, who is it that unseals the book that is sealed at any point in history; because, all these Reformatory Movements are identical because God's dealings with man is ever the same?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: It is the Lion of the Tribe of Judah. It is Christ.

THE BOOK OF DIVINE INSTRUCTION

And He unseals the book of divine instruction. What is the book of divine instruction? *Signs of the Times*, July 11, 1906:

> "Let everyone who has been blessed with reasoning faculties take up the Bible and search its pages, that he may understand the will of God concerning him. In this Book **divine instruction** is given to all. The Bible is addressed to every one—to every class of society, to those of every clime and age." *Signs of the Times*, July 11, 1906.

The Bible is the book of divine instruction that becomes sealed up at different points in history at the acceptance of traditions and customs that are handed down from generation to generation.

And the term from the Bible that categorizes the activity of Satan that introduces the traditions and customs that seals up the Bible, it is called the Mystery of Iniquity, and it takes place in each of these Reform Movements.

It is taking place today. What they are teaching in the Adventist colleges is the Mystery of Iniquity, reaching the heights of darkness.

STANDING IN HIS LOT

> "Daniel has been standing in his **lot since the seal was removed** and the light of truth has been shining upon his visions. He stands in his **lot**, bearing the testimony which was to be understood at **the end of the days**." *Sermons and Talks*, volume 1, 225–226.

So, where is Daniel standing in his lot? Right there in 1798, the end of the days.

Fulfilling His Purpose

What does it mean that he is standing in his lot?

> "When God gives a man a special work to do, he is to **stand in his lot** and place as did Daniel, ready to answer the call of God, ready **to fulfill His purpose**." *Manuscript Releases*, volume 6, 108.

In 1798 the Book of Daniel was going to fulfill its purpose.

And what was its purpose? It was going to produce an increase of knowledge that was going to test this generation, producing two classes of worshippers. That was the purpose of the Book of Daniel.

1833: MESSAGE FORMALIZED—THE FIRST ANGEL'S MESSAGE PROCLAIMED

In 1833 this message, this increase of knowledge, is going to be formalized.

By *formalized*, we mean that it is going to be put into an understanding where the Lord can hold this generation accountable for this message. He does not hold us accountable to things that we know nothing of or do not have the ability to know anything about.

But, in 1833 Miller begins to preach, and the Lord puts an emphasis on his preaching by fulfilling the falling of the stars, and now the message is proclaimed.

You will notice, the First Message arrives, the First Message is proclaimed, and the First Message is empowered.

The Second Message arrives, and we have a quote where Sister White says that in here [referring to Figure No. 23, between March 22, 1844, and August 1844], the Second Message is proclaimed; and at the Midnight Cry, the Second Message is empowered.

Here [October 22, 1844] the Third Message arrives. We have been proclaiming the Third Message for 150 years; and, on September 11, 2001, the Third Message was empowered.

It is the same process in all three messages.

AUGUST 11, 1840: THE FIRST ANGEL'S MESSAGE EMPOWERED

Okay. After the message is going through history, testing these people in this generation—this is the First Message moving through history [adding to the time line on the whiteboard]—the Lord is going to empower it on August 11, 1840.

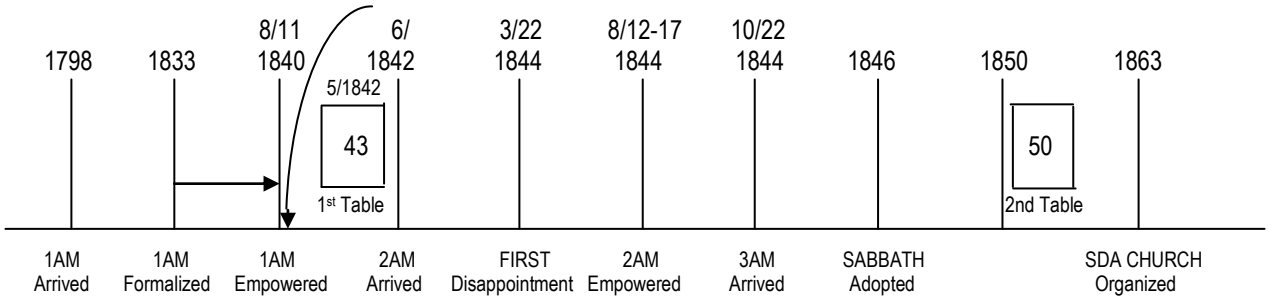


Figure No. 24.

And when He does, the Mighty Angel of Revelation 10, verses 1 and 2, descends. We will read those verses.

> "[1]And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: [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 10:1-2, in part (KJV).

Now, if you pay attention to those characteristics—we will not deal with all of them—we are going to make sure that we understood that this Angel, He comes down right here [August 11, 1840], and several things happen at this point. The message is empowered; the testing starts.

THE MIGHTY ANGEL

Seventh-day Adventist Bible Commentary, volume 7, page 971:

> "The mighty angel who instructed John was **no less a personage than Jesus Christ**. Setting His right foot on the sea, and His left upon the dry land, shows **the part which He is acting in the closing scenes of the great controversy with Satan**." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

When he comes down it is demonstrating his involvement in the Millerite History in connection with the Great Controversy.

THE ANGEL'S POSITION

What does it mean about his foot upon the land and the sea?

> "The angel's position, with one foot on the sea, the other on the land, signifies **the wide extent of the proclamation of the message**. It will cross the broad waters and be proclaimed in other countries, even to all the world." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

So, when this Angel comes down and He puts one foot upon the land and one foot upon the sea, it is identifying that at this point the message is going to go around the world.

Okay. Now, if you understand this, this is going to allow you to mark when this Angel comes down; because, you can go into Advent history and find when the First Angel's Message was sent around the world. It is an historical fact.

> "The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world." *Selected Messages*, book 2,

Okay. So, He comes down when the message is going to get taken to the world. That is just one argument.

When he comes down, we are saying it is August 11, 1840; because, on August 11, 1840, as we have discussed previously, their prediction of the collapse of the Ottoman Empire has been fulfilled, and the year-day principle of Bible prophecy has been confirmed in front of all men so they can see that what the Millerites have been saying about the end of the world is valid, because it is based upon the year-day principle.

MILLER'S RULES CONFIRMED

We have read this previously. We will read it again; because, when we were discussing it previously, we were discussing whether or not Ellen White believed that the collapse of the Ottoman Empire was actually a fulfillment of a time prophecy of the Sixth Trumpet.

Now we are going to glean another thought out of this same passage.

The Great Controversy, beginning at page 334:

> **"The event exactly fulfilled the prediction**. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and **a wonderful impetus** was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and **from 1840 to 1844 the work rapidly extended**." *The Great Controversy*, 334–335.

Ah, the First Angel's Message begins to spread around the world in 1840. In fact, in this passage, August 11, 1840, this is when the Angel comes down. This is when the message is going around the world.

FIRST MESSAGE EMPOWERED

> "The advent movement of 1840–44 was a glorious manifestation of the power of God; **the first angel's message was carried to every missionary station in the world**." *The Great Controversy,* 611.

When was the First Angel's Message carried to every mission station in the world? 1840 to 1844.

The Angel came down on August 11, 1840. The Angel is no less the personage than Jesus Christ. People do not want to believe that in Adventism. They want to maintain the darkness that they are in.

Manuscript Releases, volume 9, page 134, says,

> "Any question that Satan can arouse in the mind to create doubt in regard to the grand history of the past travels of the people of God will please his satanic majesty and is an offense to God. The tidings of the Lord's soon coming in power and great glory to our world is truth, and in **1840** many voices were raised in its proclamation." *Manuscript Releases*, volume 9, 134.

She is being very specific that this history here, the restraint in Islam on August 11, 1840, would be a special focus point of attack by Satan.

TESTING PROCESS INITIATED

Okay. We are saying that when He comes down with the Little Book open in His hand on August 11, 1840, the testing process is initiated.

Revelation 10:8-10 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. [9]And I went"—*JOHN WENT*—"unto the angel"—*HE WENT TO CHRIST*—"and said unto him, Give me the little book."—

Which Sister White tells us that this is the Book of Daniel.

> —"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." Revelation 10:8-10 (KJV).

Here John is representing the Millerites, who eat the Little Book on August 11, 1840, and it is sweet because the year-day principle of Bible prophecy has just been confirmed before the world and validated the message that they are proclaiming. This is when it becomes sweet for the Millerites; but, when you get to October 22, 1844, it is bitter.

But, John here has become part of the prophecy; he is representing the Millerites. Most Seventh-day Adventists understand this; but, they do not understand that it is only in a secondary fashion that he is representing the Millerites, because John here is told before he even takes the Little Book that when he eats it, it is going to be sweet and, ultimately, it is going to become bitter. The Millerites did not understand that. The Millerites did not understand that experience of sweetness to bitterness.

But, who understands it? Seventh-day Adventists understand it. The 144,000 understand it. John here in Revelation 10 is primarily representing a people who understand the Millerite History in advance of it being repeated. He is primarily representing the 144,000.

But, we are saying here that when the Little Book is taken and eaten, a testing process is initiated. This is one of the waymarks. This is one of the points. This is one of the specifications of these waymarks,

So, what does it mean when a prophet eats the Little Book? Well, in Ezekiel 2 we will read, beginning in verse 1. All the prophets agree with one another, and all the prophets are speaking about the end of the world. 1 Corinthians 14:32 says, "And the spirits of the prophets are subject to the prophets," and verse 33 says, "For God is not *the author* of confusion, but of peace, as in all churches of the saints." If they would disagree, it would be confusing.

If John is eating the Little Book in chapter 10 of Revelation, then when we see Ezekiel eating this Little Book, it is a parallel illustration.

> "Chapter 2:1 And he said unto me, Son of man, stand upon thy feet,"—

And I would challenge you. Ezekiel is very clear. This is Ezekiel speaking, and Ezekiel is the one that puts in the record when God's people stand on their feet. Just go to Ezekiel 37 to find out when they stand on their feet, and they stand on their feet when the message of Islam arrives, the Message of the Four Winds.

> —"Chapter 2:1 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. 2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me."—

And that is what he says in Ezekiel 37. When the second message of the Four Winds arrives, God's people stand on their feet, a mighty army, and the Spirit is breathed upon them. So, this is a parallel passage here.

And rightly understood, according to Ellen White, those four winds of Ezekiel 37 are represented as an angry horse seeking to break loose and bring death and destruction over the whole Earth.

And this is the angry horse of Bible prophecy [indicating the First and Second Woes on the 1843 and 1850 Charts}. Islam is the angry horse of Bible prophecy.

And in Revelation 9:11, it says that Islam has a king over him, and it defines his name as Apollyon and Abaddon, either in the Greek or the Hebrew, and those names mean Death and Destruction. So, in Revelation 9:11, it is describing the character of Islam, which is death and destruction. And Sister White tells us that the four winds of Ezekiel 37 are represented by an angry horse seeking to break loose, an angry horse that is restrained—that is the restraining of the Four Winds—seeking to break loose and fulfill his character, which is to bring death and destruction. And his character is marked in Revelation 9:11.

So, here, if you understand this correctly in these first couple of verses in chapter 2, Ezekiel has been placed right here [August 11, 1840], when Islam is restrained in the Millerite History and the Angel comes down with the Little Book open in His hand.

Okay. I took the time there so you can see that these line up perfectly.

> —"3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation"—

When you eat that Little Book, you are going to get sent to a bunch of rebels.

—"that hath rebelled against me:"—

And what is a rebel? What is a rebel in the Bible? Brothers and Sisters, what is a rebel?

FROM THE AUDIENCE: Rebellion

BROTHER PIPPENGER: What is rebellion?

FROM THE AUDIENCE: It is witchcraft.

BROTHER PIPPENGER: Witchcraft, spiritualism.

You are going to be sent to a bunch of people that are eating the doctrine of Spiritual Formation, witchcraft, Pantheism, spiritualism.

> —"[3]And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day. [4]For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shall say unto them, Thus saith the Lord GOD."—

What will you say to them when you go? You are going to give them a message from the Bible, a "Thus saith the Lord GOD." You are going to carry a Bible message to them.

> —"I do send thee unto them, and thou shall say unto them, Thus saith the Lord GOD. [5]And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.
>
> "[6]And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee,"—

What are the "briers and thorns" of the Scriptures? Well, that is the tares. At this point the wheat and tares are still together. They are about to be separated; but, at this point, Ezekiel, the wheat, is still with the tares, the briers and thorns, giving them a message.

> —"though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house. [7]And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious. [8]But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house:"—

Where is Ezekiel? He is right here, right here [August 11, 1840].

It says,

> —"open thy mouth, and eat that I give thee."—

That is John in Revelation 10, the same point in history, the same waymark.

> —"[9]And when I looked, behold, an hand *was* sent unto me;"—

Did the Angel have a Little Book open in His hand?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Okay. Same hand.

—"and, lo, a roll of a book *was* therein; [10]And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

"Chapter 3:1Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. [2]So I opened my mouth, and he caused me to eat that roll. [3]And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it;* and it was in my mouth as honey for sweetness."—

What happened when John ate that Little Book? Sweet as honey.

—"[4]And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them."—

When you eat this Little Book, you are now going to take a prophetic message to God's people that are in rebellion. The testing process is initiated.

—"[5]For thou *art* not sent to a people of a strange speech and of an hard language, *but* to the house of Israel;"—

You are not sent to people outside of Adventism. You are sent to Adventism.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: —"[6]not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee."—

You do not get too much resistance talking about 9/11 being Islam with non-Adventists. It is the Adventists that rebel against that one. The non-Adventists, they are not too threatened by understanding the 2520 prophecy. It is the Adventists that are threatened by that.

If He had sent Ezekiel to the non-Adventists, they would have listened.

—"[7]But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted. [8]Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads."—

What is happening to Ezekiel?

His forehead is becoming strong; what does that mean? He is being sealed. This is the sealing process.

What does the forehead represent in terms of physiology? It is the frontal lobe, is it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: That is where your moral decisions are made.

In this process, Ezekiel is settling into the truth, spiritually and intellectually so that he cannot be moved. His moral center of his being is being grounded, it is being hardened, to where he would rather die than sin. He is being sealed.

> —"[8]Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. [9]As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house." Ezekiel 2:1 – 3:9 (KJV).

And then Jeremiah says,

> "[16]Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts." Jeremiah 15:16 (KJV)

Now, drop down to the Spirit of Prophecy quote underneath. We are not done with reading from Jeremiah.

But, when Jeremiah finds his words, he finds them right here [August 11, 1840]. He finds them right where John finds them; he finds them right where Ezekiel finds them. But, what he tells us about the words he is eating, he tells us they are the joy and rejoicing of his heart.

Now, notice what Sister White says, volume 7, of *The Seventh-day Adventist Bible Commentary,* page 971.

> "The comprehension of truth, the glad reception of the message, is represented in **the eating of the little book**. The truth in regard to the time of the advent of our Lord was a precious message to our souls." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

That is what Jeremiah is saying.

Back to Jeremiah.

> "[16]Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts."
> [17]I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand:"—

Right here [August 11, 1840], Jeremiah, he eats the Little Book. He comprehends it. All right? He likes it, and it is caused by God's hand because the Little Book was in His hand, by Christ's hand.

And what does it do? It produces a separation between Jeremiah and those around him.

That is what is going on around here [August 11, 1840]. The First Angel's Message is empowered on August 11, 1840. The separation process begins between the Millerites and the Protestant churches. Shortly thereafter, the Protestant churches are going to close their doors against this message. This is a separation process.

—"[17]I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand for thou hast filled me with indignation. [18]Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed?"—

He has been separated now. Because of the message here, he has been separated from the group that is mocking this message.

And we have read where William Miller said that in this history, right after the 1843 Chart was introduced, that the Protestant churches turned on the Millerites. They began to mock them. They began to say it was a delusion, fanaticism.

So, here is where Jeremiah is. He has eaten the Little Book. He has been separated out. He is going through this history; **he is going through this history.**

—"[17]I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand for thou hast filled me with indignation. [18]Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? Wilt thou be altogether unto me as a liar, *and as* waters *that* fail?"—

That is right there [March 22, 1844]: "Will you be to me a liar?"

Ah, right here, 1843: "Though the vision tarry, wait for it. It will not lie." He is disappointed.

This is the first disappointment that Jeremiah is illustrating, "O God, will you be a liar?" He will not lie.

—"[19]Therefore thus saith the LORD, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. [20]And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD. [21]And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible." Jeremiah 15:16-21 (KJV).

The first disappointment, I have looked for it but I cannot find it; but, I have heard that there were 200,000 in the Movement and that at the first disappointment it went down to 50,000. We have put into the record the 50,000 coming to 1842.

So here, March 22, 1844, there was a separation at the first disappointment. Jeremiah was there. Everyone is there and shocked that the Lord does not come in 1843.

And the Lord said, "If you will return unto me here, blessed is he who waiteth." Okay? "If you will go ahead and get back in line, I will make you my voice."

He is going to make them His voice when they proclaim the message, "Behold! the Bridegroom cometh."

"And I will separate you from the hand of the wicked," and that is what Daniel 12 is saying, that at the end of this experience of the Millerites there will be two classes of worshippers: the wise, who will understand the increase of knowledge; and, the wicked. And He is going to separate them on October 22, 1844.

MAY 1842: THE 1843 CHART

Okay. In May of 1842, this here begins a testing process. The message is empowered. In May of 1842, the 1843 Chart is introduced.

> "In May, 1842, a General Conference was convened in Boston, Massachutes [stet]. At the opening of this meeting, Brethren Charles Fitch and Apollos Hale, of Haverhill, presented the pictorial prophecies of Daniel and John, which they had painted on cloth, with the prophetic numbers, showing their fulfillment. Brother Fitch in explaining from his chart before the Conference, said, while examining these prophecies, he had thought if he could get out something of the kind as here presented it would simplify the subject and make it easier for him to present to an audience. **Here was more light in our pathway**. These brethren had been doing what the Lord had shown Habakkuk in his vision 2,468 years before, saying, 'Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time.' Habakkuk 2:2.
>
> "After some discussion on the subject, it was voted unanimously to have **three hundred** similar to this one lithographed, which was soon accomplished. They were called 'the '43 charts.' This was a very important Conference." *The Autobiography of Joseph Bates*, 263.

You have Joseph Bates telling us that it was printed in 1842 in May, and you have Joseph Bates telling us that there was 300 of these printed. Okay?

This is interesting. The next quote is from James White concerning the 1843 Chart. It says,

> "It was the united testimony of Second Advent lecturers and papers, when standing on 'the original faith,' that the publication of the chart was a fulfillment of Habakkuk 2:2, 3."—

". . . the united testimony": Everyone understood that this was a fulfillment of Habakkuk 2.

> —"If the chart was a subject of prophecy (and **those who deny it leave the original faith**),"—

James White later is going to deny one of the truths on this Chart; but, the point is that I want you to see is this Chart was understood to be a waymark, a fulfillment of prophecy; and, if you denied it, you were no longer a Millerite Adventist. Of course, he wrote this when Seventh-day Adventists were in the picture. So, if you denied it, you were no longer a Seventh-day Adventist, according to James White, if you denied that this 1843 Chart was a fulfillment of Habakkuk 2.

And, as being a fulfillment of Habakkuk, it is a waymark, **it is a waymark**.

And there is a lot on this line that I have not put on there [referring to Figure No. 24.]. We are going to develop it as time goes on.

—"then it follows that B.C. 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that 'the vision' should 'tarry,' or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry." *Second Advent Review and Sabbath Herald*, Volume I, Number 2, James White.

Joseph Bates says this,

"Now our history shows that there were hundreds teaching from the same chronological charts that William Miller was, all of one stamp. Then it was the oneness of the message all on one theme, the coming of the Lord Jesus at a certain time, 1844." Joseph Bates, *Early SDA Pamphlets,* 17.

They were all using this 1843 Chart.

June 1842: The Second Angel's Message Arrives

The next waymark, June of 1842.

"**In June, 1842**, Mr. Miller gave his second course of lectures at the Casco Street church in Portland [Maine]. . . . With few exceptions, **the different denominations closed the doors of their churches** against Mr. Miller." *Testimonies*, volume 1, 21.

The Second Angel arrives at this point.

MARCH 22, 1844: THE TARRYING TIME AND THE FIRST DISAPPOINTMENT

In March of 1844, you have the quote from *The Great Controversy*, page 392, where Sister White says this:

"As early as 1842 the direction given in this prophecy to 'write the vision, and make it plain upon tables, that he may run that readeth it,' had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. **The publication of this chart was regarded as a fulfillment of the command given by Habakkuk.** No one, however, then noticed than an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy."—

Okay. Here is the first disappointment [March 22, 1844], the tarrying time, the misunderstanding of the fullness of the year.

—"After the disappointment, this scripture appeared very significant: '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. . . . The just shall live by his faith.'

"A portion of Ezekiel's prophecy also was a source of strength and comfort to believers: 'The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God. . . . The days are at hand, and the effect of every vision. . . . I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged.' 'They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done.' Ezekiel 12:21–25, 27, 28." *The Great Controversy*, 392.

1843 & 1844: THE SECOND ANGEL'S MESSAGE PROCLAIMED

In 1843 – 1844, in this history here [March through August], the Second Angel's Message. After the Second Angel's Message arrives, Sister White says,

"The first and **second messages were given in 1843 and 1844**, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be." *Selected Messages*, book 2, 104.

AUGUST 12-17, 1844: THE MIDNIGHT CRY; THE SECOND ANGEL'S MESSAGE EMPOWERED

The next quote: The Midnight Cry, August 12-17, 1844, the Exeter Camp Meeting introduces the message of the Midnight Cry.

"**Near the close of the second angel's message**, I saw **a great light from heaven** shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, 'Behold, the Bridegroom cometh; go ye out to meet Him!'

"This was **the midnight cry**, which was to give power to the second angel's **message**."—

The Midnight Cry is what empowers the Second Angel's Message, just like August 11, 1840, empowered the First Angel's Message, and September 11, 2001, empowers the Third Angel's Message.

—"Angels were sent from heaven **to arouse** the discouraged saints and prepare them for the great work before them. The most talented men were not the first to

> receive this **message**. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!'" *Early Writings,* 238.

OUTPOURING OF THE SPIRIT

Okay. *The Great Controversy*, pages 400, 401, speaking of the Midnight Cry, Sister White says,

> "**Like a tidal wave the movement swept over the land**."—

Remember that. Remember that for tomorrow's presentation. The Midnight Cry swept across the land rapidly. Two months time it was carried across the United States. This was something that was accomplished by the Spirit of the Lord, not by human beings.

> —"From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. **It was similar**"—

Now she is going to compare it to prophetic history.

> —"**It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age**. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God." *The Great Controversy*, 400, 401.

The Midnight Cry was the same waymark that is repeated in every Reform Movement.

THE SEVEN THUNDERS

Okay, the Seven Thunders; in Revelation 10:3-4, once this Mighty Angel comes down out of Heaven with the Little Book open in His hand, it says, starting in verse 3:

> "[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).

A DELINEATION OF EVENTS

I am not going to spend a lot of time on the Seven Thunders here, but Sister White tells us what the Seven Thunders represent.

> "The . . . seven thunders was a delineation"—

What does *delineation* mean? To set forth upon a line. The Seven Thunders was a delineation of events. Okay? It is a delineation of how many events, then, probably?

FROM THE AUDIENCE: Seven.

BROTHER PIPPENGER: Probably seven.

> —the Seven Thunders was a delineation of **events** which would transpire under the first and second angels' messages." *The Seventh-day Adventist Bible Commentary,* volume 7, 971.

From 1798 to 1844, October 22, 1844, this is the history of the First and Second Angels' Messages.

The Third Angel's Message begins on October 22, 1844; it arrives. But, when Sister White says the Seven Thunders represented delineation of events that would transpire under the First and Second Angels' Messages, she is saying the Seven Thunders represent the events that would transpire from 1798 to October 22, 1844.

1. 1798—FIRST MESSAGE ARRIVES
2. AUGUST 11, 1840—FIRST MESSAGE EMPOWERED
3. MAY 1842—THE 1843 CHART PUBLISHED
4. JUNE 1842—SECOND MESSAGE ARRIVES
5. MARCH 22, 1844—THE TARRYING TIME ARRIVES
6. AUGUST 12-17, 1844—SECOND MESSAGE EMPOWERED
7. OCTOBER 22, 1844—THIRD MESSAGE ARRIVES

THE SEVEN THUNDERS EVENTS

So, what are those events?

1. 1798, the First Angel's Message arrives, at the Time of the End.
2. August 1840, the First Message is empowered. The Mighty Angel comes down.
3. May of 1842, the 1843 Chart is introduced. The Chart is a waymark, and it is a waymark that is illustrated in every Reform Line. It is an important waymark.
4. June of 1842, the Second Angel's Message arrives, and door begins to close.
5. The tarrying time, March 1844, it is not only an historical even, not only a mark on the reform line but a component of the parable of the Ten Virgins.
6. August 1844, the Midnight Cry.
7. October 22, 1844, the door closes.

Those are the Seven Thunders.

The Seventh-day Adventist Bible Commentary, volume 7, page 971, Sister White says,

> "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."—

She further says,

> —"After these seven thunders uttered their voices, the injunction"—

What does the word *injunction* mean? It means *command*.

> —"After these seven thunders uttered their voices, the [command] comes to John as to Daniel"—

John was commanded something, just like Daniel was commanded something. What was Daniel commanded? Seal up the book.

That is not a human being that is making this observation. It is right there in the English grammar.

She is saying that when John is told to seal up what the Seven Thunders uttered that this is a parallel to Daniel sealing up his book in Daniel, chapter 12, is it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, she is comparing this sealing up of the Book of Daniel with the sealing up of the Seven Thunders.

So, what happened when the Book of Daniel was unsealed? A Reformatory Movement arrived in history, an increase of knowledge. Two classes of worshippers are developed and then demonstrated when the Book of Daniel is unsealed.

So, what is going to happen when the Seven Thunders are unsealed at the end of the world? The same thing.

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

In one place she says the Seven Thunders represent events that would transpire under the First and Second Angels' Messages, but here in connection with the Seven Thunders being unsealed at the end of the world, she says the Seven Thunders there represent future events,

What future events at the end of the world? Well, the time of the end, the empowerment of the message, the argument over the Foundation, the Protestants closing their doors, a disappointment, Michael standing up, it is all there. It is all governed by that quote we started with from *The Great Controversy,* page 342. The Reformatory Movements all parallel one another.

THE PASSING OF TIME—1844, 1845 AND 1846

Now we are going to extend out the timeline beyond where we usually do.

Manuscript Releases, volume 1, page 53:

"I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844,"—

When was the passing of time? Right here in 1844, October 22. This is when the Third Angel's Message arrives, the 2300 years.

—"after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. . . . The truth, point by point, was fastened in our minds so firmly that we could not doubt. . . . **The evidence given in our early experience has the same force that it had then.** The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth."—

What us she talking about, "them meeting together"? Some Adventists do not think this through.

After 1844 is where the phenomenon of Ellen White takes place.

I mean, we know that there was a place where they were all studying together, searching for truth; and, when they could not arrive at the truth, then and only then Ellen White would be taken off in vision or given a dream and make an explanation of that truth. That is in this history [after October 22, 1844].

That is not in this history [1798 to October 22, 1844], is it? No, it cannot be in this history; because, she does not receive the gift of the Spirit of Prophecy until December of 1844. This phenomenon is the phenomenon that takes place after 1844 when they were coming together to study what the Sanctuary was, and where they were led to understand the Sabbath.

She further says,

—"That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular." *Manuscript Releases*, volume 1, 53.

Here is where this phenomenon takes place. This is where their understanding, what ultimately gets put on the 1850 Chart, that we call the Pillars. Here is where they understand the Sanctuary, the Sabbath, the Three Angeles' Messages, from 1844 to 1846.

And she says that after those truths were established, then her mind was freed up. It was never locked as it had been in that time period.

1846

So, what happened in 1846, at the conclusion of that?

Testimonies, volume 1, page 75.

"In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it. My attention was first called to the Sabbath while I was on a visit to New Bedford, Massachusetts, earlier in the same year. I there became acquainted with Elder Joseph Bates, who had early embraced the advent faith, and was an active laborer in the cause. Elder B. was keeping the Sabbath, and urged its importance. I did not feel its importance, and thought that Elder B. erred in dwelling upon the fourth commandment more than upon the other nine. But the Lord gave me a view of the heavenly sanctuary. The temple of God was opened in

> heaven, and I was shown the ark of God covered with the mercy seat. Two angels stood, one at each end of the ark, with their wings spread over the mercy seat, and their faces turned toward it. My accompanying angel informed me that these represented all the heavenly host looking with reverential awe toward the holy law which had been written by the finger of God. Jesus raised the cover of the ark, and I beheld the tables of stone on which the Ten Commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it. Said the angel: 'It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was laid the foundation of the Sabbath also.'" *Testimonies*, volume 1, 75.

So, here [from October 22, 1844 into 1846] is where the Pillars are established. It concludes with the Sabbath—we will deal with that in Revelation 14 at some point in time.

The Foundations were laid back here [between August 11, 1840, and March 22, 1844]. This is the Foundation.

This is the Pillars [between October 22, 1844, and 1850].

SHOULD NOT BE ALTERED

Now, notice in *Early Writings*, pages 74 – 75. Speaking of this 1843 Chart, Sister White says,

> "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed." *Early Writings*, 74–75.

But, this same thought she wrote earlier in *Spalding and Magan*, page 2. She says,

> "I **saw that the truth should be made plain upon tables,** that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that **the old chart**"—

Here she does not call it the 1843 Chart. She calls it the "old chart."

> —"**the old chart was directed by the Lord**, and that not a figure of it should be altered **except by inspiration**."—

She saw this 1843 could only be altered by inspiration. Who is it that has inspiration in that time period?

> FROM THE AUDIENCE: Ellen White.
> BROTHER PIPPENGER: Ellen White.

> —"I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed." *Spalding and Magan*, 2.

1850

1850: Ellen White speaks of this 1850 Chart. She says,

> "I saw that **God was in the publishment of the chart by Brother Nichols**. I saw that there was **a prophecy of this chart in the Bible**, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much." *Manuscript Releases*, volume 13, 359.

The reason that the 1850 Chart is produced is because she has a dream that tells her to tell her husband to print a new Chart. This Chart is produced by inspiration. She has this dream while at Brother Nichols's house, where he is the one that publishes it.

But, the point is, this 1843 Chart gets altered in the 1850 Chart, and the only altering on this Chart is 1843 is changed to 1844.

So, in 1850—and the 1850 Chart is a waymark. This is a fulfillment of Habakkuk 2, just as the 1843 Chart is the fulfillment of Habakkuk 2; and, if the 1843 Chart is a waymark, the 1850 Chart is a waymark, because Habakkuk 2 is talking about, "Write the vision and make it plain upon tables," in the plural. Both of them have to be produced in order for Habakkuk to be accomplished.

And 1850 is significant at the prophetic level in a lot of ways.

1863: Advent Movement Ends

So, 1863: in 1863 we have the organization of the Seventh-day Adventist Church.

Now, what was one of the primary motivations for making the Seventh-day Adventist Church a legal entity? What was the main motivation?

FROM THE AUDIENCE: The Civil War.

BROTHER PIPPENGER: The Civil War.

In order to keep church members from being drafted into the Civil War, they had to be a legal church to qualify for conscientious objector status. So, in 1863 that was one of the main motivations about bringing the church into a legal status; because, the Millerites, they thought legal church organization was Babylon. So, they had a big resistance to this as they moved to this history of 1863.

Let us consider 1863. *The Great Controversy,* page 611:

> "**The advent movement of 1840–44** was a glorious manifestation of the power of God. . . but these are to be far exceeded by **the mighty movement under the last warning of the third angel.**" *The Great Controversy*, 611.

See, when history ends, it is a Mighty Movement under the Third Angel; but, this is the Advent Movement of 1840 to 1844,

But, what happens in 1863? The Movement ends and the church arrives.

But, when you get to the Loud Cry of the Third Angel, it is not about a church any longer; it is about a Movement. Okay?

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

The Great Controversy, page 464:

> "Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches."—

What churches? The churches outside of Adventism, the churches we [as Seventh-day Adventists] would call Babylon.

> —"Before the final visitation of God's judgments upon the earth there will be among the people of the Lord"—

Who are the "people of the Lord"? Adventists.

> —"such a revival of primitive godliness as has not been witnessed since apostolic times. **The Spirit and power of God will be poured out upon His children**. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming."—

So, there are two groups of people. There is Babylon; there are Adventists, and the Lord is going to pour His Spirit out upon Adventists to call people out of Babylon.

> —"The enemy of souls"—*Satan*—"desires to hinder this work;"—*THE WORK OF THE LATTER RAIN*—"and **before the time for such a movement**"—

Notice, the Latter Rain is a Movement.

> —"**before the time for such a movement shall come**, he will endeavor to prevent it by introducing **a counterfeit**."—

A counterfeit what? A movement, a counterfeit movement.

Where? In Adventism.

The Movement that calls people out of Babylon is Adventism; and, before such a time as the Latter Rain Movement that calls people out of Babylon is accomplished, Satan will seek to hinder it by introducing a counterfeit movement in Adventism.

> —"In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest."—

Now what church is she speaking about? Adventist churches.

> —"Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world." *The Great Controversy*, 464.
>
> This next quote is from *Selected Messages,* book 1, beginning at page 204.
>
> "In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers—the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform."—

Who was the one high in the medical ministry?

> FROM THE AUDIENCE: Kellogg.
> BROTHER PIPPENGER: And what was the truth that he wanted to present?
> FROM THE AUDIENCE: Pantheism.
> BROTHER PIPPENGER: Pantheism.

> "In a vision of the night I was shown distinctly that these sentiments"—*PANTHEISM: SPIRITUAL FORMATION*—"have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers—the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, 'Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.'
> "The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists,"—

Here is the great reformation, the counterfeit reformatory movement.

> —"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."—***DONE DEAL!***—"Our religion would be changed."—***DONE DEAL!***—"The fundamental principles that have sustained the work for the last fifty years would be accounted as error."—***DONE DEAL!***—"A new organization would be established. Books of a new order would be written."—***ALREADY WRITTEN!***—"A system of intellectual philosophy would be introduced."—***1930!***—"The founders of this system would

> go into the cities, and do a wonderful work."—***2013! Ted Wilson***—"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**."**—**

This is the counterfeit movement, the counterfeit movement that opposes the Movement of Revelation 18.

> **—"**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.—

The Sunday Law is the storm and tempest that sweeps away the corporate structure of the Seventh-day Adventist Church.

> —"**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.

SEVENTH-DAY ADVENTIST CHURCH INCORPORATED
1863 CHART INTRODUCED: REMOVING THE 2520

So, this is a Movement up here [Figure No. 24, 1798 to 1863], Brothers and Sisters, and in 1863 the Seventh-day Adventist Church was incorporated and the Movement ends.

And the 1863 Chart is introduced here, and it removes the 2520. It is introduced by James White.

Okay. I am going to put this in the record because James White has been typified by King Ahaz in Isaiah, chapter 7 and onward.

And what is the first thing in chapter 7 of Isaiah that we learn about King Ahaz? Okay. He is stressed out, man; **he is stressed out**! It says he and his people, their hearts were shaking like leaves on a tree in a wind. Ahaz is stressed out because Syria and Israel (the ten Northern Tribes) have formed a confederacy. They are about to attack.

You are just little ole Judah with Benjamin, which is even littler yet. You are under pressure, mental pressure. You are the king. How are you going to deliver your people from the onslaught of enemies?

Okay. So, in 1863 we find that—but we are not at proving it yet—but, James White has been typified by Ahaz, a man that is about to set aside the light of the 2520: Ahaz. But Ahaz is under stress.

This is Sister White, *Pamphlets 159,* pages 14 – 15.

> "I will here copy from another testimony written June 6, 1863: 'I was shown that our testimony was still needed in the church, and that we should labor to save ourselves trials and cares, and that we should preserve a devotional frame of mind. It is duty for those in the Office to tax their brains more, and my husband tax his less."—

Who was her husband?

FROM THE AUDIENCE: James White.
BROTHER PIPPENGER: When is she talking about?
FROM THE AUDIENCE: 1863.
BROTHER PIPPENGER: 1863.

—"Much time is spent by him upon various matters which **confuse and weary his mind, and unfit him for study, or for writing, and hinder his light from shining** in the *Review* as it should."—

In 1863 she is saying this man is suffering from mental overload. He is being hindered from having a devotional frame of mind. Hmmm.

"I saw that my husband's mind should not be crowded and overtaxed. **His mind must have rest**, and he be left free to write and attend to matters which others cannot do. Those engaged in the Office can lift from him a great weight of care if they would dedicate themselves to God, and feel a deep interest in the work. No selfish feelings should exist among those who labor in the Office. It is the work of God in which they are engaged, and they are accountable to God for the motives and manner in which this branch of his work is performed. They are required to discipline their minds, and to bring their minds to task. Forgetfulness is sin. Many feel that no blame should be attached to forgetfulness. There is a great mistake here; and this leads to many blunders, and much disorder, and many wrongs. The mind must be tasked. Things that should be done should not be forgotten. The mind must be disciplined until it will remember.

"My husband has had much care, and he has done many things which others ought to have done, fearing they would, in their heedlessness, make mistakes which would involve losses not easily remedied. **This has been a great perplexity to his mind**. Those who labor in the Office should learn. They should study, and practice, and exercise their own brains; for they have this branch of business alone, while my husband has the responsibility of many departments of the work. If the workmen make a failure, they should feel that it rests upon them to repair damages from their own purses, and not allow the Office to suffer loss through their carelessness. They should not cease to bear responsibilities, but should try again, avoiding their former mistakes. In this way they would learn to take that care which the word of God ever requires, and then they will do no more than their duty.

"I was shown that my husband should take time to do those things which his judgment tells him would preserve his health."—

Did he do that?

FROM THE AUDIENCE: Yes.
BROTHER PIPPENGER: He did do that. When?
FROM THE AUDIENCE: '74.
BROTHER PIPPENGER: Why?

He said, yes, he did do that; he did that in '74. But why did he do that in '74? Because, he was confronted with strokes. He is so burned out by this time that it is actually killing him.

But, he did not back away from that stress in 1863.

So, we have it in the record that in 1863 the prophetess has already been shown that he is in the same condition that Ahaz was, when Israel and Syria was about to come down on him. He is stressed out.

And Ahaz sets aside the warning message of the 2520, and in 1863 James White produces the 1863 Chart and sets aside the 2520.

> —"He has thought that he must throw off the burdens and responsibilities which were upon him, and leave the Office, or his mind would become a wreck. I was shown that when the Lord released him from his position, he would give him just as clear evidence of his release as he gave him when he laid the burden of the work upon him. But he has borne too many burdens, and those laboring with him at the Office, and his ministering brethren also, have been too willing that he should bear them. They have, as a general thing, stood back from bearing burdens and have sympathized with those that were murmuring against him, and left my husband to stand alone while he was bowed down beneath censure until God has vindicated his own cause. If they had taken their share of the burdens, he would have been relieved." *Pamphlets 159,* 14–15.

TURNING POINT IN CIVIL WAR BETWEEN NORTH & SOUTH
SLAVERY ENDING

Now, this is the *National Geographic* from May of 2012. May of 2012, *National Geographic: "*Eye Witness to the Civil War." And they go through the Civil War here.

And this is a handout that comes in this magazine. It is very interesting. It is about the Battle of Gettysburg, is what it is focusing on, on here. It says 1863 is the turning point of the Civil War.

See, in 1863 the secular historians realize that 1863 was the turning point for the Civil War; and, of course, in Isaiah 7, when Ahaz was stressed out, there was a civil war going on between Israel and Judah, between North and South. And a message was given to Isaiah in chapter 7 that identified when both the Northern Kingdom and the Southern Kingdom were going to be scattered, when they were going to be made slaves.

In this story of Isaiah, God's people are becoming slaves; but, in 1863 the turning point of the Civil War, the slaves are being set free. And the leader of God's people in Isaiah 7, he is being stressed out and he sets aside the 2520; and, the leader of God's people in 1863, he is stressed out and he sets aside the 2520.

We are not dealing with that. We are just putting that in the record.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: But, the secular historians in 1863 says it was the turning point in the Civil War.

Bible Echo, August 26, 1895, says this:

> "Science and history cannot of themselves make men wise unto salvation; but through the aid of the Holy Spirit, which, in answer to prayer, will

be given to guide into all truth, science and history may be made use of as a clear, definite light, blending with that of the written, inspired word."—

Now, here is a profound thought that ties in with the very premise of this study.

—"**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**"—*THE SAME LINES, THE SAME PROPHETIC LINES*—"**God works on the same lines now that He ever has done**."—

We started with *The Great Controversy,* page 342, "God's dealing with men are ever the same."

—"His hand is seen in His work and among the nations now,"—

His hand is involved with Romney and Obama?! Yes.

—"just the same as it has been ever since the gospel was first proclaimed to Adam in Eden."—

God never changes.

Now, notice what she says here:

—"There are periods which are **turning points in the history of nations and of the church**."—

This is the turning point in the history of the United States, 1863; and, it is a turning point in the history of the Church. This is where it quits being a Movement and becomes a church. This is where they begin to set aside the foundational truths, the 2520. This is a turning point in the United States **and** the Church.

—"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**."**—**

The light for that time is given. What light was given in 1863?

If you drop down to the next quote, below it says, "Seventh-day Adventists are handling momentous truths. **More than forty years ago [in 1863] the Lord gave us special light on health reform**, . . ."

There are periods which are turning points in the history of nations and the church, in 1863. In these crises, the light for that time is given. That is Health Reform.

Now, here is what she says.

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

What is the wonderful movement of Satan at the end of the world?

FROM THE AUDIENCE: Personating Christ.

BROTHER PIPPENGER: Personating Christ; but, the Movement is the counterfeit Movement, the counterfeit Movement that is counterfeiting the Latter Rain, and it is called the Omega Apostasy.

And the Omega Apostasy was prefigured by what?

FROM THE AUDIENCE: The Alpha Apostasy.

BROTHER PIPPENGER: The Alpha Apostasy.

And what was the philosophical authority for the Alpha Apostasy? John Harvey Kellogg. What was he doing? He was taking the health message out of the Church.

At those different crises the light for that time is given. If it is received, there is a blessing; if it is rejected, there is darkness.

Oh, this light of 1863 has a direct connection to the Alpha Apostasy, to the satanic counterfeit Movement at the end of time, if you will see it.

HEALTH REFORM

> "Seventh-day Adventists are handling momentous truths. **More than forty years ago [in 1863] the Lord gave us special light on health reform**, but how are we walking in that light? How many have refused to live in harmony with the counsels of God! As a people, we should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please and work as they please." *Counsels to the Church*, 235.

So, we have laid out briefly the prophetic line of the Millerites. We will begin to develop that for the purpose of showing that these two waymarks here [the 1843 and 1850 Charts] have been marked in the other reform lines; because, we want to put these two tables of Habakkuk in the prophetic reference of prophetic typology before we begin to look at the truths on these Charts.

Shall we pray?

Benediction: Heavenly Father, we thank you that you have provided the light that is able to not only produce a change in character in each one of us, but provide us with a message that can be shared with those we come in contact with. We thank you that you are ever the same, that you

change not, that we can have confidence and faith in how you are going to relate to us and your people as we progress on this path that is going heavenward, that becomes narrower and narrower and more restricted and more restricted. We need that faith, we want that faith, and we thank you that you are producing that faith in us through showing us your consistency in your prophetic Word. We ask a blessing upon the work that we are doing with the LiveStreaming and the recordings, and we ask that you would watch over that work and place your seal of approval on it. In Jesus's name, amen.

HABAKKUK'S TWO TABLES #9

Part Two: LINE UPON LINE

Presentation by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for resolving the internet problem and we ask that you continue to allow it to work. We ask a blessing upon what we are trying to accomplish here this morning with the DVD production and the LiveStreaming; but, we also ask a blessing upon this study. We ask that you grant us the presence of your Holy Spirit, that He may be the one that directs this study and that you would give Him permission to prepare our hearts and minds to receive what you have for us, and that you would overrule any of my humanity that might be preventing the Holy Spirit from conveying this message through myself. Please forgive us of our sins this morning, make us pure in you where we can participate in receiving your Holy Spirit and would ask that you would send down the Latter Rain through the two golden pipes and pour it into our vessels that you might open our understanding to your Word as you gave the two disciples on the road to Emmaus. In Jesus's name, amen.

BROTHER PIPPENGER: In the first week we showed that the controversial points of doctrine that are on these Charts, Sister White agreed with the Pioneer position, disagreed with the modern theologians of Adventism at that time period.

We then switched gears and we also showed that she also agreed with the Rules of Prophetic Interpretation that William Miller adopted, and we began to look at the fact that prophecy is portrayed upon lines, and that the historical events that are demonstrated as fulfillment of prophecy on these prophetic lines are waymarks and that they come in a specific order and that Ellen White says that of the great Reformatory Movements, which are these prophetic lines, each of the great Reformatory Movements parallel one another.

So, we moved in and we looked more closely at the Millerite reformatory line up here.

DARKNESS

Today we are going to start with another reformatory line. But, what we are going to do is we are going to start with the reformatory line of the Three Decrees when they came out of Babylon; because, not only are we going to be demonstrating that these Reformatory Movements parallel each other, we will be seeing Jesus illustrates the end from the beginning. Because, this history down here of the Three Decrees, this is the history where the 2300-year prophecy begins and the history of the Millerites is where the 2300-year prophecy ends. So, we are doing two things here: we are looking at the fact that these Reformatory Movements parallel each other, and we are looking at the fact that Jesus illustrates the end from the beginning. And we are doing it in the context that the Latter Rain is a message that many in Adventism will refuse to hear, and that the Latter Rain message is taught, is demonstrated through the technique of bringing prophetic line upon prophetic line together, from here in the Bible and there in the Bible. By bringing these lines together, the Lord produces the sequence of events that take place during the Latter Rain at the end of the world, thus preparing His people to know what is ahead of them, to strengthen them and at the same time building their faith as they understand that Jesus is always the same. He never changes.

So, we will begin with *Prophets and Kings,* page 714.

"Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **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.

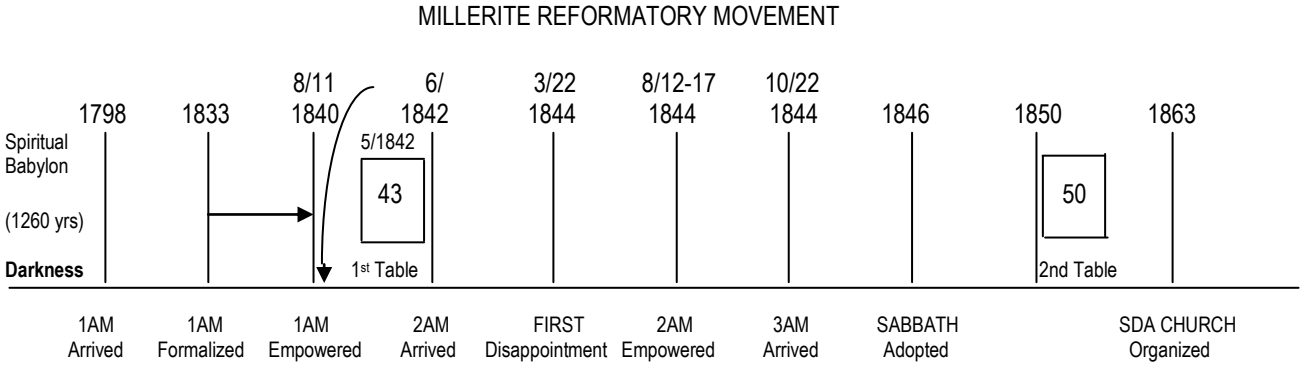


Figure No. 25A.

So, here Sister White is saying that this period here, this 1260 years, that it is Darkness; because, you will find in these reform lines there is always a Darkness that precedes the Time of the End. And this Darkness we know the historians call the Dark Ages.

And here is the time when spiritual Babylon is persecuting spiritual Israel; but, Sister White just compared this with the time period when literal Babylon was persecuting literal Israel.

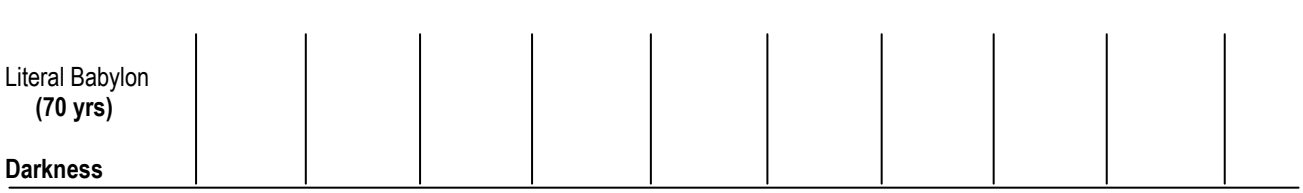


Figure No. 25B.

So, it is a perfect parallel, to start with.

And, of course, when they were in captivity for 70 years, this was 1260 years. When they were in captivity for 70 years they were truly in Darkness, with the 70 years paralleling the 1260.

The Time of the End, we basically get our insights on the definition of the terminology employed in the Bible for the time of the End from Daniel, chapter 12. And Daniel, chapter 12,

tells us that the Time of the End, when the Book of Daniel is unsealed, there will be an increase of knowledge and many shall run to and fro and knowledge shall be increased. This always happens on every Time of the End.

So, in this history of the Three Decrees, we need to see, we should see, we should expect to see an illustration of those students of prophecy that are running to and fro in God's Word.

Let us look at Daniel 12, so if you are not familiar with what I am saying you can consider it.

In Daniel 12, verse 3, it says,

> "[3]And they that be wise shall shine as the brightness of the firmament;—*WISE* BEING *TEACHERS AND SHINE BEING TEACHING*—And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. [4]But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:3-4 (KJV).

Now, what does it mean to run to and fro?

If you go just a couple of books further, towards the New Testament, from Daniel to Amos, Amos in chapter 8—this is not in your notes—in verse 11, it gives us a nice definition for what it means to run to and fro. It says,

> "[11]Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: [12]And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it.*"—

Running to and fro in the Bible is studying the Word of God.

Verse 13 says,

> —"[13]In that day shall the fair virgins and young men faint for thirst. [14]They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again." Amos 8:11-14 (KJV).

Verses 13 and 14 are talking about the foolish virgins, because all the prophets are speaking about the end of the world, and at the end of the world it is the Adventist Church. In *The Great Controversy,* page 293, Sister White says, "The parable of the ten virgins of Matthew 25 illustrates the experience of the Adventist people." And all of the prophets are speaking about the end of the world, so these fair virgins that are going to fall and never rise again; they are obviously the foolish virgins.

And at a time period where there is an increase of knowledge at the end of the world, they are going to find too late that they cannot obtain the oil. And in this context, what does the oil represent? The message.

In this context, the message; because, what do they do? They run from "sea to sea and from the north *even* to the east."

". . . from the north *even* to the east," go back to Daniel. Daniel 11:44 says,

> "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." Daniel 11:44 (KJV).

The *he* here is the Papacy, the King of the North. *Tidings* is a message. And, just before Michael stands up, two verses later, the King of the North is angry about a message from the East and the North, and he is going to go forth "to destroy, and utterly to make away many." And the Hebrew that is translated into this verse means *death.* There is going to be blood spilled.

But, what is motivating the Papacy to kill people at this point, just before probation closes, is a message of the East and the North. And in this time period, for the foolish virgins of Adventism, there is a famine for the Word of God and they are going to try to understand the message of the East and the North and find out it is too late: you have to understand this message well before The Sunday Law.

And it says they are going to also look from sea to sea. Okay? Look at verse 45.

> "[45]And he shall plant the tabernacles of his palace between the seas"—*IN THE PLURAL*—"in the glorious holy mountain;"—

Okay. The *glorious holy mountain* is Jerusalem, and Jerusalem is positioned between the Red Sea and the Dead Sea and the Mediterranean Sea. It is positioned between the seas. They are going to try and search out what the last six verses of Daniel 11 represent and it will be too late; and what they represent is the twofold message of the East and the North, the North being the message of the Papacy in the last six verses of Daniel 11, which is there symbolized as the King of the North, and the East being the message of the children of the East, the *children of the East* in Bible prophecy being Islam, Islam of the First and Second Woes, prefiguring the message of the children of the East at the End of Time which arrived at September 11, 2001.

So, at the time of the End, basing our understanding on Daniel 12, there is going to be an unsealing of the message and many shall study the Bible, run to and fro in God's Word and knowledge shall be increased; and, that knowledge shall test that generation.

So, when we look at the history of The Three Decrees, when literal Israel was captive in literal Babylon, we should expect that when the 70 years end, there is going to be an unsealing of the prophetic message.

TIME OF THE END

And in Daniel 9, verses 1 and 2, we see Daniel representing those people that are understanding the message. It says,

> "[1]In the first year of Darius"—this is in your notes—"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 books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations"—in the plural—"of Jerusalem." Daniel 9:1-2 (KJV).

He understood this period here [referring to Figure No. 25B, the Darkness]. He knew that this period was over and it was time for God's people to come out of Babylon and to rebuild Jerusalem.

RECORDED IN BOOKS

Prophets and Kings, page 554, says,

> "Still burdened in behalf of Israel, Daniel studied anew the prophecies of Jeremiah."—

He represents, right here in this history [Figure No. 25B], those that are running to and fro in God's prophetic Word to understand the message that has been unsealed at this point.

> "Still burdened in behalf of Israel, Daniel studied anew the prophecies of Jeremiah. They were very plain—so plain that he understood by these testimonies recorded in books 'the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that **He would accomplish seventy years in the desolations of Jerusalem**.' Daniel 9:2.
>
> "With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy fulfillment of these promises. He pleaded for the honor of God to be preserved. In his petition he identified himself fully with those who had fallen short of the divine purpose, confessing their sins as his own." *Prophets and Kings*, 554.

Jerusalem had been desolated during the 70 years, desolated at the beginning and it remained in that condition for the 70 years until they came out of Babylon to rebuild it.

THE DESOLATIONS OF JERUSALEM

But, Daniel's understanding about the desolations of Jerusalem in the plural, Jerusalem gets desolated more than once. Notice this from Luke 21:20-24:

> "[20]And when ye shall see Jerusalem compassed with armies,"—

Now, this is Jesus speaking. He is not talking about Nebuchadnezzar, is he? Nebuchadnezzar is past tense; but, Jesus is going to talk about a desolation of Jerusalem that is about to take place.

> —"[20]And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."—

When was that desolation? In AD70.

Notice that the desolation of Jerusalem for Nebuchadnezzar lasted for 70 years; but, the desolation of Jerusalem that Jesus is speaking about took place in the Year 70. That is not an accident.

> "[21]Then let them which are in 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. [22]For these be the days of vengeance, that all things which are written may be fulfilled. [23]But 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. [24]And 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, at minimum you can see that Jerusalem was desolated in the 70 years, Nebuchadnezzar and onward, but now Jesus is saying AD70 Jerusalem is going to be desolated; because, Daniel understood by books about the desolations, in the plural, of Jerusalem.

Notice Revelation 11, verses 2 and 3:

> "[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"—

What is the holy city? Jerusalem.

> —"shall be 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 11:2-3 (KJV).

So here Jerusalem is being trodden down by the Gentiles for 1260 years. That is this [referring to the period of Darkness in Figure No. 25A].

Jerusalem is being trodden down here by literal Babylon [see Figure No. 25B]; Jerusalem is being trodden down here by spiritual Babylon [see Figure No. 25A]; and, Jerusalem was trodden down by Pagan Rome in AD70.

See that? We are seeing that, because Ellen White says the destruction of Jerusalem is a symbol of the end of the world. So, it gets repeated again: Jerusalem gets trodden down one more time. It is worth understanding this.

Notice Daniel 9:24-26:

> "[24]Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. [25]Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem"—

When did the commandment go forth to restore and build Jerusalem? 457BC would be right here:

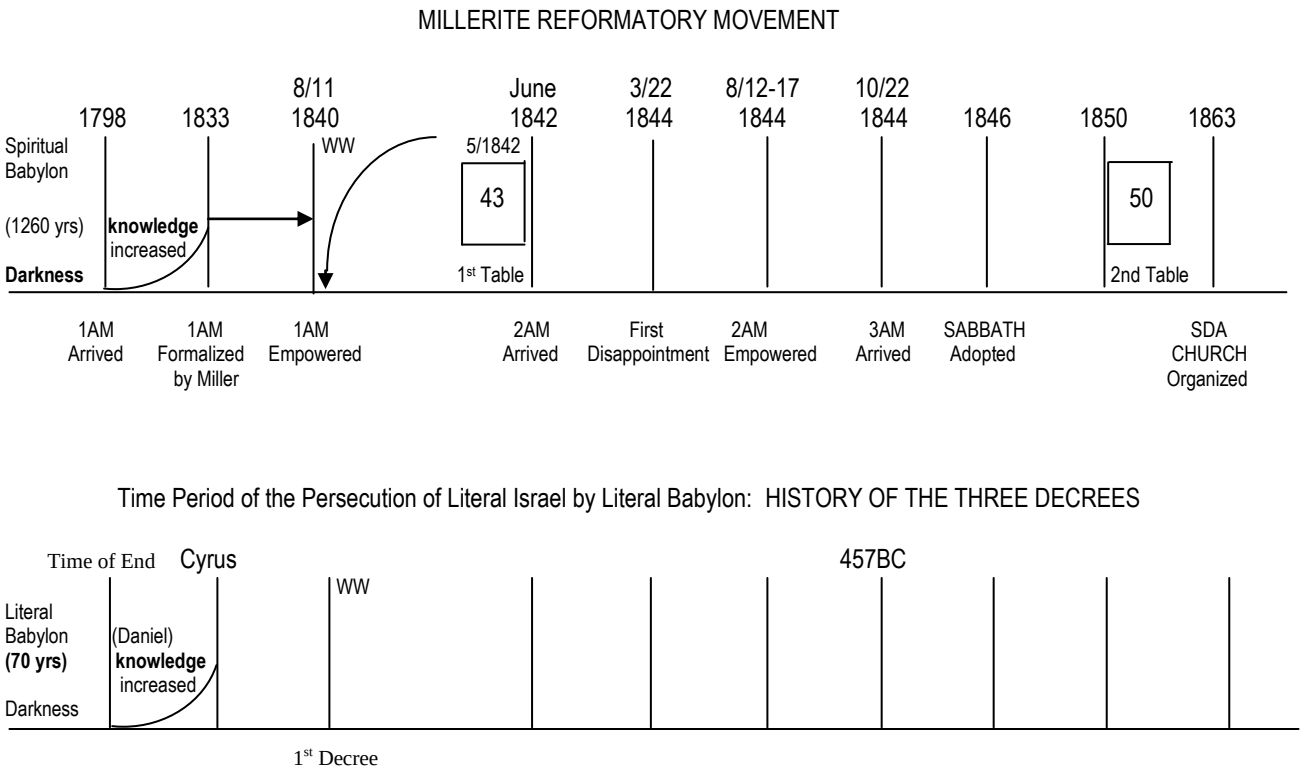


Figure No. 25C.

My graph is almost too busy for me.

That is the Third Decree. We will deal with that later.

> —". . . going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. [26]And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary;"—

In the time period when Christ is crucified, who are the people and the prince that came and destroyed the city and the sanctuary? Pagan Rome, AD70.

> —"and the end thereof *shall be* with a flood, and unto the end of the war,"—*AND WHAT DOES IT SAY?*—desolations are determined." Daniel 9:24-26 (KJV).

70AD

So, when Jerusalem is destroyed in AD70 that is part of the warfare, according to the terminology of Daniel 9, against Jerusalem. But, even after the destruction of Jerusalem by Pagan Rome in AD70, the war continues on.

And what is the second phase of the war? A flood; it is represented as a flood.

And, of course, if you go into Revelation, chapter 12, you will see that Pagan Rome is persecuting the Christian Church in the time of Christ, but then it transcends and it is information into Papal Rome persecuting the woman that is led into the wilderness for 1260 years.

And, when it persecuted the woman in Revelation 12, how did was the Papal persecution symbolically represented? It was a flood.

So here in Daniel 9 we have Pagan Rome and Papal Rome and both of them are going to accomplish desolations of Jerusalem. And the flood: 1260 years, Papal Rome; Pagan Rome destroying Jerusalem in AD70.

The Great Controversy, pages 31 - 32:

> "Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus."—

What Pagan general first came? Cestius.

When does he come? AD66.

And then the siege is going to be resumed by Titus after Cestius mysteriously withdraws, right? That would be the fulfillment of the abomination of desolation. That is the sign to flee from Jerusalem which the Christians did.

But, ultimately, Titus comes back. How much later does he come back? 1260 days; he comes back and the siege begins.

> —"Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus. The city was invested at the time of the Passover, when millions of Jews were assembled within its walls. . . .
>
> "Thousands perished from famine and pestilence. Natural affection seemed to have been destroyed. Husbands robbed their wives, and wives their husbands. Children would be seen snatching the food from the mouths of their aged parents. The question of the prophet, 'Can a woman forget her sucking child?' [Isaiah 49:15] received the answer within the walls of that doomed city, 'The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people.' **Lamentations 4:10**. **Again was fulfilled the warning prophecy given fourteen centuries before**:"—

"Again was fulfilled the warning . . . given fourteen centuries before . . . ."

Now, Sister White just quoted Jeremiah and Lamentations 4:10, where he is talking about the women eating their children because of starvation. But, when Jeremiah is applying that, it is based upon a prophecy of Moses; but, Jeremiah is marking that it had been fulfilled when? In the destruction of Jerusalem by Nebuchadnezzar.

See, Jeremiah is living in this history [Figure No. 25C, history of The Three Decrees]. He saw it happen in this history.

Sister White is talking about AD70; so, she says, "Again was fulfilled the warning prophecy given fourteen centuries before . . . ." It had been fulfilled in Jeremiah's time, but now it is being fulfilled again in AD70.

> —"The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, . . . and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy

> shall distress thee in thy gates. Deuteronomy 28:56, 57. *The Great Controversy*, 31–32.

This is Deuteronomy.

The reason I am taking some time here is that I want you to understand. Moses addresses the desolation of Jerusalem, and it was fulfilled with Nebuchadnezzar; and, Jeremiah and other prophets mark that Moses's prophecy was fulfilled here in these 70 years [referring to Figure No. 25C, the history of The Three Decrees]. But, it was also fulfilled in AD70; and, it was also fulfilled in this 1260 years [referring to Figure No. 25C]. And according to Ellen White, it gets fulfilled again.

So, understanding the desolations, in the plural, of Jerusalem is important because it is a prophecy that begins right in the beginning of the Bible and it goes all the way to the end of the world.

Right? Okay.

MESSAGE FORMALIZED

So, here [Figure 24C, Millerite Reformatory Movement], this is the Time of the End and there is an increase of knowledge, and Daniel represents those people that are running to and fro.

Here in 1833, the message is formalized by Miller. So, the message, if all of the reform lines parallel one another, someone ought to formalize the message for this history [Figure 24C, history of The Three Decrees].

Prophets and Kings, pages 556 - 557.

> "Daniel's prayer had been offered 'in the first year of Darius' (verse 1), the Median monarch whose general, Cyrus, had wrested from Babylonia the scepter of universal rule."—

Cyrus had wrested the scepter from Babylon. When did he do that? When he came under the gates of the city and killed Belshazzar. He wrested the scepter, the *scepter* meaning the symbol of the authority of Babylon. He took it from Babylon and now it is time for the Medes and Persians to rule the world.

But, in the Scriptures, who is Cyrus? He is a type of Christ.

It says in the Scriptures that Cyrus is going to lay the foundation of the temple; but, we know in the Scriptures who lays the foundation of the temple: Jesus. So, Cyrus comes through the gates into Babylon, the gates that no man could open. Those gates happened to be opened for him. But, Jesus, He came into the door that no man could open, and shut the door that no man could shut. Cyrus is a type of Christ.

> —"Daniel's prayer had been offered 'in the first year of Darius' (verse 1), the Median monarch whose general, Cyrus, had wrested from Babylonia the scepter of universal rule. The reign of Darius was honored of God. To him was sent the angel Gabriel, 'to confirm and to strengthen him.' Daniel 11:1."—

It is recorded the Angel Gabriel went to strengthen Darius.

—"Upon his death, **within about two years of the fall of Babylon**, **Cyrus** succeeded to the throne, and **the beginning of his reign marked the completion of the seventy years** since **the first company** of Hebrews had been taken by Nebuchadnezzar from their Judaean home to Babylon."—

So, at the end of these 70 years right here [referring to the first waymark in the line of Figure No. 25C], Cyrus has become the king of the Medes and the Persians.

Do you see it? That is what Sister White says.

The next paragraph, notice:

—"The deliverance of Daniel from the den of lions had been used of God to create a favorable impression upon the mind of Cyrus the Great. The sterling qualities of the man of God as a statesman of farseeing ability led the Persian ruler to show him marked respect and to honor his judgment. And now, just at the time God had said He would cause His temple at Jerusalem to be rebuilt, **He moved upon Cyrus as His agent to discern the prophecies concerning himself**, with which Daniel was so familiar, and to grant the Jewish people their liberty." *Prophets and Kings*, 556–557.

So, who is the one that formalizes the message here? Who is the one that God moved upon to discern the prophecies about himself? Cyrus.

Is that what we were told Miller did? He discerned prophecies that had ever been dark to God's people; Sister White said that Miller did. They are both clarifying the message: Cyrus is going to be the one that passes the First Decree.

THE FIRST DECREE

WORLDWIDE

The First Decree is found in Ezra, Ezra, chapter 1, verses 1 and 2. It is in your notes.

"[1]Now in the first year of Cyrus king of Persia,"—

In the first year, "in the first year of Cyrus king of Persia"—and when is his first year? When the 70 years ended, Sister White just said.

—"that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, [2]Thus saith Cyrus king of Persia, The LORD God of heaven hath given me"—*how many kingdoms of the world?*—"all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah." Ezra 1:1-2 (KJV).

So, I am marking the First Decree right here [Figure No. 25C, history of Cyrus and The Three Decrees, at the third waymark]. And the reason I am doing that is in this First Decree, it is the only one of the Three Decrees—the four decrees, actually; five decrees, if you look closely—it is the only one of the decrees where the king associates his kingdom with all the kingdoms of the Earth. He marks it as being worldwide. And I am going to put "W.W." here for "worldwide."

But, we know and what I am saying is that this waymark here, it is lining up with the waymark of the Millerite Reformatory Movement of August 11, 1840. And this waymark up here of the Millerite Reformatory Movement is when Christ comes down on August 11, 1840; and, one of the things that we know that He does is that He puts one foot upon the land and one foot upon the sea. And what does Ellen White tells us that represents?

FROM THE AUDIENCE: That it is worldwide.

BROTHER PIPPENGER: That the message is going to be worldwide. So, we are going to put "W.W." up there.

LAYING THE CORNERSTONE

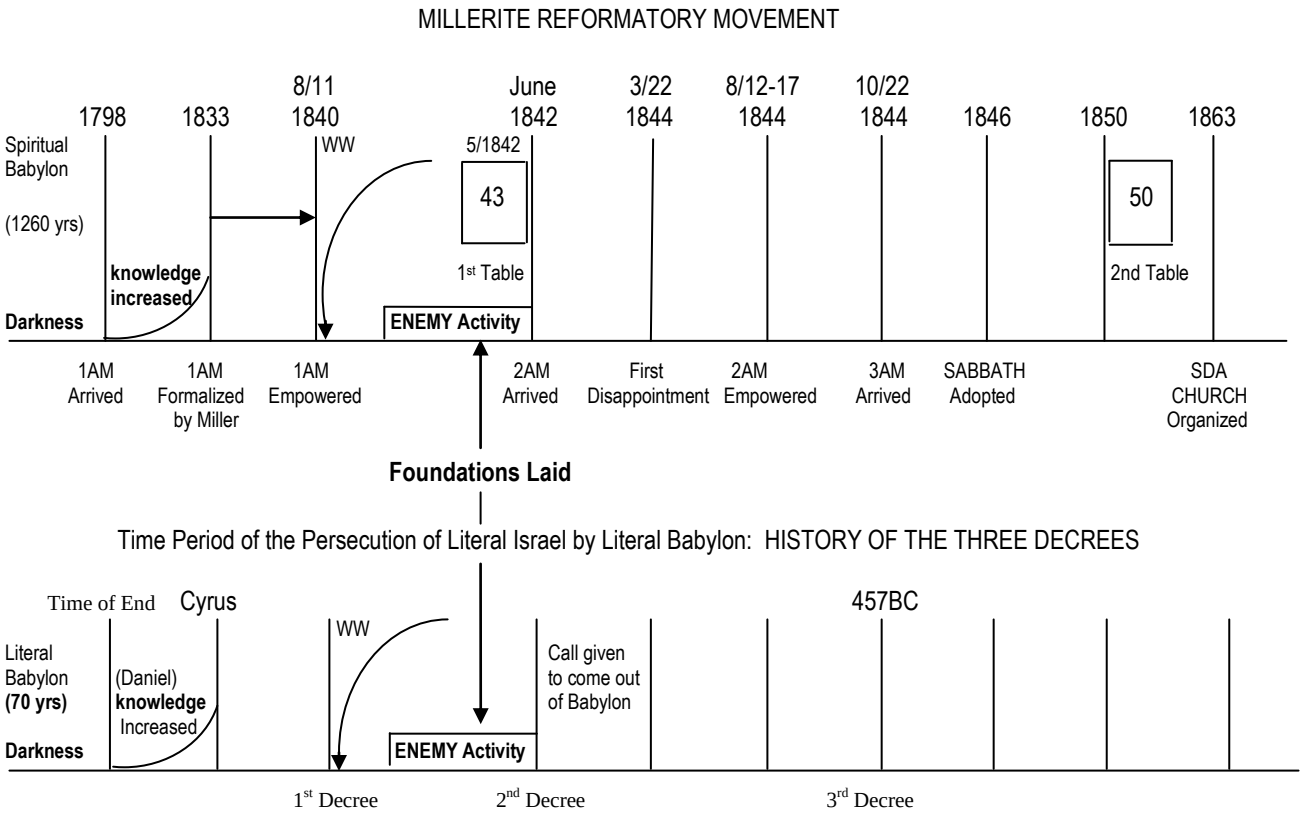


Figure No. 25D.

Now, we have read a quote—you may not have remembered it; we have read more than one—where Sister White says that the foundational truth of Adventism were the messages that came in 1842, 1843, and 1844. The foundational truths of Adventism, they came before October 22, 1844, and they are represented on this 1843 Chart. This Chart is the Foundation, represents the foundational truths of Adventism.

So, right here in this history of June 1842 [Figure No. 25D] is where you will see the Foundation; because, in each of these histories one of the waymarks is the Foundation. Okay? And that Chart is the Foundation, and we are going to see the Foundation of the temple laid.

Okay? Do you follow me, or am I getting it too busy for you.

FROM THE AUDIENCE: (Acknowledgement.)

BROTHER PIPPENGER: Now—it seems like I wanted to say one more thought about that, but it will come, perhaps.

Prophets and Kings, pages 563 – 564.

> "The house that was about to be rebuilt had been the subject of many prophecies concerning the favor that God desired to show Zion, and all who were present at the laying of the cornerstone"—

Please mark this. When they come to lay the cornerstone right here, when they begin the foundation, first they are going to build the foundation.

Now, we are getting ready to start a school over here about seven miles from here, and we are getting electricity service in, and then we are going to put in a well—we need electricity in order to pump that water—then we are going to put the plumbing in, and then we are going to pour a cement foundation. You have to put the foundation down for that school before you begin to build the pillars.

The first thing they are going to do with the temple here is they are going to lay the foundation, and the first part of laying the foundation is laying the cornerstone—**the Cornerstone**. Okay?

> —". . . and all who were present at the laying of the cornerstone should have entered heartily into the spirit of the occasion. Yet mingled with the music and the shouts of praise that were heard on that glad day, was **a discordant note**. 'Many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, **wept with a loud voice**.' Verse 12."—

Now, some of the men that were here living here, they had seen Solomon's Temple. Okay? And, there is a story about Solomon's Temple: When they were getting ready to build Solomon's Temple, they cut out the cornerstone, and it was of a weird shape and of a weird design because it had to hold all these various weights and stresses upon it, and they cut all those stones for Solomon's Temple first and then they went to the site where they were going to build and built it. They did not come in and measure a piece of wood and cut it and put it up. Everything was pre-measured.

So, they get all the work ready, all the stones cut, and they need to find the cornerstone to get the work underway. They start looking around and they cannot find a stone that will work; and, through the time period that they were developing this—and this is still Sister White's testimony—this big ole cornerstone, no one liked it because it was not shaped right, it did not look right, and it had been left in the way when they were working, developing all of the preparation for the temple, they always had to walk around it. It was always in the way. It was a real irritating cornerstone, and they forgot it was a cornerstone.

And when they decided to lay the cornerstone—this is in Solomon's Temple—they search around for a stone to start the work and they cannot find one. Then they looked upon that cornerstone, "Okay, let's try this one," and it worked perfectly.

The point being, with Solomon's Temple there was a group that had a problem with the cornerstone. Now when they are coming out of Babylon and they are laying the cornerstone, there is a group that has a problem with the cornerstone.

And in the parable of the vineyard, Christ talks to the Jews about them not fulfilling their responsibility in His day and age, and He says the vineyard is going to be taken away from them and given to a people that will bring forth the fruits thereof. And, in that parable He mentions the cornerstone, the cornerstone that is you fall on and are broken, you will be saved; but, if you do not, it will crush you to powder.

See, the foundation stone, it is a point of controversy all the way down through history.

That is when Sister White says, this 1843 Chart is the foundation, and Adventism is fighting it, they are doing nothing more than the workers in Solomon's time or the old men in Cyrus's time, or the Jews in Christ's day and age. They are fighting the message of the Foundation.

> —". . . 'Many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice.' Verse 12.
>
> "It was natural that sadness should fill the hearts of these aged men, as they thought of the results of long-continued impenitence. Had they and their generation obeyed God, and carried out His purpose for Israel, the temple built by Solomon would not have been destroyed and the captivity would not have been necessary. But because of ingratitude and disloyalty they had been scattered among the heathen.
>
> "Conditions were now changed. In tender mercy the Lord had again visited His people and allowed them to return to their own land. Sadness because of the mistakes of the past should have given way to feelings of great joy. God had moved upon the heart of Cyrus to aid them in rebuilding the temple, and this should have called forth expressions of profound gratitude. But some **failed of discerning God's opening providences. Instead of rejoicing, they cherished thoughts of discontent and discouragement.** They had seen the glory of Solomon's temple, and they lamented because of the inferiority of the building now to be erected." *Prophets and Kings*, 563–564.

THE FOUNDATION LAID

In Ezra 3:6, it says,

> "[6]From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not *yet* laid." Ezra 3:6 (KJV).

And then in verse 10 of Ezra 3, it says,

> "[10]And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel"—

What I want you to see here, now, in the history of the First Decree that the foundation of the temple is built. Do you see that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And that lining up with the fact that Habakkuk's Table [referring to the 1843 Chart] that has on it the truths that are the foundations of Adventism comes into history in May of 1842, which is the history of the First Angel's Message. It is lining up perfectly.

But, **but**, please pay close attention: When did they begin the work to lay the foundation? **When did they begin the work to lay the foundation?**

We just read it: "the first day of the seventh month."

What is the "first day of the seventh month"?

THE FEAST OF TRUMPETS

Leviticus 23:24 says,

> "[24]Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation." Leviticus 23:24 (KJV).

Okay. Well, you see right here on August 11, 1840, when the First Angel's Message is empowered, the Sixth Trumpet empowers the message.

And right down here at the First Decree, when they begin to lay the foundations, it is the Feast of Trumpets.

Do you see the parallel? No? Put that in your memory bank. It comes up again.

THE FOUNDATIONS

Testimonies, volume 8, pages 296 – 297:

> "The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. 'Thus saith the Lord: Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.' [Jeremiah 6:16.]
>
> "Let none seek to tear away **the foundations of our faith**,"—

Now, one thing to see there is that Sister White, right now, right here, is telling us that the Old Paths of Jeremiah are the foundational truths of Adventism. But, she goes on:

> —"Let none seek to tear away **the foundations of our faith**,—the **foundations that were laid at the beginning of our work**, by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years. Men may suppose that they have found a new way, that

they can lay a stronger **foundation** than that which has been laid; but this is a great deception. 'Other **foundation** can no man lay than that is laid.' [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock."—*CAPITAL R.— Testimonies*, volume 8, 296–297.

It was founded upon the Rock of Ages.

So, here the foundations of Adventism are established [see Figure No. 25D], paralleling the foundations of the temple in the time of Cyrus and the First Decree; but, Sister White is also saying that these become the Old Paths that become the point of contention for the end of Adventism.

1842, 1843, 1844

Review and Herald, April 14, 1903:

"The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in**"—*WHEN?*—"**1842, 1843, and 1844**."—

The message of 1842, 1843, and 1844 is the foundation of our faith. Where do we find that message? Right here, on Habakkuk's Table [referring to the 1843 Chart], and it came into history right here where the foundations always come into history.

—"I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off **the platform** on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? **It is to be as the Rock of Ages**."—

This [the 1843 Chart] is the Rock of Ages according to Ellen White, these truths. It is the Cornerstone, the Foundation Stone.

—"It has been guiding me ever since it was given." *Review and Herald,* April 14, 1903.

NO NEW TIMBERS

Manuscript Releases, volume 1, page 55—

There is a brother in Canada that in the recent like weeks he is rejecting this message and being public about it and his logic is very convoluted. Of course, it would be. Any time you are going to reject the truth, your logic is going to be convoluted. But, he wants to be able to go in and say that some of these truths of the 1843 Chart are not valid, others were, in order that he does not have to recognize the 2520. Partially, I want to deal with that here, if it is possible.

Manuscript Releases, volume 1, page 55:

"The Word of the Lord has guided our steps since **the passing of the time in 1844**."—'*SINCE OCTOBER 22, 1844, THE LORD HAS BEEN GUIDING OUR STEPS'*—

> "We have searched the Scriptures; we have built solidly; and **we have not had to tear up our foundations and put in new timbers**." *Manuscript Releases,* volume 1, 55.

She just said that after 1844 they did not have to go back and tear up any of the truth that was the foundational truths.

You do not have to tear out the 2520 because James White decided to do so many moons later.

GOD NEVER CONTRADICTS HIMSELF

Selected Messages, book 1, page 161:

> "**When the power of God testifies as to what is truth, that truth is to stand forever as the truth.** No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. **The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth**. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat, and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard bearers who have fallen in death are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.
>
> "**We are not to receive the words of those who come with a message that contradicts the special points of our faith.** They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves **one pillar** from **the foundation** that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.
>
> "Elder G's proofs are not reliable. If received, they would destroy the faith of God's people in the truth that has made us what we are.
>
> "We must be decided on this subject;"—

In the email dialogue with this guy [in Canada], I was just telling him what I thought because I was decided. I let him know that right off the bat. I just said, "I will stand on the quote." There is a quote where Sister White says we are to have no long discussions concerning truths which have already been made plain. So, I was decided on it.

And in his next email, of course, he criticized me for not being Christ-like. *Christ-like*, evidently (to him) means to grant someone the room to discuss foolish thinking theories that have no foundation in God's Word. That is *Christ-like.*

But, what did Sister White say?

—"We must be decided on this subject, for the points that he is trying to prove by Scripture, are not sound. **They do not prove that the past experience of God's people was a fallacy.** We had the truth; we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. It is eloquence for everyone to keep silent in regard to the features of our faith in which they acted no part. **God never contradicts Himself**."—*NEVER*—"Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise and bring in supposedly great light, and make their assertions. But we stand by the old landmarks. [1 John 1:1–10 quoted.]"—

What is a landmark? It is a waymark.

We stand by these truths [referring to Figure No. 25D], this history.

"I am instructed to say that these words we may use as appropriate for this time, for the time has come when sin must be called by its right name. We are hindered in our work by men who are not converted, who seek their own glory. They wish to be thought originators of new theories, which they present claiming that they are truth. But if these theories are received, they will lead to **a denial of the truth that for the past fifty years God has been giving to His people**, substantiating it by the demonstration of the Holy Spirit." *Selected Messages,* book 1, 161.

THAT WERE MADE CERTAIN TO US

Upward Look, page 352:

"**The past fifty years** have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844,"—

Now, notice this. This is an argument.

They were made certain to her and them in 1844,

—"**after the passing of the time**."—

Okay. When did they print the 1850 Chart? In 1850. That is why it is called the 1840 Chart, and she says the truths were made certain in 1844. And yet, we are to believe that in 1850 they were still uncertain about the 2520. **But, they put it on the 1850 Chart.**

—"The languishing souls are to be confirmed and quickened according to His Word. . . . **Not a word is changed or denied**. **That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth.** [The] **pillars of truth were revealed**, and we

accepted **the foundation principles** that have made us what we are—Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus.

"Have not the hearts of Christ's disciples burned within them as He has talked with us by the way and opened to us the Scriptures? Has not the Lord Jesus opened to us the Scriptures, and presented to us things kept secret from the foundation of the world?" *Upward Look,* 352.

Now, you may not remember it, but we read a quote earlier that this experience she is talking about took place from 1844 to 1846. Everything was in place by 1846. She says not a word is to be denied.

So, okay. We did not necessarily have to spend a great deal of time on the significance of these foundational truths, but we did. What we are saying is, at the beginning of the 2300 years, at the First Decree corresponding with the First Angel's Message in the History of the Millerite Reformatory Movement, the foundation is laid, **the foundation is laid.**

Who is responsible for laying the foundation of the temple?

FROM THE AUDIENCE: Jesus.

BROTHER PIPPENGER: Jesus, yes; but, who in history?

FROM THE AUDIENCE: Cyrus.

BROTHER PIPPENGER: Cyrus, okay.

MESSAGE EMPOWERED

But the message here is going to be empowered, and when the message is going to be empowered you are going to see a Divine Symbol come down.

Prophets and Kings, page 271:

"While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God's people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil."—

This is The Great Controversy.

"For three weeks"—*THIS IS DANIEL, CHAPTER 10*—"For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus;"—

He (Satan) is seeking to stop Cyrus from moving forward in this work [referring to the history of The Three Decrees], and Gabriel is there struggling with Satan.

—"and before the contest closed, **Christ Himself came** to Gabriel's aid. 'The prince of the kingdom of Persia withstood me one and twenty days,' Gabriel declares; 'but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.' Daniel 10:13. **All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days**

> **of his son Cambyses, who reigned about seven and a half years**." *Prophets and Kings*, 571.

So, Christ comes down right here and empowers the work, just as He came down right here [at August 11, 1840]. Here is Revelation 10 [in the History of the Millerite Movement], and here is Michael [in the history of the First Decree]. The message is empowered when Christ descends.

ACTION OF THE ENEMIES: EZRA 4:1-24

Here, the Protestant Churches are going to close their doors. This is an activity of the enemies; and, we are going to put *ENEMIES* right here because the Protestant Churches represent the activities of the enemy in this history of the Millerite Movement.

And now we are going to see the activities of the enemy in this history of The Three Decrees.

Prophets and Kings, page 572—

> "During the reign of Cambyses the work on the temple progressed slowly. And during the reign of the false Smerdis (called Artaxerxes in Ezra 4:7)"—*THE KING THAT FOLLOWED HIM*—"the Samaritans induced the unscrupulous impostor to issue a decree forbidding the Jews to rebuild their temple and city." *Prophets and Kings*, 572.

So, right here there is actually a false decree, but it is not one of the decrees to accomplish the restoration of building Jerusalem; it is a decree to stop it. And the work stopped, and ultimately the Jews go to the new king and say, "You know, Cyrus gave us permission to rebuild Jerusalem, but you have stopped us."

THE SECOND DECREE

So, in response to the stoppage, the Jews come to Darius, the new king, saying, "Can we work?"

And he does a search in the records and he finds out, sure enough, Cyrus had passed a decree for them to build Jerusalem, so he passes the Second Decree right here, corresponding to the arrival of the Second Angel's Message.

> "A score or more of years passed by, when **a second decree**, quite as favorable as the first, was issued by Darius Hystaspes, the monarch then ruling. Thus did God in mercy provide another opportunity for the Jews in the Medo-Persian realm to return to the land of their fathers. **The Lord foresaw the troublous times that were to follow during the reign of Xerxes**,"—

Xerxes the Great, the next king. The Lord in the time period of Darius, the Second Decree, He saw trouble coming in the next king, Xerxes the Great.

Now, I am saying *Xerxes the Great.* That is what history calls him. Sister White just says "Xerxes." I am going to make a point.

And Sister White is going to tell us who this is, this Xerxes the Great.

> —"—the Ahasuerus of the book of Esther,"—

Who is he? He is Esther's husband, right? This is the story of Esther.

The Lord saw in the time of Darius that the history of Esther is going to take place in the near future with the next king. And Sister White repeatedly says that Esther is an illustration of the Sunday Law crisis at the end of the world, with Haman and Haman's ten sons—**ten kings**—the Death Decree.

Well, anyway, we are not going there.

But, in the Second Decree the Lord foresees a big problem with Ahasuerus of the Book of Esther,

> —and He not only wrought a change of feeling in the hearts of men in authority, but also inspired Zechariah to plead with the exiles to return.
>
> "'**Ho**, **ho**, come forth, and flee from the land of the north,' **was the message given the scattered tribes of Israel who had become settled in many lands far from their former home**. Zechariah 2:6–9 quoted." *Prophets and Kings*, 598–599.

OUT OF BABYLON

So, what I want you to see here is, in the history of the Second Decree, Zachariah called the children of Israel out of Babylon. And what is the Second Angel's Message? Come out of Babylon.

And what empowered the Second Angel's Message?

Because, remember, the Second Angel's Message, it arrived in June of 1842; it is proclaimed in this history of the Millerite Reformatory Movement, but what empowers it right here at August 11-17, 1844? The Midnight Cry.

Now, here we have a Second Decree with the call out of Babylon. I wonder what the Midnight Cry is.

Okay. I want to put another thought in here before we deal with that.

TEMPLE FINISHED IN THE SIXTH YEAR OF DARIUS: EZRA 6:15

Prophets and Kings, page 596:

> "The promise, '**The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it**,' was literally fulfilled. Verse 9."—

Who is Zerubbabel? Zerubbabel is the governor who comes out under the decree of Cyrus, and he actually lays the foundation with his own hands, the foundation stone, in this history of The Three Decrees, when they were building the temple. But, he is going to put the final stone on the temple, too. He is going to begin the work and he is going to finish the work, Zerubbabel. He is the governor of the Jews.

> "The promise, 'The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it,' was literally fulfilled. Verse 9. 'The elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it,

> according to the commandment of the God of Israel, and according to the commandment of **Cyrus**, and **Darius**, and **Artaxerxes** king of Persia."—

Now, I used to think—I was careless—that this Artaxerxes king of Persia, that it was Xerxes the Great; and, it bugs me because I know that I have taught this more than once on DVDs. I am making a correction here! I was wrong, dead wrong!

Artaxerxes is going to pass the Third Decree right here; but, he is not Xerxes the Great. Xerxes the Great is the one who is married to Esther, and he is in this history [before the Third Decree is given].

So, I have corrected that public error.

> —"And this house was finished on the third day of the month Adar [the twelfth month], which was in the sixth year of the reign of Darius the king.' Ezra 6:14, 15." *Prophets and Kings*, 596.

Now, here is what I want you to see. The temple is finished in the history of the Second Decree. Okay? It is finished before the Third Decree. This means something to Adventism, because from 1798 to 1844, the Lord is going to raise up a temple, the temple of the Millerites. He is going to raise them up in this 46-year period; because, the number 46 is associated with the temple.

But, the Millerites, from 1798 to 1844, when you come to October 21, 1844, the temple that is going to move into the Most Holy Place with Jesus Christ, they are already finished. They have been prepared by the experience of the First Disappointment, the Tarrying Time, and the Midnight Cry. He has prepared the temple, and the majority are going to end up at that point praying to Satan; and, the temple is going to move into the Most Holy Place with Christ.

So, in this history of The Three Decrees, the temple is completed before the Third Decree, just like the temple was completed before October 22, 1844.

Do you see that? You need to see that.

THE MIDNIGHT CRY

Let me ask you a question. How many of you know the story of Esther?

FROM THE AUDIENCE: (A show of hands.)

BROTHER PIPPENGER: Okay. Everyone knows the story of Esther, even if it has been a long time since we have looked at it.

When Mordecai and Esther find out that Haman had led the king to pass a decree to kill God's people, what happened to Esther and Mordecai? The first disappointment.

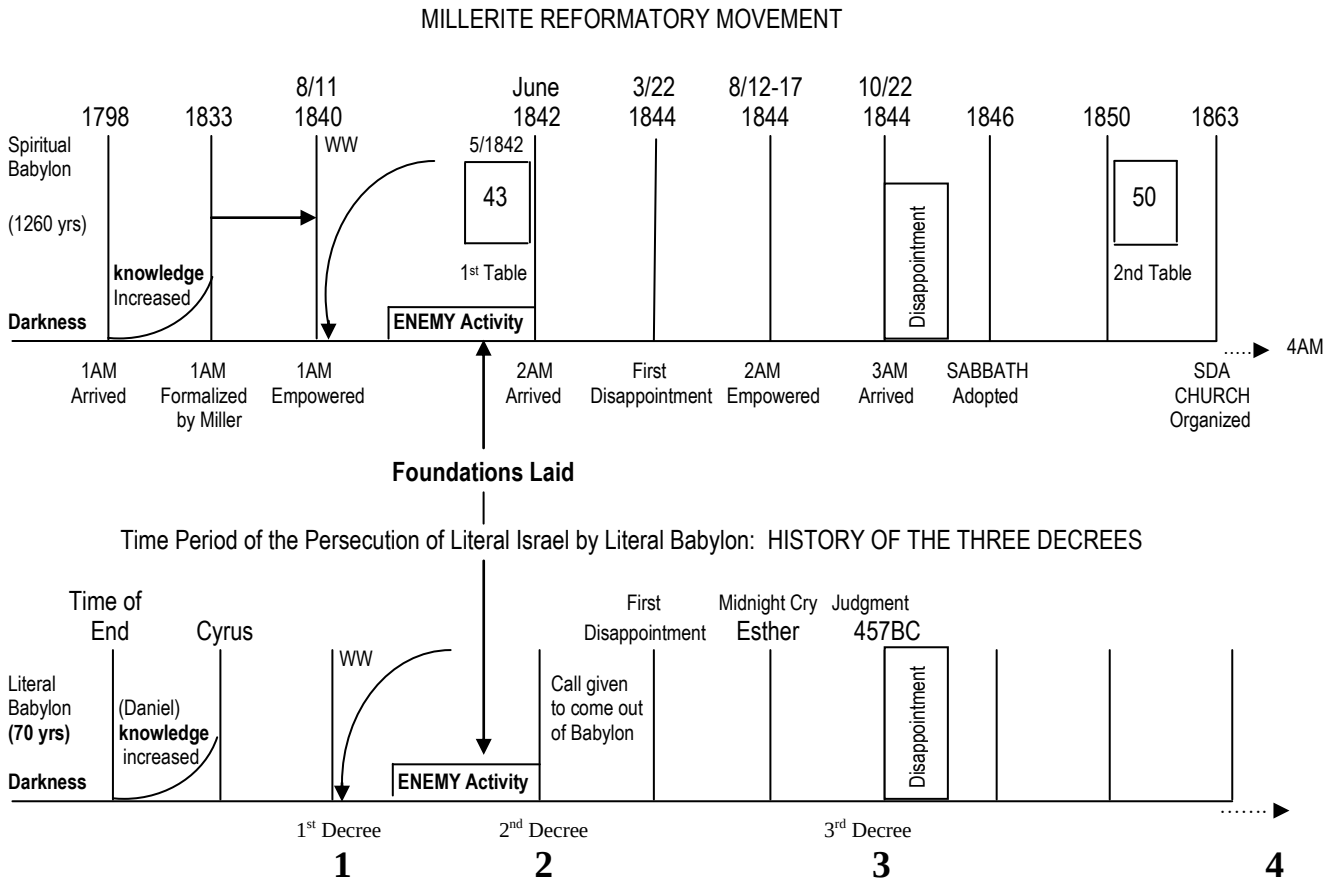


Figure No. 25E.

Were they disappointed when they realized they were going to be executed?

But, ultimately, through the process of Esther's going in before the king, the king is going to pass a second decree—he cannot change his previous decree because he is a Mede and a Persian—and allows the Jews to defend themselves.

Okay. Now, *Prophets and Kings*, page 602:

> "The events that followed in rapid succession,—the appearance of Esther before the king, the marked favor shown her, the banquets of the king and queen with Haman as the only guest, the troubled sleep of the king, the public honor shown Mordecai, and the humiliation and fall of Haman upon the discovery of his wicked plot,—all these are parts of a familiar story. **God wrought marvelously for His penitent people**; and a counter decree issued by the king, allowing them to fight for their lives, was **rapidly communicated to every part of the realm**"—

Did the Midnight Cry spread across the United States in two months? Rapidly, as Sister White says, like a tidal wave.

—"by mounted couriers, who were 'hastened and pressed on by the king's commandment.' 'And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews;"—

Many of the people of the land became Jews!

There were many people responding to the Midnight Cry.

—"for **the fear of the Jews fell upon them**.' Esther 8:14, 17.

"On **the day appointed for their destruction**, 'the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.' Angels that excel in strength had been commissioned by God to protect His people while they 'stood for their lives.' Esther 9:2, 16." *Prophets and Kings*, 602.

The story of Esther is the Midnight Cry.

Do you see it? If you do not see it, it is probably because you have not been working with the prophetic language long enough to recognize this. This is an easy one to recognize.

THE THIRD DECREE

Prophets and Kings, page 607:

"About seventy years after the return of the first company of exiles under Zerubbabel and Joshua, Artaxerxes Longimanus came to the throne of Medo-Persia. The name of this king is connected with sacred history by a series of remarkable providences. It was during his reign that Ezra and Nehemiah lived and labored. **He is the one who in 457 B.C. issued the third and final decree for the restoration of Jerusalem.** His reign saw the return of a company of Jews under Ezra, the completion of the walls of Jerusalem by Nehemiah and his associates, the reorganization of the temple services, and the great religious reformations instituted by Ezra and Nehemiah. During his long rule he often showed favor to God's people, and in his trusted and well-beloved Jewish friends, Ezra and Nehemiah, he recognized men of God's appointment, raised up for a special work." *Prophets and Kings,* 607.

THE PERFECTION REQUIRED BY THE PROPHECY

The Great Controversy, page 326, it says,

"In the seventh chapter of Ezra the decree is found. Verses 12–26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built 'according to the commandment ["decree," margin] of Cyrus, and Darius, and Artaxerxes king of Persia.' These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date

of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled." *The Great Controversy,* 326.

Sister White is emphasizing that it takes three decrees to fulfill the prophetic pattern; because, the prophetic pattern is a 3:1 combination, with the fourth down here. In the Millerite History the Fourth Angel's Message is down here [marking the board beyond on each time line to reflect the arrival of the fourth of the 3:1 combination, and the Fourth Angel's Message, respectively]. And if you did not have those Three Decrees, the pattern would not be there.

And Sister White, even if she did not understand the implications of what she just said, she was led to pronounce that these Three Decrees, they just did not happen in history; it was required for them to happen as Three Decrees in order to perfect the prophecy.

JUDGMENT

> "[25]And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not. [26]And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment." Ezra 7:25-26 (KJV).

In verses 25-26 of Ezra 7, in the Third Decree you read that one of the things that happens to the Jews in the Third Decree is that they are allowed to judge both religious and civil criminals to the point of death. Judgment is given; they are given authority to judge at this point in this decree; and, of course, judgment is a characteristic of the third waymark in these histories.

In the Millerite History judgment begins on October 22, 1844.

Selected Messages, book 1, page 125:

> "In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living." *Selected Messages,* book 1, 125.

Here Sister White is telling us that Judgment began in 1844. This judgment has been typified by the judgment being returned to the Jews in the Third Decree; but, she is also telling us that Judgment is progressive. It begins with the dead and moves to the living at some point in time.

EZRA'S ARRIVAL

Ezra brings back the Third Decree. Sister White says, in *Prophets and Kings,* page 618,

> "Ezra's arrival in Jerusalem was opportune. There was great need of the influence of his presence. His coming brought courage and hope to the hearts of many who had long labored under difficulties. Since the return of the first company of exiles under the leadership of Zerubbabel and Joshua, over seventy

years before, much had been accomplished. **The temple had been finished**, and the walls of the city had been partially repaired. Yet much remained undone." *Prophets and Kings*, 618.

Who is going to finish it off? Nehemiah, later on.

FAST: EZRA 8:21-23

> "[21]Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. [22]For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God *is* upon all them for good that seek him; but his power and his wrath *is* against all them that forsake him. [23]So we fasted and besought our God for this: and he was intreated of us." Ezra 8:21-23 (KJV).

When Ezra comes, he brings the Third Decree: he proclaims a fast.

On October 22, 1844, the antitypical Day of Atonement begins and God's people are to fast.

SEPARATION: EZRA 8:24-32

He separates. He makes a separation of people in Ezra 8:24-32.

> "[24]Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, [25]And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counselors, and his lords, and all Israel *there* present, had offered: [26]I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents; [27]Also twenty basons of gold, of a thousand drams; and two vessels of fine copper, precious as gold. [28]And I said unto them, Ye *are* holy unto the LORD; the vessels *are* holy also; and the silver and the gold *are* a freewill offering unto the LORD God of your fathers. [29]Watch ye, and keep *them,* until ye weigh *them* before the child of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD. [30]So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.
>
> "[31]Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. [32]And we came to Jerusalem, and abode there three days." Ezra 8:24-32 (KJV).

And on October 22, 1844, the wise and foolish virgins of the Millerite Movement were separated.

A COVENANT: EZRA 9:8 – 10:17

And he enters into a covenant with God in chapter 9, verse 8, all through chapter 10, verse 17.

> ‘‘Ezra 9:8 And now for a little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. 9 For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. 10 And now, O our God, what shall we say after this? For we have forsaken thy commandments, 11 Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. 12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever. 13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve,* and hast given us such deliverance as this; 14 Should we again break thy commandments, and join in affinity with the people of these abominations? Wouldest not thou be angry with us till thou hadst consumed *us,* so that *there should be* no remnant or escaping? 115 O LORD God of Israel, thou *art righteous:* for we remain yet escaped, *as it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this.
>
> ‘‘Ezra 10:1 Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore. 2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. 3 Now therefore let us make a covenant with our God to put away all the wives, and such as are counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. 4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it.* 5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware. 6 Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away. 7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; 8 And that whosoever would not come within three days, according to the counsel of all the princes and the elders, all his substance should

be forfeited, and himself separated from the congregation of those that had been carried away.

"[9]Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, on the twentieth *day* of the month, and all the people sat in the street of the house of God, trembling because of *this* matter, and for the great rain. [10]And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. [11]Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives. [12]Then all the congregation answered and said with a loud voice, As thou has said, so must we do. [13]But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing. [14]Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us. [15]Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this *matter:* and Meshullam and Shabbethai the Levite helped them. [16]And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter. [17]And they made an end with all the men that had taken strange wives by the first day of the first month." Ezra 9:8 – 10:17 (KJV).

And the Lord entered into covenant with the Millerites at this time.

So, you are seeing a fast, a separation, and a covenant here at this Third Decree, paralleling the fast, the separation, and the covenant on October 22, 1844.

DISAPPOINTMENT

But, what happened when Ezra got back?

Prophets and Kings, page 612:

"Ezra had expected that a large number would return to Jerusalem, but the number who responded to the call was **disappointingly** small." *Prophets and Kings*, 612.

Review and Herald, February 13, 1908:

"The number who responded to the call to leave Babylon, was **disappointingly** small. Ezra had expected that a large number would return." *Review and Herald,* February 13, 1908.

There is always a disappointment after the third waymark.

OCTOBER 23, 1844

Was there a disappointment for the Millerites on October 23, 1844?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Yes.

Testimonies, volume 1, pages 57 – 58:

> "We found everywhere the scoffers whom Peter said should come in the last days, walking after their own lusts, and saying: 'Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.' But those who had looked for the coming of the Lord were not without comfort. They had obtained valuable knowledge in the searching of the word. The plan of salvation was plainer to their understanding. Every day they discovered new beauties in the sacred pages, and a wonderful harmony running through all, **one scripture explaining another**, and **no word used in vain**."—

Okay. The third waymark is Judgment, and it is always followed by a disappointment.

The third waymark in the history of Christ was the cross. Was there a disappointment after the cross?

> —"Our disappointment was not so great as that of the disciples. When the Son of man rode triumphantly into Jerusalem, they expected Him to be crowned king. The people flocked from all the region about, and cried: 'Hosanna to the Son of David.' And when the priests and elders besought Jesus to still the multitude, He declared that if they should hold their peace even the stones would cry out, for prophecy must be fulfilled. Yet in a few days these very disciples saw their beloved Master, whom they believed would reign on David's throne, stretched upon the cruel cross above the mocking, taunting Pharisees. Their high hopes were **disappointed**, and the darkness of death closed about them.
>
> "Yet Christ was true to His promises. Sweet was the consolation He gave His people, rich the reward of the true and faithful.
>
> "Mr. Miller and those who were in union with him supposed that the cleansing of the sanctuary spoken of in Daniel 8:14 meant the purifying of the earth by fire prior to its becoming the abode of the saints. This was to take place at the advent of Christ; therefore we looked for that event at the end of the 2300 days, or years. But **after our disappointment** the Scriptures were carefully searched with prayer and earnest thought, and after a period of suspense, light poured in upon our darkness; doubt and uncertainty were swept away.
>
> "Instead of the prophecy of Daniel 8:14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of His coming." *Testimonies*, volume 1, 57–58.

Well, in that history the disappointment of the disciples is the history that Sister White refers to, to describe the disappointment of the Millerites.

Of course, the cross happened at the perfect time to fulfill the history of Moses, right? The cross took place on Passover, and the first Passover, **the first Passover**, took place in Egypt, did it not?

What is associated with the Passover in Egypt?

FROM THE AUDIENCE: The death of the firstborn.

BROTHER PIPPENGER: The death of the firstborn? Yes; but, what happened with the death of the firstborn? The Midnight Cry.

The Midnight Cry leads to the Passover, and then the Jews find themselves with Pharaoh's army behind and the Red Sea in front of them; and, Sister White says they were greatly disappointed and she uses that history to describe the disappointment of the Millerites on October 23, 1844.

Was there a judgment at the Passover in Egypt? Judgment on the firstborn.

Judgment is followed by disappointment in these lines of history, and Ezra was disappointed on how few people came out of Babylon.

We will do a couple of more things and then we will break this off, and we will reinitiate our study here tomorrow. In fact, this is probably a good place to break it off; because, tomorrow we will take up the number 7, which is in this history [following the third waymark in both the History of the Millerite Movement and the history of The Three Decrees], and I will try to do less sermonizing and I will get through this, the Lord willing, and also the other notes. We are going to bring in another line into this.

Now, I wanted to be done with this. I am not done with this, because I had a concluding thought. I am going to do a concluding thought that I have been wanting to make, but it is going to be an incomplete "concluding thought."

The people in Adventism that do not want to receive this message, what is this Message? This is the Latter Rain Message. This is the Message of bringing line upon line, from here a little and there a little to illustrate the Latter Rain at the end of the world; yet, they would not hear.

Those people that do not want to hear, one of their accusations is, is that they do not see Christ in this, **they do not see Christ in this**. So, I want to let you know what I see. Okay?

SUMMARY

In 1798—we have already put it in the record—what I see is the Lion of the Tribe of Judah that is unsealing the Book of Daniel. We put it in the record. This [waymark of 1798] is an activity of Christ. Okay?

The next is the formalization of the message; and, of course, Sister White says angels of God repeatedly visited William Miller—she says, the "chosen one." In fact, she says that His angel went to William Miller, and "His angel" in the Bible and the Spirit of Prophecy is Gabriel. So, Gabriel is communicating with William Miller. So, when you are talking about the formalization of the message with Miller, do you see Christ in it?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes, you do; because Cyrus is a type of Christ! You see Christ in the unsealing [of 1798], you see Christ in the formalization of the message [of 1833].

What about the empowerment of the message? Who is the Mighty Angel that comes down out of Heaven with the Little Book of Daniel in His hand? It is Jesus Christ!

Who is this angel [referring to the waymark of the First Decree]? Michael the Archangel.

Who is Michael the Archangel? Jesus Christ!

The Foundation, who is the Foundation that "other foundation can no man lay" except the Rock of Ages? Jesus Christ!

The Foundation, well, that is Christ here [in the history of the first waymark of the First Decree]; and, Sister White says the truth on this 1843 Chart is the Rock of Ages.

Okay. The door is closing here [with the first waymark in both histories] through the actions of the Protestants. It was not God's plan [that they reject the First Angel's Message], but He brought them to the test.

And the First Disappointment [with the second waymark in both histories], what is that? That is: Who is tarrying? Christ is tarrying!

In the First Disappointment Christ is tarrying. Why is He tarrying? Because, He is going to put His people into an experience that prepares them to move into the Most Holy Place with Him by faith.

So, when you look at these prophetic lines, if you want to hold on to your Laodicean blindness and say, "I don't see Christ in these lines," you can do so, but only at your eternal peril. This is all about Christ!

And, it is about Christ illustrating the end from the beginning. Unfortunately, we did not finish it off. I wish we would have, but I am moving kind of slow. But, note this, Brothers and Sisters, when we finish this off, we will show you that the sequence of events in the Three Decrees parallels perfectly the sequence of events in the Millerite History.

Okay, in the beginning you have captivity in literal Babylon, prefiguring captivity in spiritual Babylon; Three Decrees prefiguring three Messages. But, how many years separate those two histories? 23 centuries—2300 years.

Now, you think about it. Jesus, **Jesus**, in this history [of the Three Decrees] accomplishes a sequence of events with people from the culture from the Middle East, a totally different culture. He moves through this history here accomplishing the same waymarks identically in a different culture, and all this history has is part of the Old Testament. This is in the Eastern World.

2300 years later in the Western World, not in the culture of the Middle East, in the culture of the Americas that are studying these things; not in the religion in the developing of the Old Testament but the religion of the Old and New Testament: different religions, different cultures, different sides of the world. 2300 years later He repeats the identical sequence of events. That tells me something about Jesus being faithful. He will always act with men the same way.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: That tells me something profound about Christ, that He has the ability to identify the end from the beginning!

So, those people in Adventism that do not want to see or recognize Jesus Christ in this prophetic message, they need to very rapidly come to the foot of the cross and shake off that Laodicean blindness, because there are truths here that are so deep and profound about Jesus Christ that we will not understand them for millenniums of study into the history, if we are faithful and end up in the Earth made new.

Shall we pray?

Benediction: Heavenly Father, we thank you that you are faithful and that we can have confidence that your dealings with men are ever the same, and that if we will respond to you in the formula that you provide us that you are fully willing and totally capable to finish the work that you begin in each of us. We want that work to be finished. We want to live with you for

eternity. We want to understand this message in a way that we can share it in a winning fashion to those that are willing to see; but, we want to be decided about what we understand about this message. We thank you that you are leading us through this study. We ask for your continued blessings as we take it up tomorrow. In Jesus's name, amen.

HABAKKUK'S TWO TABLES #10

Part Two: LINE UPON LINE

Presentation by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for waking us up after a night's rest. And as we take up our study this morning, we once again ask that you would prepare our vessels for an outpouring of the Latter Rain as you open up our understanding to your Word. We know that in order to understand your Word that we need the presence of your Holy Spirit. We ask that you would grant us that. We ask that you would take control of the presentation, the part of it that I am doing, that you overrule my humanity and that you would touch my lips with the coal from off the altar, that the message and the words may be easily understood. I pray that the power that you intend to convey to your people at this time will prepare the hearts and minds of those that are watching these things, listening to these things in any of the different formats that they are being prepared. And we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: We have been recommending an interview that on the www.theseventhunders.net ; but, some of us that have gone there to try to look at this interview, it has not been possible. So, yesterday Jason took the interview and he put it on our website, www.futureforamerica.org . So, we are trusting that if you go there you can watch this interview much easier.

We are dealing with Habakkuk's Tables. We are going to be dealing with Habakkuk's Tables for a couple of months' of morning worships, and we are breaking them up into sections. The first week, the section of this study was demonstrating that Ellen White places her endorsement on the doctrines on this 1843 Chart that are the focus of the controversy in Adventism today.

This week we have been looking at the fact that every Reform Movement parallels other Reform Movements. We are doing this for the purpose of once we understand and see that these Reform Movements possess the identical waymarks, then we are going to show that these two Charts [the 1843 Chart and the 1850 Chart] are part of the waymarks of Millerite History and that they have been prefigured in other of these histories; and, it is from this prophetic historical reference to this 1843 Chart that much of the seriousness of what these Charts represent is established.

I personally, I do not mind going slowly, but I do like to get through the notes that I have prepared; and, because of yesterday because I was probably talking too much, we did not get through as far as I wanted. So, I am going to remind us where we are and go right back into where we left off yesterday.

This is the Millerite History.

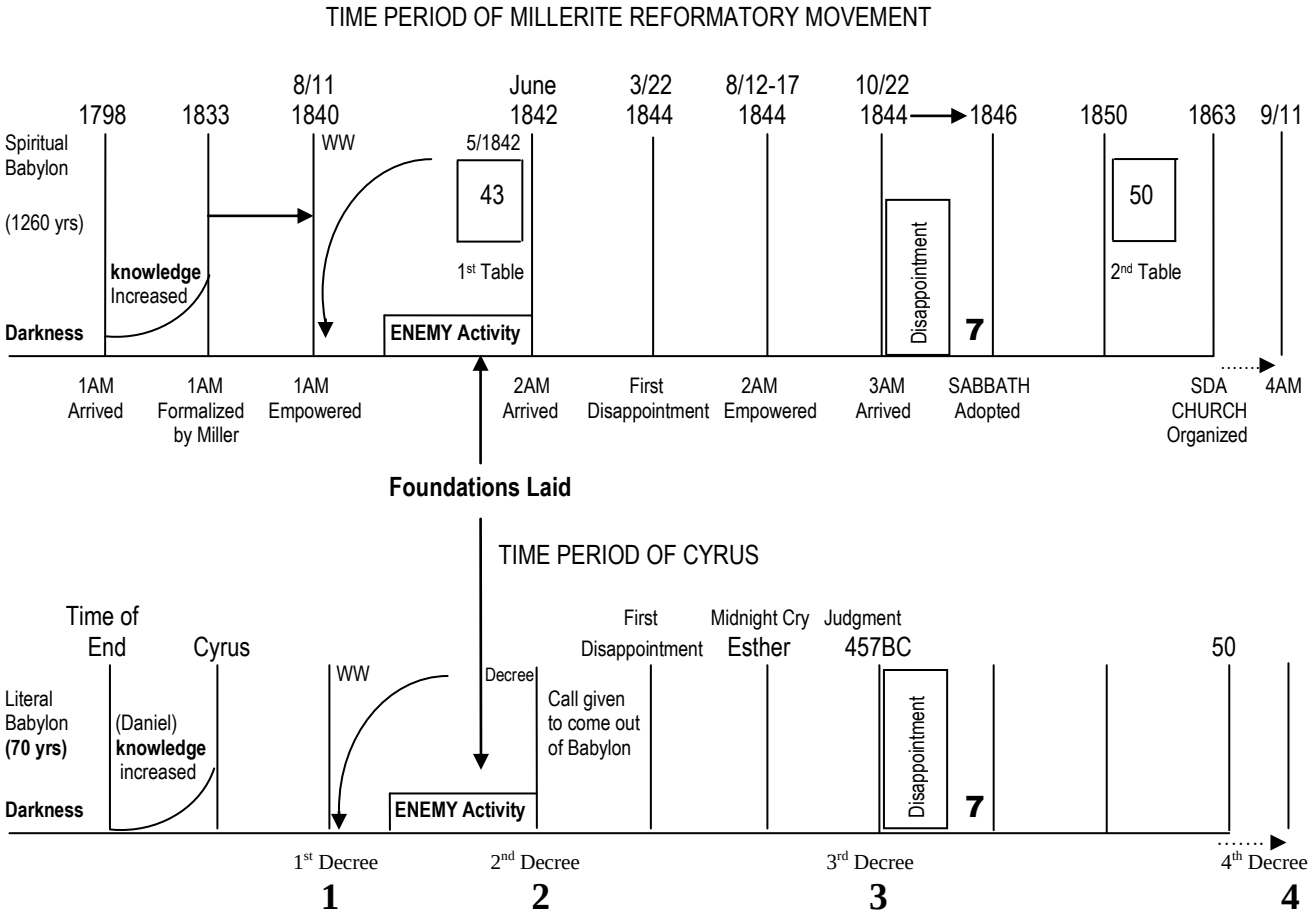


Figure No. 26A.

1798 is the time of the end and the First Angel's Message arrives.

1833, Miller formalizes the message.

These historical events are waymarks. They come in a specific order, and these waymarks according to Inspiration are going to come under attack and they are to be defended by God's people, and in order to defend them we need to know what they are.

Before the Lion of the Tribe of Judah unseals the Book of Daniel in 1798, there is a period of Darkness. You will see in these reform lines there is always a darkness typified that leads to the Time of the End when there is a prophetic truth unsealed. And the prophetic truth that is unsealed in Daniel 12 is called an "increase in knowledge," and that increase in knowledge in each of these histories is going to test that particular generation. And the increase of knowledge that is unsealed in each of these different generations is a different knowledge.

Here in the time period of, I'm calling it "Cyrus," the Three Decrees, the knowledge that is unsealed at the Time of the End in this history is the knowledge that it is time to come out of Babylon and rebuild Jerusalem. And the Jews that were in Babylon that refused to come out of Babylon and participate in the work of rebuilding Jerusalem, they were lost. That was the increase of knowledge; that was the prophetic testing message for this generation.

But, the tested generation for the Millerite generation is that Judgment was going to begin, that Christ's ministration was going to change from the Holy Place to the Most Holy Place. And if you do not follow Him in this generation from the Holy Place to the Most Holy Place, you are going to be left in darkness; you are going to be left praying to Satan.

So, the first waymark we are marking on these reform lines is the Time of the End that has been preceded by Darkness, and then the message is formalized, and then the message is empowered. And when the message is empowered, we see a Divine symbol descend to mark the empowerment, but not simply the empowerment; this is when the testing process begins. This is when you have to eat the Little Book. And the Little Book is Christ.

As you go through these waymarks, you see Christ, Christ, Christ, Christ, Christ; yet, in Adventism, the people who do not want to see this message make the complaint that Christ is not in this message.

There is no doubt that Sister White says the Angel of Revelation 10 is no less than the personage of Jesus Christ; but, He has in His hand a Little Book which Sister White says is the Book of Daniel. But, in Revelation 10, verses 8 through 10, John representing the Millerites, is told to go take the Little Book and eat it and that it would be sweet in his mouth and bitter in his stomach.

And we looked at Ezekiel and Jeremiah, and when a prophet eats the Little Book, he is given a testing message. The testing begins here, the testing process; but, we know that this Little Book is Christ because in the history of Christ He illustrates this very testing process when He looks at the people and He says, "Except that you eat my flesh and drink my blood, you will in no wise inherit eternal life." And at that point He lost more <u>disciples</u>—and I am underlining the word *disciples*—He lost more disciples with that test than any other point in His ministry.

Why did He lose them? Because, He said, "You must eat my flesh and drink my blood."

And what was the history that He was using to illustrate this test? The history of the manna, when the Jews were to eat the bread of Heaven; and, He said, "I am the true bread of Heaven that comes down [references the Divine symbol that descends on August 11, 1840]. It is the Angel [the message] representing Christ that comes down here, and it is the Book of Daniel that we are required to eat; but, that book is the Heavenly Manna; it is the Living Bread that comes down out of Heaven. And to refuse to eat it leads you to the mark of the beast. You can see that in John 6:66.

But in any case, in this history here, the message of the First Decree is empowered when Michael the Archangel comes down and the struggle between Satan and Cyrus. And if you think that I am just applying my own understanding, go and read the story in the Spirit of Prophecy about the struggle for Cyrus that was going on in Daniel, chapter 10; and, read chapter 10 and you will see that Gabriel was struggling with the prince of Persia and the king of Persia. And Sister White identifies the king of persia as Cyrus; but, she identifies the prince of Persia as Satan because this Hebrew word that is translated *prince* is SAR, and it means a military leader.

So, the prince of Persia in this power struggle here is Satan, according to Sister White; and the word *prince* means *military leader.* And who comes down to straighten out Satan? "Michael, your Prince," the military leader of God's forces. This is the Great Controversy here; but, here is where the First Decree is empowered when the Divine symbol comes down and the testing process begins. Now the Jews, they know that they can come out of Babylon or they can stay in Babylon.

Okay, it is in the history of the First Decree where the foundation is laid; it is in the history of the First Angel's Message where the Foundation of the truths of Adventism is laid. "Other foundations can no man lay than Christ Jesus." Both of these foundations represent Christ.

This test, this message, and then we see an activity of the enemies here. The Protestants close their doors, and a decree by false Smerdis stops the work of rebuilding the temple. And

through the process of the Jews working through this decree to stop, there is a new king on the scene. His name is Darius. They go to him. They say, "We can't work. We've been stopped, but Cyrus said we could"; and, it produces the Second Decree that is associated with the second waymark—the activity of the enemies against the work of that particular period.

Then we noted that in the Millerite History we have the Tarrying Time, the First Disappointment which is directly connected with the parable of The Ten Virgins in this 1843 Chart and in Habakkuk 2, and other passages of Scripture.

And then we notice that in the history of the Three Decrees we have a disappointment when Mordecai and Esther find out that they are subject to Haman's death Decree. In response Xerxes the Great, Esther's husband, passes a secondary decree after he understands what is going on, and this provides the opportunity for the Jews to defend themselves; and, this decree sweeps across the whole province, the same way that the Midnight Cry swept across the United States.

And this decree of Esther, if you are thinking that maybe I am stretching the disappointment and the Second Decree being the Midnight Cry, remember that this is all about the death decree. And when you get to the reform line of Moses, you have a death decree, the death decree of the firstborn, which is the judgment; because, October 22, 1844, Judgment begins. And the Third Decree judgment is restored to the Jews, and Passover was the judgment; but, Passover produces the Midnight Cry and the Midnight Cry is produced by a death decree and you have a death decree right here in Esther. And the Midnight Cry and the death decree, these are this right here. These are parallel waymarks established upon the testimony of more than two or three.

And then when we did the Millerite History, I left off the disappointment because I was going to tie it in when we got to the History of Cyrus (the history of the Three Decrees), and we went to Ezra's disappointment on how few people came out of Babylon on the Third Decree. This is where we were leaving off yesterday. And this disappointment parallels the disappointment of the Millerites on October 23, 1844.

In this history here of Cyrus, the next waymark you see is the number 7. And this is represented in the Millerite History because, as we have already read, from 1844 to 1846, the Pillars are being identified and one of those Pillars is the Sabbath, the number 7.

And on this Chart, the 1850 Chart, after the Pillars have been established—and you need to mark the distinction between the Foundation and the Pillars if you are going to wrap your mind around this history—in this lower left corner are the Pillars.

All the truths on this Chart, the 1843 Chart, are on this Chart, the 1850 Charts; but, over here you have the Pillars, the truths that were understood from 1844 to 1846. And in 1846 James and Ellen White began to keep the Sabbath. So, the number 7 here is paralleling that at the Third Decree the first of the time prophecies that are in the 2300 years begins, because there is a time prophecy that begins in 457BC that says that it will take seven weeks to finish the streets and walls even in troublous times, which is 49 years. Of course, this takes place down here with Nehemiah. Forty-nine years, of course, leads you into the 50th year. In the 50th year the streets and the walls, they are marked as being finished.

And this 50 here, from this 49-year prophecy, corresponds to 1850 and the 1850 Chart.

This 50 corresponds to many things; It corresponds to the Jubilee; It corresponds to Pentecost. And the number 50 has to do with the covenant.

But, back to your notes.

SEVEN WEEKS

> "[25]Know therefore and understand, *that* **from the going forth of the commandment to restore and to build Jerusalem** unto the Messiah the Prince *shall be* **seven** weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Daniel 9:25 (KJV).

So, from Daniel 9:25 we have the Seven Weeks prophecy marked here. This is a waymark. This number 7 is marked here because it is a waymark.

Remember, these waymarks come in a specific order and, "No man has the right to change the order of these waymarks than he would have to change the Old Testament with the New," Sister White says.

In Revelation 14:6-7—and this is a hard one for some Seventh-day Adventists because whatever, probably for a lot of reasons—but, in Revelation 14:6-7, it says,

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

That is the First Angel's Message, and no doubt all three of the Angels' Messages are fulfilled in the Millerite History.

Here we see the First Angel's Message in 1840 being empowered; it had arrived in 1798, but it is empowered in 1840.

The Second Angel's Message arrives in June of 1842. It is empowered at the Midnight Cry in the summer of 1844.

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

These three Messages are paralleled by the First Decree of Cyrus, the Second Decree of Darius, and the Third Decree of Artaxerxes.

These Three Decrees initiate the 2300-year prophecy, which concludes at the Third Angel's Message. You cannot separate these histories because Jesus is illustrating the end from the beginning.

But, some Seventh-day Adventists do not understand that even though the Three Angels' Messages are marked in this history, that this history of the Millerites is actually the history of the First Angel's Message.

And the First Angel's Message is "Fear God"; the Second Angel's Message in the Midnight Cry is "Give Him glory"; and, the Third Angel's Message is "The hour of His Judgment is come."

And, the fourth waymark in the Angels' Messages is "Worship Him that made heaven, and earth, and the sea, and the fountains of waters." That is referencing the Creator God, the God that is represented by the Seventh-day Sabbath.

So, in the First Angel's Message, you have the Millerite History encoded in there.

So, in your notes, just so you can see this—we have read this before, but we are going to take another thought out of it.

NO THIRD WITHOUT A FIRST AND SECOND

This is *Selected Messages,* book 2, pages 104 – 105.

> "The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. **There cannot be a third without the first and second**."—

There cannot be a third what? There cannot be a Third Angel's Message without a what?

FROM THE AUDIENCE: Without a First and a Second Angel's Message.

BROTHER PIPPENGER: Without a First and a Second Angel's Message.

So, if you have a Third Angel's Message, it tells you that it is preceded by a First and Second.

And what else does this passage tell you? Could it be the Second Angel's Message followed by the First Angel's Message, followed by the Third? No, they have a specific order. It has got to be First, Second, and Third. And if you have a Third Angel's Message, there has to be two preceding it.

> —"These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be." *Selected Messages,* book 2, 104–105.

THE PERFECT FULFILLMENT

Now, notice the next quote, *The Great Controversy,* page 389:

> "The Bible declares that before the coming of the Lord, Satan will work 'with all power and signs and lying wonders, and with all deceivableness of unrighteousness;' and they that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.' 2 Thessalonians 2:9-11."—

Go here, Brothers and Sisters, and look at this interview [www.futureforamerica.org].

Spiritual Formations is one of the primary ways that Satan is delivering the strong delusion to Seventh-day Adventists right now.

> ——"Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete."—

Now, we do not think about this very much, but the fall of Babylon is a progressive fall. Notice the next line.

—"**The change is a progressive one**, and the perfect fulfillment of Revelation 14:8 is yet future." *The Great Controversy*, 389.

What is Revelation 14:8? It is the Second Angel's Message.

1. **Fear God**
2. **Give glory to him**
3. **The hour of his judgment is come**
4. **Worship him that made heaven, and earth, and the sea, and the fountain of waters**

We just said the Second Angel's Message arrived here in June 1842 and was empowered here on August 11, 1844; but, that was the imperfect fulfillment of the Second Angel's Message, because the perfect fulfillment of the Second Angel's Message is at the end of the world.

So, if this is the imperfect fulfillment of the Second Angel's Message [from June 1842 to August 11, 1833] in the Millerite History, what is the First Angel's Message in the Millerite History? It is the imperfect fulfillment.

What is the Third Angel's Message in the Millerite History? It is the imperfect fulfillment of the Third Angel's Message.

Now, that will probably cause some people to stumble that I am using the word *imperfect,* but it is the word that Sister White uses. I am not being derogatory about these.

What am I saying? I am saying that the Millerite History is the history of the First Angel's Message and, even in the First Angel's Message you see all the waymarks of the Three Angels' Messages, including their understanding of the Sabbath. But, their history was doing nothing more than prefiguring, typifying the perfect fulfillment of the Three Angels' Messages in our history, and you have to see that.

If this Second Angel's Message was the imperfect fulfillment, there cannot be a Third without a First and a Second; and, if the Second was imperfect, then the First and the Third have to be imperfect. They were typifying.

Okay, now, the fall of Babylon takes place here when the Protestant Churches reject the First Angel's Message; but, what is the fall of Babylon? It is progressive, **it is progressive**.

And in 1844 the 2300-years prophecy, the 2520-day prophecy that began with Manasseh—when?—in 677BC comes to a conclusion in the story of Manasseh is a story of a progressive fall. Manasseh is carried to Babylon. He repents and he comes back, but he has begun the fall.

And Sister White says Manasseh was an earnest of what was to come, and the word *earnest* means *a down payment.* It was not until roughly 70 years later that the Jews are going to be carried to Babylon.

It is a progressive fall at the beginning of this 2520, a progressive fall of Israel, a progressive fall of the glorious land; and, when the 2520 concludes here in the Millerite History, it is a progressive fall of the glorious land.

So, that is a different subject.

I want you to see that the Three Angels' Messages were all typified in the Millerite History, and the fourth point in the First Angel's Message is that number 7, their understanding of the Sabbath.

NEHEMIAH: THE FOURTH DECREE

Now, Nehemiah, he secured a fourth decree; and, if you go into the Pioneer writings they are going to argue against the idea that Nehemiah secured a fourth decree. But, you need to understand that the reason why they were arguing against Nehemiah securing a fourth decree is the burden of their work in that history was to understand and prove and present that at the Third Decree, right here [457BC], the 2300 years began. So, when they came to the information about Nehemiah, they were saying, "Oh, no, no, no, no. We don't consider this decree; because, if we are going to consider this decree it is going to move our history, our starting point, down here to the time of Nehemiah. This was not really a decree."

All right. Maybe it was not a "decree" but it is pretty much a decree. Notice what it says in Nehemiah 2:7 – 8:

> "[7]Moreover I said unto the king, If it please the king, let **letters** be given me to the governors beyond the river, that they may convey me over till I come into Judah; [8]And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me." Nehemiah 2:7-8 (KJV).

ROYAL LETTERS

Now, notice the statement in the Spirit of Prophecy, the letters that are given by the king to Nehemiah, from *Prophets and Kings,* page 633.

> "His request to the king had been so favorably received that Nehemiah was encouraged to ask for still further assistance. To give dignity and authority to his mission, as well as to provide protection on the journey, he asked for and secured a military escort. **He obtained**"—*WHAT?*
>
> FROM THE AUDIENCE: Royal letters.
>
> BROTHER PIPPENGER: —"**royal letters** to the governors of the provinces beyond the Euphrates, the territory through which he must pass on his way to Judaea; and he obtained, also, a letter to the keeper of the king's forest in the mountains of Lebanon, directing him to furnish such timber as would be needed. That there might be no occasion for complaint that he had exceeded his commission, Nehemiah was careful to have the authority and privileges accorded him, clearly defined." *Prophets and Kings*, 633.

So, the Fourth Decree here of Nehemiah, down here in this history, is paralleling the Fourth Angel's Message down here in our history. This is the history that prefigures our day and age.

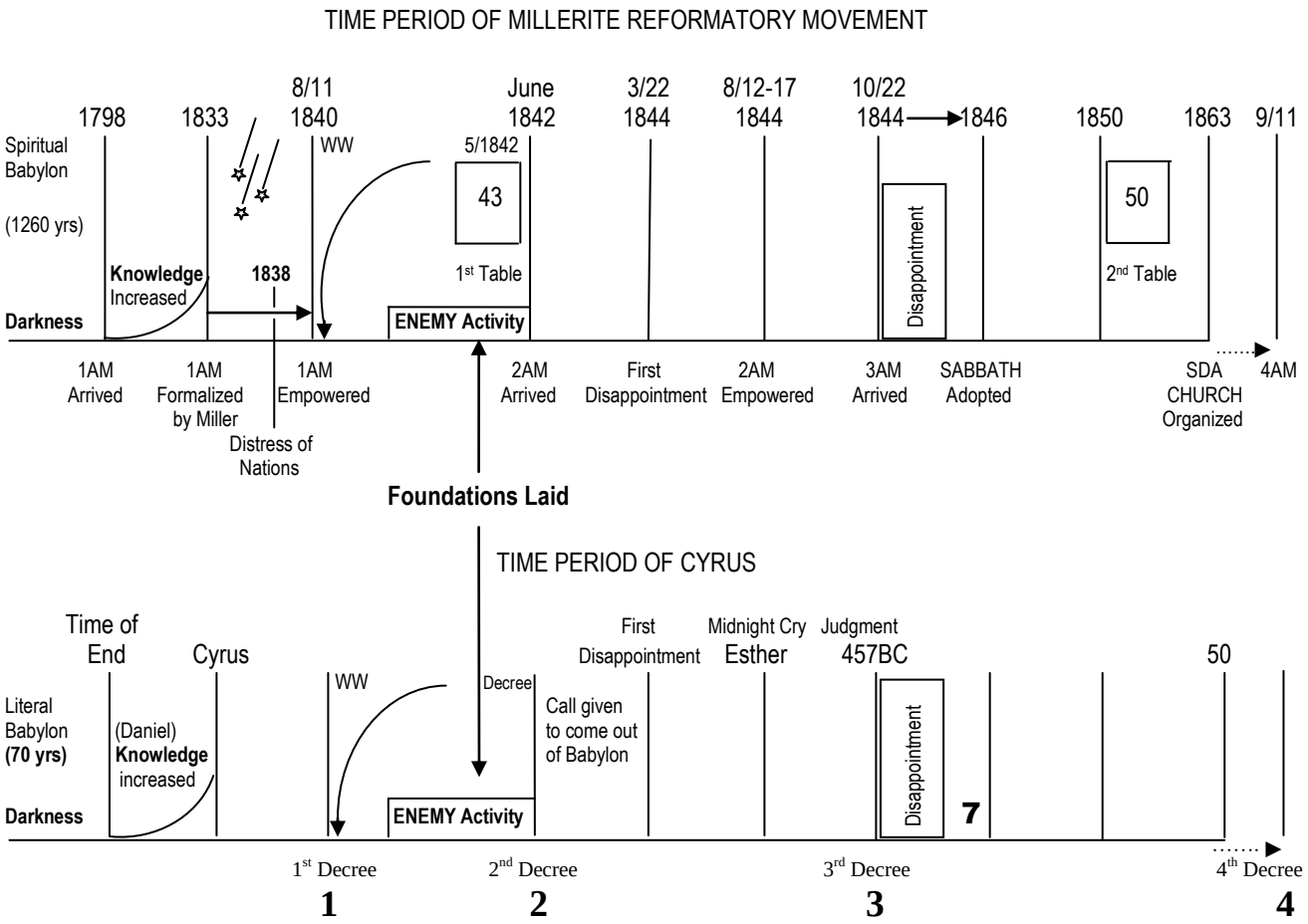


Figure No. 26B.

EVEN IN TROUBLOUS TIMES

And according to Daniel 9:25, Nehemiah, the Fourth Decree—

And by the way, for those of you that are familiar with the presentation on the reform lines, I have not forgotten the little points in the reform lines that you are not hearing me present. I am purposefully passing over some of them to just put certain things in place to make some points. Okay? I know there is more to be said about the Fourth Decree than I am going to say; but, other presentations will fill in those gray areas.

In the Fourth Decree, Daniel 9:25 says,

> "[25]Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks,"—

Okay. Here is the number 7 marked in this history of the Decrees.

Seven weeks, what is that? Well, there are seven days in a week; $7 \times 7 = 49$ years.

> —"and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Daniel 9:25 (KJV).

Nehemiah is going to build the street, and he is going to build the wall, and when he does so it is going to be in troublous times.

Now, notice:

> "The experience of Nehemiah is repeated in the history of God's people in this time." *Southern Watchman*, April 12, 1904.

So, we are going to build the street and we are going to build the wall and it is going to be in troublous time. That is the Fourth Decree; that is the Fourth Angel's Message. The Fourth Angel's Message is the building the wall and the street in troublous times.

THE WALL

Okay. In *Selected Messages*, book 1, page 235:

> "**The law of ten commandments** is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it"—*THE LAW OF GOD*—"is **a wall of protection**." *Selected Messages*, book 1, 235.

Okay. In the Fourth Angel's Message the Law is going to be lifted up before the world because it is going to be the point of controversy at the end of time. And the people who are going to lift it up are going to be lifted up as an ensign; they are going to restore the wall of The Ten Commandments, to make a testing controversy for the whole world.

THE STREET

Before the wall is built, what does Nehemiah do? He fixed the streets.

What are the streets that needed to be restored at the end of the world in the Fourth Angel's time period?

Jeremiah 6:16 – 17 says,

> "[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,* Hearken to the sound of the trumpet. But they said, We will not hearken." Jeremiah 6:16-17 (KJV).

So, just before The Sunday Law, that is where the wall is reestablished by Nehemiah. But, before he finishes the wall, he finishes the streets. First you have to return to the Old Paths. First the Lord is going to return God's people to the Old Paths and there is going to be a controversy, because some of the people in Adventism are not going to return to the Old Paths, and then the wall is going to be built. But, it is all going to take place in troublous times.

TROUBLOUS TIMES

The Troublous Times, this is a subject of prophecy. Revelation 11:18: speaking in Revelation 11, this is dealing with the Seventh Trumpet, the Third Woe. And in says in verse 18:

> "[18]And **the nations were angry**, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Revelation 11:18 (KJV).

The people that fight this message take this verse and twist it all over the place, even though Sister White comments on this verse in *Early Writings;* and, she says that these events come in order and one follows another.

And the second event in verse 18 is the wrath of God that takes place when Michael stands up and human probation closes. And the events that precedes human probation, in the time period of the Third Woe, in Revelation 11, verse 18, are the nations are angered. Before human probation closes, the nations are angered.

And, of course, we are using the Millerite History which is the end of the 2300-year prophecy. The 2300-year prophecy, Jesus at the beginning illustrates the end; but, the Millerite History is the beginning of the Advent prophecy. It is the beginning of the parable of The Ten Virgins. So, the Millerite History is the beginning that is identifying the end of Adventism; and, in the Millerite History there was an angering of the nations.

DISTRESS OF NATIONS

Only, when Christ identifies it [an angering of the nations] in Luke 21:25, He calls it the *distress of nations.* And Christ says,

> "[25]And there shall be signs in the sun, and in the moon, and in the stars;"—

When was the sign in the stars? Right here, 1833.

> —"and **upon the earth distress of nations**, with perplexity; the sea and the waves roaring." Luke 21:25 (KJV).

So, in 1833 you have the falling of the stars (that is Luke 21:25), but it is followed by the distress of nations.

1838

And, Uriah Smith in *Synopsis of Present Truth,* page 217, informs us of this:

> "As the prophetic period of this trumpet"—

What Trumpet is this? The Sixth Trumpet. It is this one here [referencing the 1843 Chart]; he is talking about this one [referencing the 1850 Chart]. He is talking about this Trumpet.

This Trumpet was Islam [referring to the Fifth Trumpet on the Charts], and this Sixth Trumpet was Islam. The Fifth Trumpet is the First Woe, and the Sixth Trumpet is the Second

Woe. Both of these Trumpets have prophetic periods: 150 years for the Fifth Trumpet, and 391 years 15 days for the Sixth Trumpet. They are connected.

Uriah Smith is talking about the Sixth Trumpet.

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

Jesus illustrates the end from the beginning.

Smith continues on:

> —"**In 1838 Turkey became involved in war with Egypt**."—

In 1838 we have a distress of nations that is a subject of prophecy.

> —"The Egyptians bid fair to overthrow the Turkish power. To prevent this, the four great powers of Europe, England, Russia, Austria, and Prussia, interfered to sustain the Turkish government."—

Why did they interfere? Because, they were distressed.

Why were they distressed? Because, for 150 years Islam in this history of the First Woe was bringing warfare against the Europeans.

And then when this history of the Second Woe arrived, for 391 years and 15 days more, Islam is bringing warfare against the Europeans. At the end of this history Islam is about done with its power to attack Europe; but, here is Egypt rising up and saying, "Let's carry on this Islamic warfare against the Europeans," and the Europeans were distressed.

So, what did the Europeans do? They intercede to stop this distress of nations, and it is brought to an end on August 11, 1840.

So, in the history of the Sixth Trumpet, the Second Woe, you have a distress of nations. You can mark it in 1838, if you wish; but, according to this prophetic application of Uriah Smith, Islam was bringing the distress of nations.

> —"Turkey accepted their intervention. A conference was held in London at which an ultimatum was drawn up to be presented to Mehemet Ali, the Pacha of Egypt. It is evident that when this ultimatum should be placed in the hands of Mehemet, the destiny of the Ottoman empire would be virtually lodged in the hands of the Christian powers of Europe. This ultimatum was placed in the hands of Mehemet on the 11th day of August 1840! and on that very day the Sultan addressed a note to the ambassadors of the four powers, inquiring what should be done in case Mehemet refused to comply with the terms which they had proposed. The answer was that he need not alarm himself about any contingency that might arise; for they had made provision for that. The prophetic period ended, and on that very day the control of Mohammedan affairs passed into the hands of Christians, just as the control of Christian affairs had passed into the hands of the Mohammedans

391 years and 15 days before. Thus the second woe ended, and the sixth trumpet ceased its sounding." Uriah Smith, *Synopsis of Present Truth*, 217.

And the father of Islam in God's Word is Ishmael. Genesis 16, verses 11 and 12, it says,

> "[11]And the angel of the LORD said unto her,:—*UNTO HAGAR*—"Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. [12]And **he will be a wild man; his hand *will be* against every man, and every man's hand against him**; and he shall dwell in the presence of all his brethren." Genesis 16:11–12 (KJV).

"Every man" is the nations of the world, and Islam's hand is going to be against them all. It is going to produce a distress of nations in the Millerite History in the Second Woe, the Sixth Trumpet. But, in the Seventh Trumpet, the Third Woe, it is going to cause he angering of the nations.

In Nehemiah's time period, the streets, the Old Paths, are going to be returned to; and then the wall is going to be lifted up at The Sunday Law, and this is all going to take place when the nations are being angered by the Third Woe of Islam.

Now notice Nehemiah 6:15.

> "[15]So the wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days." Nehemiah 6:15 (KJV).

When Nehemiah finally comes back here, 49 years later after the Third Decree, when Nehemiah shows up how long did it take him to finish the wall, once he goes to work? 52 days.

From the Passover offering to Pentecost, how many days? 52 days, **52 days**. You start counting for Pentecost on the Day of the Wave Sheaf, which is the Sunday after the Passover: Passover Friday, Christ rests in the tomb on Sabbath (the Jews were by the Red Sea on Sabbath, then on Sunday they go through the Red Sea which is baptism, representing His resurrection on Sunday), Jesus is resurrected. From that Sunday you count 50 days—Friday, Sabbath, 50—52 days.

I wonder if the work of Nehemiah finishing the wall had anything to do with those 52 days; but, that is later on.

PENTECOST—52 DAYS

"Fifty-Two Days" in your notes: Leviticus 23:15 – 17:

> "[15]And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: [16]Even unto the morrow after the seventh sabbath shall ye **number fifty days**; and ye shall offer a new meat offering unto the LORD. [17]Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the **firstfruits** unto the Lord." Leviticus 23:15–17 (KJV).

When do you start counting them? After the Sabbath, and the Sabbath is when Jesus rested in the grave. Right? We teach that. That is part of our teaching of the Sabbath.

So, when was the Passover offering offered? Friday. He rested on the grave on Sabbath. You start counting the 50 on Sunday—52 days.

NEHEMIAH 7:1—PEOPLE NUMBERED

Okay. We will not spend time here, but these are subjects of this fourth waymark in the history of the Decrees.

> "[1]Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, ..." Nehemiah 7:1 (KJV).

In this history Nehemiah numbers the people, and we are saying that this history is equating to The Sunday Law. Is there a numbering of God's people in The Sunday Law crisis?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Who gets numbered? Levi, the 144,000: the sons of Levi are the ones that stand faithful at the golden calf test. They are the ones that represent the 144,000 that are going to be numbered at this time.

And then there is also a great multitude that no man could number.

As One Man: Acts 2:1

> "[1]And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:1 (KJV).

And in this history when he numbers them, they are going to be as one man, which means to come into unity. And in Nehemiah 8, verses 1 through 3, it says,

> "[1]And **all the people gathered themselves together as one man** into the street that *was* before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses,"—

Notice that when they are being numbered and when they are coming into unity, what is being emphasized is the Law of God. The Sunday Law crisis: when God's people are being numbered and being unified.

> —"which the LORD had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon **the first day of the seventh month**."**—**

When did he do that?

FROM THE AUDIENCE: On the first day of the seventh month.

BROTHER PIPPENGER: On the first day of the seventh month, there is the Feast of Trumpets again. Hmm!

—"And he read therein before the street that *was* before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law." Nehemiah 8:1–3 (KJV).

And he entered into a covenant.
Does the Lord enter into a covenant with the 144,000 at The Sunday Law?
It says,

"chapter 9:38And because of all this we make a sure *covenant,* and write *it;* and our princes, Levites, *and* priests,"—*DO WHAT?*—"seal *unto it.*
"chapter 10:1Now those that sealed *were,* Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah, ..." Nehemiah 9:38 – 10:1 (KJV).

There is a sealing that takes place.

So, in Nehemiah's Fourth Decree, paralleling the Fourth Angel's Message, you are going to restore the Old Paths (the streets), the Law of God is going to be lifted up before the world (that is the wall) in troublous times (Ishmael's descendants are active). He is going to gather a group of people into unity and seal them and number them and enter into covenant with them. That is what happened to Nehemiah, and it is prefiguring what happens at The Sunday Law.

A SEALING

Testimonies, volume 5, page 214:

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them."—

Some people do not realize, **they do not realize**, when it comes to the beginning message of this prophetic message is Daniel 11:40 to 45. And when Daniel 11:40 to 45 was recognized, there were certain passages in the Bible and the Spirit of Prophecy that came to light, they became important. And one of them is this one, because in Daniel 11, verse 41, you have The Sunday Law in the United States. When you see that then you see the implications and you have to teach, "Hey Brothers and Sisters, the reason as a Seventh-day Adventist you need to understand that the glorious land is the United States and that verse 41 is The Sunday Law is because at that point probation closes for Seventh-day Adventists. You have to understand that. That is the actual technique that the Holy Spirit uses to produce a revival among God's people, because Sister White says when the Books of Daniel and Revelation are better understood there will be seen among God's people a great revival.

So, how does He do that from Daniel and Revelation? Well, He takes Daniel 11, verse 41, and He shows them that when The Sunday Law comes to the United States that probation closes for Seventh-day Adventists. And if you have not got a character prepared for the Seal of God, you are lost.

So, from the prophetic word of Daniel, He demonstrates the next thing to happen after the collapse of the Soviet Union in 1989, in the sequence of events in the last six verses of Daniel 11, is that probation is going to close and that you better get to work on making sure you have a character for the Seal of God or you are going to be lost.

Okay. So, this point of reference in that passage when these truths of the last six verses of Daniel 11 came to light, this was something that had to be taught, it had to be presented. And *Testimonies,* volume 5, page 214, right from the start becomes a passage that is used.

And I remember in Ventura, in a really liberal Adventist Church—one of the ways I will express the liberalism—is that the head elders and the elders that were associated with it, they sat in the back. In the afternoon meetings they sat in the back of the sanctuary, and they had their Hawaiian shirts and their California shorts on, on Sabbath. Okay? That is where they were at.

There were some people that got us invited into that church that knew it was not going to be well received, but anyway the head elder and his followers were in the back.

And, also, in Germany—and the town in Germany is escaping me, but I wish I could remember. But, I do know this: It was where Louis Conradi was from, because I remember that; and, it was a big church.

I told the pastor that he should not invite me there.

"Oh, no. Come, come, come."

"No, you really shouldn't. You are going to get in trouble."

"No. Come, come, come."

He got exiled to the Middle East for inviting us there—okay?—immediately thereafter and had to write a letter denying that he had invited us.

And I had told him three times, "Don't invite me. You are going to cause yourself a headache."

And he had to write a letter saying that he did not invite us, send it out across Europe, and say he did not agree with what we taught.

But, in this church, big church, it also had a balcony in it in the back. Okay? So, in Ventura and in Germany (whatever that town is!), where Louis Conradi is from—Louis Conradi is a bad guy, historically—when I read this quote, in Germany, the people in the back, in the balcony, when it got translated into German, they all stood up and walked out.

In Ventura they had elders that shouted from the back, "Brother, did you just say that we have to get rid of our own sins?"

Let us read it. 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, ..."—

So, when the head elders shout out, "Brother, did you just say we have to overcome our own sins?"

I said, "No, Brother. Ellen White just said it:

> —". . . 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."

There was a sealing in Nehemiah's time period, representing people that through the power of the Holy Spirit and their own personal participation with the Holy Spirit, removed sin from their experience. And it is prefiguring the sealing that takes place in the Fourth Angel's Message.

ZERUBBABEL

Now, we want to add something to this history of the Decrees, Zerubbabel—and, boy, time is just fleeting away.

ZERUBBABEL, what does *Zerubbabel* mean?
Okay. It comes from two words, *Zerub* and *Babel.*

ZERUBBABEL:
Zerub: **H2216—**From H2215 and H894; *descended of* (that is, from) *Babylon*, that is, born there; *Zerubbabel*, an Israelite: - Zerubbabel.
Babel: **H2215—**A primitive root; to *flow* away. **H894—***confusion*; *Babel* (that is, Babylon), including Babylonia and the Babylonian empire.

Zerubbabel means someone that is in Babylon and then comes out of Babylon. Okay? *Zerubbabel* is a symbol of the message out of Babylon, and the message out of Babylon is the Second Angel's Message here ("Come out of Babylon"), and the Fourth Angel's Message here.

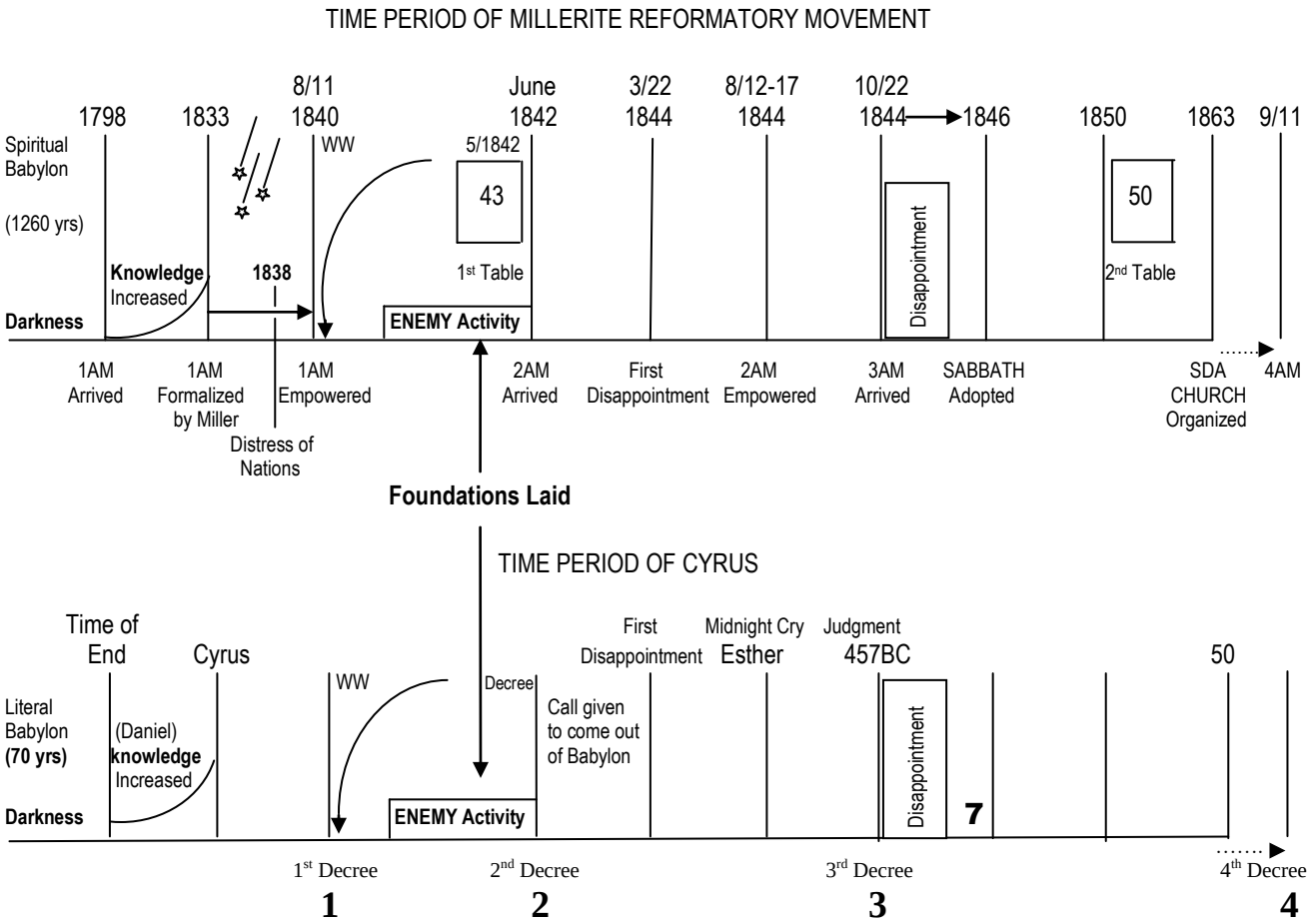


Figure No. 26C.

Zerubbabel, his name represents the history of the Second and the Fourth Angel's Message.

THE SECOND ANGEL

> "[8]And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8 (KJV).

And you can see the Second Angel's Message, Revelation 14:8, there. It says, "Babylon is fallen, is fallen."

THE FOURTH ANGEL

> "[2]And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Revelation 18:2 (KJV).

And the Fourth Angel's Message, Revelation 18:2, "Babylon the great is fallen, is fallen."

Both the Second and the Fourth Angel's Messages are announcing the fall of Babylon and they are calling people out of Babylon.

PROPHET SIGNS

Now, notice Ezekiel 24:24.

You know, we have already dealt with this principle, but we have not proven it. We are going to prove it for you now from God's Word.

When John became part of the prophecy in Revelation 10, he was representing God's people. He was representing the Millerites; he was representing the 144,000.

Ezekiel 24:24 says,

> "[24]Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord GOD." Ezekiel 24:24 (KJV).

When you see a prophet in the prophecy, he is a sign; he is a symbol. Okay?

Isaiah 8:18 says,

> "[18]Behold, I"—*ISAIAH*—"and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts which dwelleth in mount Zion." Isaiah 8:18 (KJV).

When a prophet becomes part of the prophecy, based upon a testimony of two, they are signs; they are symbols. And all the prophets are speaking about the end of the world; so, they are symbolizing God's people at the end of the world.

And at the end of the world there are two generations of God's people. There is the Millerite History, the beginning of Adventism; and, the 144,000, the end of Adventism. When a prophet becomes part of the prophecy, he is representing the Millerites and the 144,000.

So, if we go into Zechariah 4, verses 1 through 14, that deals with Zerubbabel, that deals with this history of the Decrees because Zerubbabel laid the foundation stone. But, when they finished the temple before the Third Decree, Zerubbabel is still there and he puts the final stone on the temple.

I am not saying that Zerubbabel is down here with Nehemiah. It is about the temple.

In Zechariah 4:1 – 14 says,

> "[1]And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, [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 thereof: [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**."—

Zechariah has become part of the prophecy. He is representing the Millerites. The Millerites are sleeping virgins after the Tarrying Time that are going to be awakened at the Midnight Cry, and then they are going to realize that they do not understand what the Sanctuary furnishing is; because, they believe the sanctuary was the Earth.

Zechariah is a prophet during the time period that they are rebuilding the temple. He certainly as a human being knew what the seven branch candlestick was. This is not about Zechariah; this is about him being a sign, a symbol of God's people at the end of the world.

And at the wake-up time of the Millerites, Zechariah is representing the Millerites, that they see the sanctuary furnishing and they do not know what it is because they think the sanctuary is the Earth.

But, he is also representing God's people at the end of the world. We know what the sanctuary is. That has been the focus of our study as Seventh-day Adventists. We are familiar with the furnishing. But, the parable of The Ten Virgins of Matthew 25 illustrates the experience of the Adventist people (*The Great Controversy,* page 393); and, we, as the Millerites, have a sleeping period. And when we wake up in the Midnight Cry time period of our history, we are not going to understand what the seven branch candlestick is, just like the Millerites did. But, it is going to represent something else for us.

And it is definitely emphasized by Zechariah that he does not know what it is. He said, "What are these, my lord?"

And the angel just does not answer him. The angel says, "You don't know what they are?"

And he says, "No, I don't know. Tell me what they are."

So, his answer here is,

> —"[7]And I said, **No, my lord.**

"[8]Then he answered and spake unto me, saying, This *is* the word of the LORD"—

The first thing is, what you do not understand as an Adventist at the end of the world about this seven branch candlestick is that it is a message. It is a word of the Lord. You do not understand that the seven branch candlestick represents the outpouring of the Holy Spirit and that the Holy Spirit and the Latter Rain is a message!

—"[8]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."—

Okay. Seventh-day Adventists think that the Latter Rain is what is going to cleanse them and prepare them to stand. But, Brothers and Sisters, only those that have the Early Rain receive the Latter Rain. And if you do not understand that the Latter Rain is a message, then you are not going to recognize that message when it comes.

And what is that message? How is that message taught? Line upon line.

If you cannot see that what we are dealing with here is the Latter Rain Message, then you do not understand what the seven branch candlestick is.

—"[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."—

Sister White tells us that this great mountain is difficulties.

Did the Millerites have difficulties in their history that were swept away? Yes.

Are we going to have difficulties here at the end of the world? Yes.

But, Zerubbabel, the Second Angel's Message, put the foundation stone into Adventism; and, Zerubbabel, the Fourth Angel's Message, is going to finish this temple building.

But, it goes on. It says,

—"[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."—

How are you going to know that the Lord has sent this message? Because, you are going to see that the history of when the Foundation was set by Zerubbabel is paralleling the history of when he puts the finishing block on the temple.

—"[10]For who hath despised the day of small things?"—

Who is it that despises the day of small things?

What is the day of small things? Well, in Advent history, the beginning of the Day of Small Things is right here [referring to the 1843 Chart], a bunch of farmers, **a bunch of farmers**.

Okay. We do not want to—these Charts. They say, "This 1843 Chart is full of mistakes. You know, William Miller was a deist and we had to set aside William Miller's Rules of

Interpretation and go ahead and incorporate the rules of higher criticism to get away from that day of small things."

And who despised the day of small things in this history of Cyrus and the Decrees? It was the elders, that when they watched the foundations get laid, they wept because it was not beautiful like Solomon's temple. And their despising the Day of Small Things goes back to Solomon's temple when the builders rejected the cornerstone for so long.

There is always a despising of the Day of Small Things, and the Day of Small Things for us at the end of the world is the Millerite History.

> —"[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."—

Okay. There is one group that is going to despise the Millerite History; the other ones are going to rejoice when they see this day of small things because they are going to see Zerubbabel with the plummet.

The plummet? The plummet is only mentioned three times in God's Word, and it is identifying—and I know this is hard for some people to understand—but it is identifying the 2520! **It is the 2520!**

They are going to rejoice about the day of small things, about Millerite History at the point in time when they see the plummet, the 2520, in the hand of Zerubbabel; because, it means **this is when the work is getting finished**.

We do not have the time to show that at this point. Perhaps we will in a couple of weeks.

> —"[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?"—

Okay. Zechariah is representing us at the end of world. We do not understand the olive trees; but, we have already established that in our studies, what are the olive trees and the olive branches; we already know.

> —"[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 4:1–14 (KJV).

What are the two anointed ones?

FROM THE AUDIENCE: The Old and New Testaments.

BROTHER PIPPENGER: The Old and New Testaments.

At the end of the world God's people are going to understand that the Latter Rain is conveyed through these two anointed ones.

And when Zechariah was alive, there were no New Testament. For Zechariah those two golden pipes were the Law and the Prophets. For the Millerites, it was the Old and New Testaments. For us at the end of the end of the world, it is the Bible and the Spirit of Prophecy.

A lot of people in Adventism do not understand that. They twist some things around and say, "You know, Sister White says she is the lesser light," to outright standing before God's people and dumping her writings in a trash can on the Sabbath Day. They do not understand that the question is not about whether the Spirit of Prophecy is the lesser or greater light or a light. The question is: Does the Spirit of Prophecy possess the same authority over your life that the Bible possesses over your life? If you do not answer that correctly, then you are not understanding the two golden pipes. You are asleep and you need to wake up.

So, at the end of the world Zechariah is representing God's people that do not understand that the Latter Rain message is a message that comes through the Bible and the Spirit of Prophecy, and one of the symbols of this message is Zerubbabel and Zerubbabel represents the Millerite History and the history of the 144,000, the beginning of the work and the end of the work.

And I want to show you one thing here from Haggai 2:21-23.

> "[21]Speak to Zerubbabel, governor of Judah, saying, **I will shake the heavens and the earth**; 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, everyone by the sword of his brother.
>
> **In that day**, 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**: for I have chosen thee, saith the LORD of hosts." Haggai 2:21–23 (KJV).

What is a *signet?*

What is another word for a *signet?*

FROM THE AUDIENCE: A seal.

BROTHER PIPPENGER: A seal. "Zerubbabel, I will make you as a seal: for I have chosen thee, saith the LORD of hosts."

So, I want you to see that Zerubbabel represents the beginning of Adventism and he represents the end of Adventism.

And at the end of Adventism we have Nehemiah's work, representing the history of the Fourth Angel's Message, where there is a sealing that takes place; and, Zerubbabel is a symbol of the sealing when the work is finished.

And what is Zerubbabel telling us about the sealing message? Those people that are sealed will not despise the day of small things. They will understand that Zerubbabel is a symbol of the Millerite History and the history of the 144,000. They will understand the line of prophetic history represented by the Millerites represented by Zerubbabel. It is prefiguring the line of history of the 144,000 that is also represented by Zerubbabel; and, this truth is part of what seals them.

ELIJAH

Okay. We are going to put another line up here and then we are going to move at lightning speed. We are going to put Elijah in the mix.

Why are we going to do that? Because, you may not remember it but we put a quote in yesterday that the 70 years of captivity of literal Israel and literal Babylon parallels the 1260 years of captivity by spiritual Israel and spiritual Babylon.

DARKNESS

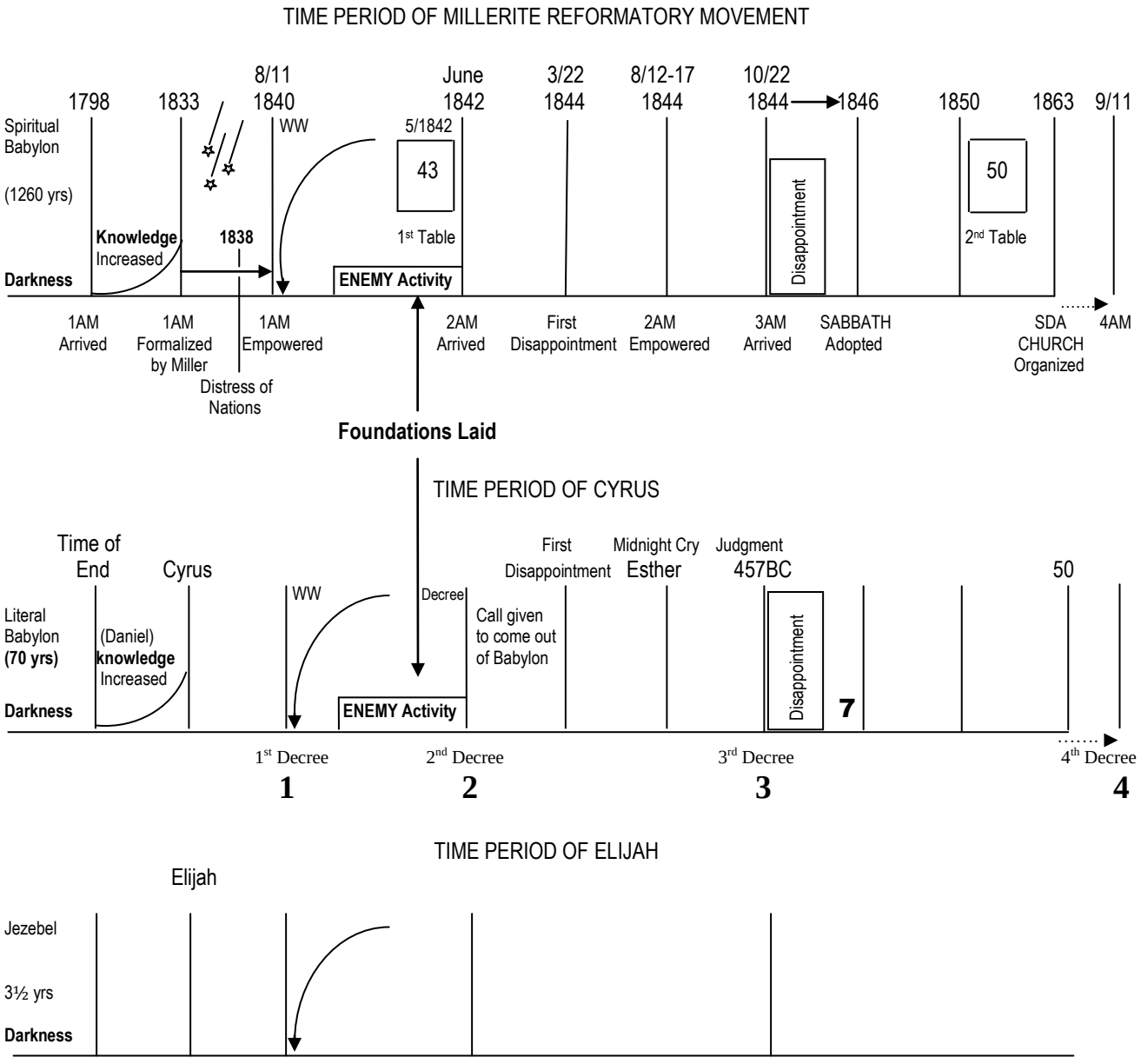


Figure No. 26D.

And in the story of Elijah there are three and a half years (1260 days) of darkness during the drought, and the one that is ruling during those 1260 days is Jezebel and Jezebel is a symbol of the Papacy and the Church of Thyatira in Revelation 2.

So, these are parallel histories and, sure enough, Sister White, when we look at Miller—and who is Miller? Miller is Cyrus—when we look at Miller, Sister White says he is an Elijah. Elijah comes onto the scene in history here, and he is the one that understands the message, and his message is going to be empowered where the Lord is going to come down and stand before him; and, there is going to be a testing process at Carmel.

We want to look at this very quickly. 1 Kings 17:18 says,

> "[18]And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings 17:1 (KJV).

MANY DAYS

What is going to happen? A drought.

What is the drought? Well, in 1 Kings 18:1 it says,

> "[1]And it came to pass *after* **many days**, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth." 1 Kings 18:1 (KJV).

It says "many days, ..." This drought would be for many days

1260 DAYS

But, in James 5:17, speaking of Elijah, it says,

> "[17]Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by **the space of three years and six months**." James 5:17 (KJV).

". . . the space of three years and six months," this darkness, this drought was for 1260 days.

JEZEBEL

Okay. Who was ruling during this time? It was Jezebel—Ahab was, but Ahab was being directed by Jezebel

1 Kings 18:13:

> "[13]Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?" 1 Kings 18:13 (KJV).

So, in this history, what is happening in this history?

FROM THE AUDIENCE: A drought.

BROTHER PIPPENGER: A drought.

What else is happening; what is Jezebel doing? She is killing the faithful.

Was the Papacy killing the faithful in these three and a half years of drought [referring to the period of darkness preceding the Time of the End in the Millerite History]?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. So, what does he say that he did during this time period, Obadiah? What did he do with these prophets?

FROM THE AUDIENCE: He hid them in a cave.

BROTHER PIPPENGER: How many were there; did he put a hundred in a cave?

FROM THE AUDIENCE: 50.

BROTHER PIPPENGER: So, he took 50 percent and hid them, and 50 percent he hid them somewhere else.

And I do not know if I have them in these notes, probably not; but, I am going to throw it out there because it is not in these notes.

In Revelation 12 where does the woman flee? Into the wilderness for 1260 years [referring again to the period of darkness of the Millerite History's time line]; but, in Revelation 11, the Lord gives power to His what?

FROM THE AUDIENCE: To His witnesses.

BROTHER PIPPENGER: How many witnesses?

FROM THE AUDIENCE: Two.

BROTHER PIPPENGER: Two witnesses.

During this time period, the wilderness time period, the drought, there are two witnesses. Who are the two witnesses in Revelation 11?

FROM THE AUDIENCE: The Old and New Testaments.

BROTHER PIPPENGER: Yes, but who are they as far as Bible characters?

Revelation 11 says they will command on the Earth that it not rain. Who is that?

FROM THE AUDIENCE: Elijah.

BROTHER PIPPENGER: And they will turn the waters to blood, who is that?

FROM THE AUDIENCE: Moses.

BROTHER PIPPENGER: So, the two witnesses at one level are Elijah and Moses.

So, who got hidden during the 1260 years?

FROM THE AUDIENCE: Elijah and Moses.

BROTHER PIPPENGER: Elijah and Moses. Where were they hidden?

FROM THE AUDIENCE: In a cave.

BROTHER PIPPENGER: In sackcloth.

What is a *sackcloth?* It is a cave. It is a bag. It is like a pillow case; *sackcloth,* something you carry something in. It is a cave.

So, when Obadiah is taking half and half of the prophets, he is taking Elijah and Moses during this 1260-year time period and he is hiding them in sackcloth.

We do not have the Bible verses for that, but it is in your memory bank. You can go check it out.

In Revelation 2:20-21, it says,

> "[20]Notwithstanding I have a few things against thee,"—

This is the church of Thyatira. This is the 1260 years of Papal rule.

> —"because thou sufferest **that woman Jezebel**,"—

Jezebel is a symbol of the Papacy, from AD538 to 1798.

> —"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." Revelation 2:20–21 (KJV).

What was the space that Jezebel was given to repent? Three and a half years of drought [in the time line of Elijah]; 1260 here [in the time line of the Millerite History].

Now, Malachi 4, verses 5 and 6 says,

> "[5]Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi 4:5–6 (KJV).

So, Elijah, in this history here, it is prefiguring the end of the world.
But, who else fulfilled Elijah? John the Baptist.
Temperance, page 91, says,

> "The work of John was foretold by the prophet Malachi: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.' Malachi 4:5, 6. John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of those living in the last days, to whom God has entrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. And the same principles of temperance which John practiced should be observed by those who in our day are to warn the world of the coming of the Son of man." *Temperance*, 91.

So, Elijah is prefiguring John the Baptist, he is prefiguring the 144,000; but, he is also prefiguring William Miller. Right? We have already read a quote in our studies that said that.

I WILL SEND MY MESSENGER

So, here is another one, Malachi, verses 1 through 4 of chapter 3.

> "[1]Behold, I will send my messenger, and **he shall prepare the way** before me:"—

Who is the messenger that prepares the way before him, in Malachi 3? Well, it is John the Baptist preparing the way for Christ; it is William Miller preparing the way for Christ to move from the Holy to the Most Holy Place.

> —"and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. [2]But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: [3]And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. [4]Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years." Malachi 3:1–4 (KJV).

THE VOICE IN THE WILDERNESS

And Isaiah 40, verses 1 through 9, it says,

> "[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: for she hath received of the LORD'S hand double for all her sins.
>
> "[3]The voice of him that crieth in the wilderness,"—

Elijah, John the Baptist, William Miller is the voice from 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*. [6]The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field: [7]The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people *is* grass. [8]The grass withereth, the flower fadeth: but the word of our God shall stand for ever.
>
> "[9]O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!" Isaiah 40:1–9 (KJV).

Elijah prepared the way. He was the one, the voice crying in the wilderness. He is prefiguring John the Baptist, the voice crying in the wilderness. He is prefiguring Miller, the voice crying in the wilderness. He is prefiguring the 144,000, the voice crying in the wilderness.

What is the voice to say? "Prepare ye the way of the LORD, make straight" His path.

How do you prepare the way of the Lord? You come to the foot of the cross.

And then what follows? "And the glory of the Lord shall be revealed"; that is the Second Angel's Message.

The First Angel's Message is "Fear God"; and, the Second is "Give glory"; and, the Third is "The hour of His judgment is come," and the judgment is represented by the grass, the withering of the grass.

They are going to present the Three Angels' Messages in each of these histories.

THE DAYS OF AHAB

Prophets and Kings, page 119—there is more to be said about this, but we are putting it in the record.

> "Among the mountains of Gilead, east of the Jordan, there dwelt in the days of Ahab a man of faith and prayer whose fearless ministry was destined to check the rapid spread of apostasy in Israel. Far removed from any city of renown, and occupying no high station in life, Elijah the Tishbite nevertheless

entered upon his mission confident in God's purpose to prepare the way before him and to give him abundant success. The word of faith and power was upon his lips, and his whole life was devoted to the work of reform. His was th**e voice of one crying in the wilderness** to rebuke sin and press back the tide of evil. And while he came to the people as a reprover of sin, his message offered the balm of Gilead to the sin-sick souls of all who desired to be healed." *Prophets and Kings*, 119.

THE MOLD OF THE PRIESTS AND RULERS

Selected Messages, book 1, page 410:

"John was called to do a special work; he was to prepare the way of the Lord, to make straight His paths. The Lord did not send him to the school of the prophets and rabbis."—

The Lord did not send him to the schools of the prophets and rabbis. The Lord did not send him to Andrews [University].

—"He took him away from the assemblies of men to the desert, that he might learn of nature and nature's God. God did not desire him to have the mold of the priests and rulers. He was called to do a special work. **The Lord gave him his message**. Did he go to the priests and rulers and ask if he might proclaim this message?—No, God put him away from them that he might not be influenced by their spirit and teaching. He was the voice of one crying in the wilderness, 'Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it' (Isaiah 40:3–5). This is the very message that must be given to our people; we are near the end of time, and the message is, Clear the King's highway; gather out the stones; raise up a standard for the people. The people must be awakened. It is no time now to cry peace and safety. We are exhorted to 'cry aloud, spare not, lift up thy voice like a"—*WHAT*?

FROM THE AUDIENCE: Like a trumpet.

BROTHER PIPPENGER: —"a trumpet,"—*IT IS A TRUMPET MESSAGE*—"and shew my people their transgression, and the house of Jacob their sins' (Isaiah 5:1)." *Selected Messages*, book 1, 410.

This is our message; our message is we should not go to the priests and rulers to get our message?

We should not go to the priests and rulers to get permission to proclaim the message?

MILLER

Early Writings, page 233:

> "Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of **Elijah** to proclaim the message. Like **John**, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and **powerfully affect the churches and manifest their real character**."—

You think about that one. Their message was not only to awaken those in the church that would be aroused to prepare for the coming of the Lord; the message was to demonstrate the character of the church. Their message was going to cause a shaking that either demonstrated that this church congregation was going to submit to the Lord and be revived and be prepared for the Second Coming, or it was going to produce an entirely opposite spirit.

> —"and powerfully affect the churches and manifest their real character."—

When is character revealed?

> FROM THE AUDIENCE: In a crisis.
> BROTHER PIPPENGER: In a crisis; the message is designed to produce a crisis.

> —"And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, 'Fear God, and give glory to Him; for the hour of His judgment is come.'" *Early Writings*, 233.

Testimonies, volume 8, page 9:

> "What is our work? The same as that given to John the Baptist, of whom we read: 'In those days came John the Baptist, preaching in **the wilderness of Judaea**, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.' Matthew 3:1–3.
>
> "All who are truly engaged in the work of the Lord for these last days will have **a decided message to bear**." *Testimonies*, volume 8, 9.

Okay. So, Elijah is coming back. Now, we are coming back to Elijah. Hopefully we put it in context for you: Elijah prefigures John the Baptist; he prefigures William Miller and, William Miller has been prefigured by Cyrus; and he prefigures God's people at the end of the world that are on the right side of the crisis.

So, Elijah now, after the three and a half years, he is going to go to Carmel and he finds Obadiah, and he says, "Go get Ahab and bring him to Carmel."

And, Obadiah says, "If I go tell Ahab you are here and he comes back and doesn't find you, I am going to die!"

And what Elijah said in verse 15 of 1 Kings 18,

> "[15]And Elijah said, *As* the LORD of hosts liveth, **before whom I stand**, I will surely show myself unto him to day." 1 Kings 18:15 (KJV).

Who is Elijah standing before? The Lord.

Where does the Lord dwell? In the Sanctuary of Heaven.

So, for the Lord to be standing before Elijah, what did He have to do? He had to come down. Elijah's message is being empowered. The testing process is beginning: they are going to Carmel. Carmel is the test. There is a foundational message that Elijah is going to proclaim.

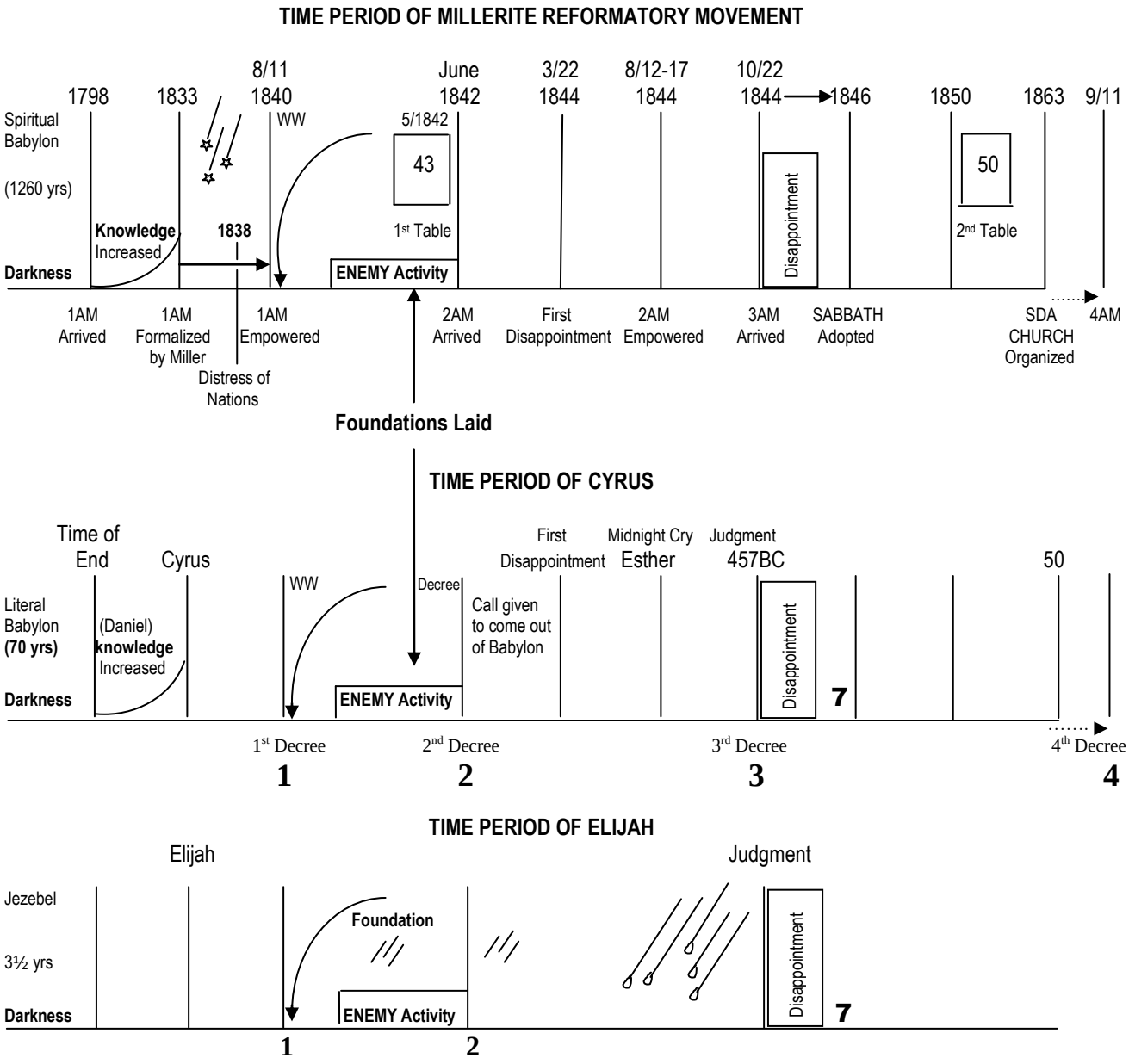


Figure No. 26E.

FOUNDATIONAL MESSAGE

And, what is Elijah's foundational message? Verse 21 of 1 Kings 18:

> "[21]And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word." 1 Kings 18:21 (KJV).

So, what is his message about? It is about the true God or the false god. It is a choice between which god is God—two choices.

Who are those two gods? Christ and Satan, the Great Controversy.

THE TEST

1 Kings 18:22-24:

> "[22]Then said Elijah unto the people, I, *even* **I only, remain a prophet of the LORD**; but **Baal's prophets** *are* four hundred and fifty men. [23]Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*: [24]And call ye on the name of your gods, and I will call on the name of the LORD: and **the God that answereth by fire, let him be God**. And all the people answered and said, It is well spoken." 1 Kings 18:22–24 (KJV).

THE ACTIVITIES OF THE ENEMIES

Okay. When the people who were silent about the foundational message, when they see this test explained to them, they say, "Okay. This is a good test."

Who is going to go first? This is the activity of the enemies; they go first: this waymark here [see Figure 24E.] This is false Smerdis's decree to stop the work [Time Period of Cyrus]. This is the Protestant churches closing their doors [Time Period of the Millerite Reformatory Movement]. This is the prophets of Baal doing their worship first.

> "[25]And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for *ye are* many; and call on the name of your gods, but put no fire *under*. [26]And they took the bullock which was given them, and they dressed *it,* and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made. [27]And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked. [28]And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. [29]And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded." 1 Kings 18:25–29 (KJV).

RESTORING THE FOUNDATIONS

But, now it is time for Elijah to take the scene, and what is the first thing that he does? Verse 30:

> "[30]And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And **he repaired the altar of the LORD** *that was* broken down." 1 Kings 18:30 (KJV).

He is restoring the foundation.

Isaiah 58:12:

> "[12]And *they that shall be* of thee **shall build the old waste places: thou shalt raise up the foundations of many generations**; and thou shalt be called, The repairer of the breach, The **restorer of paths to dwell in**." Isaiah 58:12 (KJV).

There is a whole lot to say about verse 12 of Isaiah 58; but, now as the message is empowered in the history of Elijah, we see then the prophets of Baal are marked doing their work. But, the first thing that Elijah is going to do is he is going to repair the altars: he is going to restore the Old Paths.

This is operating on repeat and enlarge in this history.

THE EVERLASTING COVENANT

So, what does Elijah do?

> "[31]And **Elijah took twelve stones**,"—

And Elijah took twelve stones and he builds this altar. He is going to build it with 12 stones,

> —"according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, **Israel shall be thy name**:"—

So, these 12 stones represent Israel.

> —"And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed." 1 Kings 18:31–32 (KJV).

What are the stones? It is pretty easy to see that the 12 stones at the end of the world will be the 144,000, spiritual Israel.

But, what are the stones?

This is from Zechariah 9. This is a passage that at one point, I think here—maybe it was prayer meeting—I think it was here, I said if you go back there was one verse in a sequence of verses that you need to go back and read this sequence because, if you do not, there is going to be points removed at the final test. Do you remember me saying something like that?

This is the passage, **this is the passage**. It has been recorded, so you can see that I am not inventing this.

This is Zechariah, Zechariah 9:11-16:

> "[11]As for thee also, by **the blood of thy covenant** I have sent forth thy prisoners out of the pit wherein *is* no water. [12]Turn you to the strong hold, ye prisoners of hope: even today do I declare *that* I will render double unto thee; [13]When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man."—

When He is establishing the Church Triumphant.

> —"[14]And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south. [15]The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar. [16]And the LORD their God shall save them in that day as **the flock of his people**:"—

How many flocks does He call at the end of time? Two: He calls His flock, but He has other sheep that are not of this fold, and when He calls they will come. This is the flock of His people. This is the 144,000.

> —"for they"—*THE 144,000*—"*shall be as* **the stones** of a crown, **lifted up as an ensign** upon his land." Zechariah 9:11–16 (KJV).

The stones are His flock that are going to get lifted up.

What does it mean to be lifted up as an ensign? Everyone is going to see.

Is everyone going to see Elijah's stones as the Fire comes down? Yes! Those stones are going to be illuminated in that Fire.

Do we see another illustration of the 144,000 being illuminated in the Fire? Daniel, chapter 3.

The stones, 1 Peter 2:4-10:

> "[4]To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, [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.
>
> "[6]Wherefore also it is contained in the scripture, BEHOLD, I LAY IN SION A CHIEF CORNER STONE, ELECT, PRECIOUS: AND HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED. [7]Unto you therefore which believe *he is* precious: but unto them which be disobedient, **THE STONE WHICH THE BUILDERS DISALLOWED, THE SAME IS MADE THE HEAD OF THE CORNER,** [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.

> "[9]But ye *are* **a chosen generation**, **a royal priesthood**, **an holy nation**, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: [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 2:4–10 (KJV).

Exodus 19:5-6:

> "[5]Now therefore, if ye will obey my voice indeed, and **keep my covenant**, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: [6]And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel." Exodus 19:5–6 (KJV).

So, Elijah restores the altar that has been broken down, and the altar represents the 144,000 at the end of the world.

A MEASURED OUTPOURING OF WATER

In chapter 18 of 1 Kings, verses 33 through 35, now we are going to see a measuring of the water, a measuring of the Latter Rain, a sprinkling that precedes the full outpouring.

And it says,

> "[33]And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood. [34]And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time. [35]And the water ran round about the altar; and he filled the trench also with water. 1 Kings 18:33–35.

What is water a symbol of?

FROM THE AUDIENCE: The Latter Rain.

BROTHER PIPPENGER: The Latter Rain.

But, what is happening with this water here? It is being measured. It is not just, "Go get some water and dump it."

"Get 12 buckets."

What is 12? It is the water that is falling on these 12 stones.

Were there other stones in the area?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Yes, "It may be falling on hearts all around them, but they will not recognize it or receive it." [See *Testimonies to Ministers and Gospel Workers,* TM 507.1.]

There is a measuring of water that takes place in this story.

THE TRUE PROPHET

And then it says in verse 36 of 1 Kings, chapter 18:

> "[36]And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, **let it be known this day** that thou *art* God in Israel,"—

But what else? You have got to see this. This is the reason we put this line in here at this time.

> —"**let it be known this day** that thou *art* God in Israel, and *that* **I *am* thy servant, and *that* I have done all these things at thy word**." 1 Kings 18:36 (KJV).

". . . let it be known this day, in this controversy on Carmel, that I, Elijah, am the true prophet and that the prophets of Baal are the false prophets."

What is going on here in this story is a measuring that takes place, the sprinkling; but, there is going to be a full outpouring when the Fire comes down out of Heaven upon the altar.

Is fire a symbol of the Holy Spirit?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: And that Fire is going to illuminate those 12 stones, and that Fire is going to prove who is the true prophet and, also, simultaneously prove who are the false prophets.

And this truth here of Elijah in Carmel making the distinction between the true and false prophet, it lines up with Millerite History.

What took place at the Midnight Cry? It is when the Protestants of the United States began to fulfill their role as the False Prophet of Bible prophecy, and Adventism was defined as the True Prophet.

Jeremiah 15:19, I believe it is, "If you will return, you will be my voice," is what Jeremiah says, "if you will return."

They are going to be His voice; Adventism is going to be His prophet, His voice.

There is a distinction between two classes: the False Prophet and the True Prophet.

What does that say about the end of the world? That God is going to make a distinction in Adventism between the wise and the wicked.

1 Kings 18, just a couple of more points: 1 Kings 18:37-39:

> "[37]**Hear me**, O LORD, **hear me**, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again. [38]Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. [39]And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God." 1 Kings 18:37–39 (KJV).

JUDGMENT

The next verse, judgment. At this point here we see judgment illustrated. They are going to kill the prophets of Baal. This judgment parallels the judgment that was returned to Israel—they could judge religious and civil criminals unto death [in the Time Period of Cyrus]—and it parallels the judgment that begins on October 22, 1844 [in the Time Period of the Millerite Reformatory Movement].

And 1 King 18:40 says,

> "[40]And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there." 1 King 18:40 (KJV).

SEVEN TIMES—DISAPPOINTMENT

Here we should see a disappointment and the number 7.

And, of course, verse 41 says,

> "[41]And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain. [42]So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, [43]And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times."—

How many times did the servant go? Seven times. There is your number 7.

> —"[44]And it came to pass at the seventh time, that he said, Behold, there ariseth **a little cloud** out of the sea, like a man's hand."—

There is the sign of the Coming of the Son of Man.

> —"And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not. [45]And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was **a great rain**. And Ahab rode, and went to Jezreel." 1 Kings 18:41–45 (KJV).

Here is typified the outpouring of the Holy Spirit in this story; but, Elijah had to pray how many times?

FROM THE AUDIENCE: Seven times.

BROTHER PIPPENGER: Did Elijah want to pray seven times?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: When you want something from the Lord, is it not nicer if you get it on the first prayer request?

See, Elijah was disappointed. He had to pray seven times. There is a disappointment inferred here.

This is the disappointment. He would have rather seen with one prayer the rain come, but it took seven times. So, you see a disappointment and you see the number 7, paralleling this disappointment and this number 7 [in the Time Period of Cyrus], and paralleling this disappointment and this number 7 [in the Time Period of the Millerite Reformatory Movement].

But, the reason I wanted to put this line in here at this point, the one salient point that I want to put in our memory banks, is in this history the story of Elijah is telling us the story that in the Everlasting Gospel, when these two classes are manifested, the True Prophet and the False Prophet are being identified.

The True Prophet up here, Millerite Adventism; the False Prophet, apostate Protestantism.

Okay. The True Prophet here [referring to the Time Period of Cyrus], those that return to Jerusalem to do the work, were being contrasted with their enemies during this time period, which were the Samaritans.

This was the last call for the Northern Tribe, and the Northern Tribe was the Samaritans and the Samaritans, they are the ones giving them trouble. Instead of helping, they are separated.

Okay. This next Sunday we will return and move a step further. We may not at this point in time see where we are going with these two Charts; but, these two Charts [1843 and 1850] in this history [history of the Millerites] and these two tables [as illustrated on the time line], they are waymarks in the Millerite history. They have been noted in other of these lines; and, as we pull these, line upon line, together, we will have a greater understanding of where these Charts stand prophetically in the typology of the Bible.

Shall we pray?

Benediction: Heavenly Father, we thank you that you never change, that your dealings with us are always the same and that you have clearly shown us thee footsteps in each of these reform lines that allow us to understand what your footsteps will be here at the end of the world. We want to be among those that rejoice when we see the Day of Small Things and not be those that despise the Day of Small Things. We would ask that you open our understanding more fully that we can be impacted by the significance of these truths. We ask a blessing upon the work that is being accomplished by recording these things and transmitting them over the LiveStream. We pray all these things in Jesus's name. Amen.

HABAKKUK'S TWO TABLES #11

Presentation by Jeff Pippinger

Invocation by Brother Pippenger: Heavenly Father, we thank you for bringing us together this morning. And, as we begin this worship we ask that you would take control of the LiveStreaming that we are doing, and the recording that we are doing, and the study that we are doing. We want your Holy Spirit to guide. We ask that you grant us the presence of your Holy Spirit and holy angels and that you would pour the Latter Rain out upon us by opening our understanding of your Word. We are trying to see the Habakkuk's two tables as typified in Bible prophecy. We ask that you would grant us the wisdom and discernment to recognize these things and recognize the significance of these things that we might be more secure upon the platform of eternal Truth that you have given us to stand upon. Please bless us at this time in our studies. In Jesus's name, amen.

BROTHER PIPPENGER: For those you who are watching on LiveStream, if you do have questions, you can send them in to the website; and, at some point in time when we get a handful of questions, we will take the time to answer the ones that we can answer.

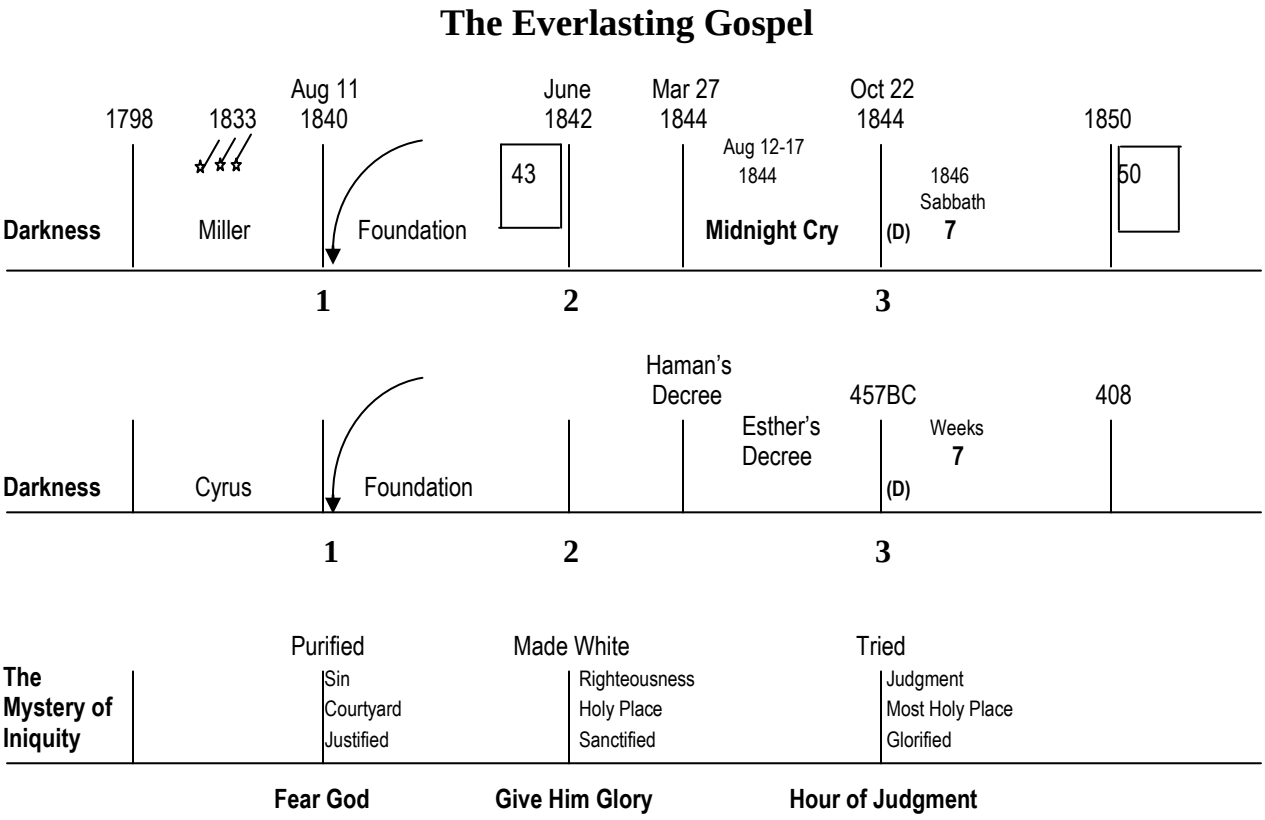


Figure No. 27A.

We are in our second section in dealing with Habakkuk's Two Tables. We are trying to put the Tables in place of the typology of God's prophetic Word. We have looked at three lines—I do not have the third line up here: I do not have Elijah—but, we have looked at the Millerite History, the history of the Three Decrees, and Elijah; and, we are going to overlay a truth in this history at this time, before we move into any other prophetic lines and we are going to consider the Everlasting Gospel.

And the Everlasting Gospel is the work of Christ in producing two classes of worshippers through the introduction of a prophetic testing message.

I am sure we have all read the first chapter of Galatians where Paul says that if you are preaching any other gospel than the gospel that Paul preaches that gospel preacher is a curse; and, most in Adventism do not understand the Everlasting Gospel. They may know how to say the Everlasting Gospel is to read verse 6 of Revelation 14; but, they have not taken the time to understand the characteristics of the Everlasting Gospel.

And the characteristics of the Everlasting Gospel are accomplished in these reform lines [see Figure 26A], which Sister White says parallel one another. So, we want to put this attribute of these reform lines in place here this morning.

We will start in *Selected Messages*, book 2, page 106. It says,

> "The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'" *Selected Messages*, book 2, 106.

The Everlasting Gospel of the First Angel, Sister White is here telling us it is the same gospel in Genesis 3:15, a promise that Christ was going to be put enmity between the seed of Satan and the seed of the woman, the seed of Christ. This is the Great Controversy between Christ and Satan that we are dealing with here, and Christ accomplishes a separation between these two classes of worshippers; and, prophetically you can identify these classes of worshippers as the seed of Satan or the seed of Christ.

Prophecy

Many in Adventism do not understand that the Gospel is a prophecy. You hear often from those in Adventism, "You know, I don't want to hear about the prophetic Word. I just want to hear about Jesus and His love and the gospel of Jesus."

Well, the gospel of Jesus is the prophetic gospel. We want to put that in place.

In *The Great Controversy*, page 507, speaking of Genesis 3:15, the Everlasting Gospel, Christ's work of producing two classes of worshippers, it says,

> "The spirit which put Christ to death moves the wicked to destroy His followers. All this is foreshadowed in **that first prophecy**: 'I will put enmity between thee and the woman, and between thy seed and her seed.' And this will continue to the close of time." *The Great Controversy*, 507.

So, Genesis 3:15 is a prophecy.

THE GOSPEL

But, in *Youth Instructor,* February 22, 1900, Sister White says,

> "**The first gospel sermon** was preached in Eden, when God said to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'"—

So, Genesis 3:15 is the prophetic gospel. It is both the gospel and prophecy.

She continues on and says,

> —"In Eden, Adam and Eve transgressed the law of God. God had forbidden them to eat of the tree of knowledge of good and evil. But **instead of obeying** the voice of God,"—

And I just want to note that it was their disobedience to obeying God's Word.

> —"But instead of obeying the voice of God, they listened to the words of the tempter. 'Hath God said, Ye shall not eat of every tree of the garden?' Satan asked. 'And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, **lest ye die.** And the serpent said unto the woman, **Ye shall not surely die**: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." *Youth Instructor*, February 22, 1900.

So, right here in the beginning of the gospel story, one of the things that I want to put in place is that Genesis 3:15 is the first gospel sermon and it is the first prophecy.

Another thing that I want you to see is that the rebellion of Adam and Eve was placing their word above God's Word, because we are going to deal with this a little bit when we get to the close of this presentation. Placing our word above God's Word is spiritualism.

In *Counsels to Writers and Editors,* page 29, it says,

> "Our lesson for the present time is, How may we most clearly comprehend and present **the gospel that Christ came in person to present to John on the Isle of Patmos**,—"—

And what Christ presented to John on the Isle of Patmos was the Book of Revelation; and, here Sister White is making sure that we understand that the prophetic Book of Revelation is the Gospel.

> —"that Christ came in person to present to John on the Isle of Patmos, the gospel that is termed 'the revelation of Jesus Christ'? We are to present to our people **a clear explanation of Revelation**. We are to give them the word of God just as it is, with as few of our own explanations as possible." *Counsels to Writers and Editors,* 29.

The Everlasting Gospel is a prophetic gospel, and you will have in your notes Matthew 24:14-16. This is Christ's sermon. And in verse 14, after beginning to set forth the things that would take place, leading to and including the destruction of the temple, in verse 14 it says,

> "[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."—

The gospel that Jesus is referring to is the gospel that identifies the destruction of Jerusalem in AD70; but, in so doing, uses that trampling down of Jerusalem to illustrate the 1260 years of Papal rule, and also uses that same history to illustrate the end of the world.

So, the gospel that is going to go to all the world, according to Christ, is a prophetic gospel.

Verse 14 again,

> "[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 (whose readeth, let him understand:) [16]Then let them which be in Judaea flee into the mountains: . . . ." Matthew 24:14-16 (KJV).

Here the Book of Daniel is being cited by Christ, and you need to understand what the *abomination of desolation* is; because, when you see this fulfilled, you need to understand what the abomination of desolation is because when you see this fulfilled you need to flee out of Jerusalem or you are going to die. That is the good news! Here is the gospel for the Christians during the time when Cestius and Titus are going to destroy Jerusalem, is when you see the abomination of desolations as represented in the prophetic message of Daniel this is the good news in terms of protecting your life. So, the gospel of the kingdom, according to Christ, is a prophetic gospel.

EVERLASTING

All right. In *Patriarchs and Prophets,* page 72, Sister White says,

> "Cain and Abel represent two classes that will exist in the world till the close of time." *Patriarchs & Prophets,* 72.

And what we are trying to show you here is that the Everlasting Gospel is the work of Christ in producing two classes of worshippers, and these two classes are represented by Cain and Abel all the way through history.

A TEST

And, of course, Cain and Able were given a test which was going to demonstrate their character, and it was a prophetic test. It was a test to see if they would bring the correct offerings; and, the correct offering that they were supposed to bring were typifying Christ. They were prophecies. They were a prophetic testing message. Cain failed the test; Abel passed the test.

In *Patriarchs and Prophets,* page 71, Sister White says,

> "Cain and Abel, the sons of Adam, differed widely in character. Abel had a spirit of loyalty to God; he saw justice and mercy in the Creator's dealings with the fallen race, and gratefully accepted the hope of redemption. But Cain cherished feelings of rebellion, and murmured against God because of the curse pronounced upon the earth and upon the human race for Adam's sin. He permitted his mind to run in the same channel that led to Satan's fall—indulging the desire for <u>self-exaltation</u> and questioning the divine justice and authority."—

Underline *self-exaltation.* This is one of the characteristics of the class represented by Cain. In the Book of Daniel the word that you find is *great,* is *gâdal.* It means *self-exaltation.* And *gâdal* is the very root of spiritualism, and *gâdal* is the very root of the word *tamid* that is translated as *Daily* in the Book of Daniel.

Okay. So, this theme about *self-exaltation* is one of the primary themes in the Great Controversy itself: so, *self-exaltation* as contrasted with self-sacrificing love; Cain and Abel.

Continuing on.

> —"**These brothers were tested,"—**

Some people do not believe that Adventism is going to be tested; but, Adventism is going to experience the Everlasting Gospel, and the Everlasting Gospel is a prophetic testing message.

> —"**These brothers were tested, as Adam had been tested before them**, to prove **whether they would believe and obey the word of God**."—

How was Adam and Eve tested? They were tested about prohibition against eating from the tree of knowledge of good and evil, and they were told, "When you do that, you will die." It was a prophecy. It was a prophetic testing message.

> —"**These brothers were tested, as Adam had been tested before them,** to prove **whether they would believe and obey the word of** God."—

Are you going to believe the Word of God, or are you going to believe man's word or Satan's word?

> —"They were acquainted with the provision made for the salvation of man, and understood the system of offerings which God had ordained. They knew that in these offerings they were to express faith in the Saviour **whom the offerings typified**, and at the same time to acknowledge their total dependence on Him for pardon; and they knew that by thus conforming to the divine plan for their redemption, they were giving proof of their obedience to the will of God." *Patriarchs and Prophets,* 71.

DEVELOPED

The test of the offerings typified Christ. They were prophecies as a prophetic testing message to demonstrate two classes of worshippers. That does not happen simultaneously. It is something that is developed.

Review and Herald, September 14, 1897:

> "Cain and Abel are given us in Bible history to represent the two orders in humanity. Abel was **faithful and loyal** to God, and he was preferred by the Lord. Cain was **disloyal**; he wished his own ideas to prevail. Abel protested against these principles as disloyal. But as the eldest,"—

Notice that. When we are contrasting these two classes, invariably the class represented by Cain is in the leadership position. They are the oldest.

> —"But as the eldest, Cain thought that his methods and plans should have the supremacy. It made him very angry that Abel would not concede to his views, and his anger burned so hotly that he killed his brother. **Here the two principles of right and wrong are developed**." *Review and Herald,* September 14, 1897.

Okay. It is a development in the manifestation.

And what we are saying is that in these histories, in 1798 at the Time of the End, the Book of Daniel s unsealed. There is an increase of knowledge, and this truth is going to be developed; and, as it is developing, it is going to be developing a corresponding reaction from mankind that is being confronted with it, and two classes are going to be developed.

And, when you get to the third waymark, *Judgment,* those two classes will be manifested, as it was manifested with the murder of Abel.

MANIFESTED

Patriarchs and Prophets, page 77:

> "The murder of Abel was **the first example of the enmity** that God had declared would exist between the serpent and the seed of the woman—between Satan and his subjects and Christ and His followers. . . . And wherever there are any who will stand in vindication of the righteousness of the law of God, the same spirit will be **manifested** against them. It is the spirit that through all the ages has set up the stake and kindled the burning pile for the disciples of Christ." *Patriarchs and Prophets,* 77.

The spirit of Cain is a spirit of persecution in any of its forms.

And, of course, we have just seen that this whole process is a development; so, when the persecution of Cain arrives, it develops. It gets more and more severe as the history unfolds.

ENMITY

The promise of Genesis 3:15 is that the Lord is going to put enmity between these two seeds, the seed of Satan and the seed of Christ.

Selected Messages, book 1, page 254, says,

> "The enmity referred to in the prophecy in Eden was not to be confined merely to Satan and the Prince of life. It was to be universal. Satan and his angels were to feel the enmity of all mankind. 'I will put enmity,' said God, 'between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel' (Genesis 3:15).
>
> "The enmity put between the seed of the serpent and the seed of the woman was **supernatural**." *Selected Messages*, book 1, 254.

This enmity is a work of Christ, and the symbol of it, one of the classic symbols of it in God's word is the mind.

In Philippians 2:5 we are told we can have the mind Christ.

> "[5]Let this mind be in you, which was also in Christ Jesus: . . . ." Philippians 2:5 (KJV).

If we have the mind of Christ we have the enmity against sin, enmity against Satan.

In Romans 8, verses 6 and 7:

> "[6]For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. [7]Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:6-7 (KJV).

Cain's mind is not subject to the law of God, neither indeed can be. It is the mind of Satan.

So, this enmity, this supernatural work that is accomplished by Christ, also can be portrayed as two minds: Do you have the mind of Satan or the mind of Christ.

Of course, we know that there is no middle ground. You are either decidedly on the side of Satan or decidedly on the side of Christ.

SANCTITY THEM THROUGH THY WORD

Bible Echo, October 22, 1894, says,

> "'**They are they that testify of Me**,'—of the Redeemer, Him in whom our hopes of eternal life are centered. The prayer of Christ for His disciples was, 'Sanctify them through Thy truth; Thy word is truth.' **If we are to be sanctified through the truth**, we must have an intelligent knowledge of God's will as revealed in His word. We must search the Scriptures, not merely rush through a chapter, taking no pains to understand it; but we must dig for the jewel of truth, which will enrich the mind and the soul." *Bible Echo,* October 22, 1894.

If we are going to have the mind of Christ, we are going to have to be sanctified by His Word. We are going to have to bring His thoughts, His feelings, into our experience through participating with Him as we search the "mind" of His Word.

HIS PROPHETIC WORD IS TRUTH

Spirit of Prophecy, volume 3, page 211:

> "The history of the life, death, and resurrection of Jesus, as that of the Son of God, cannot be fully demonstrated without the evidence contained in the Old Testament. Christ is revealed in the Old Testament as clearly as in the New. The one testifies of a Saviour to come, while the other testifies of a Saviour that has come in **the manner predicted by the prophets.** In order to appreciate the plan of redemption, the Scripture of the Old Testament must be thoroughly understood. It is **the glorified light from the prophetic past** that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Jesus are a proof of his divinity; but **the strongest proofs that he is the world's Redeemer are found in the prophecies of the Old Testament compared with the history of the New**. Jesus said to the Jews 'Search **the Scriptures**; for in them ye think ye have eternal life, and **they are they which testify of me**.' At that time there was no other scripture in existence save that of the Old Testament; so the injunction of the Saviour is plain." *Spirit of Prophecy*, volume 3, 211.

So, the work of placing enmity between the two classes of worshippers is a supernatural work that is accomplished by Christ, based upon His Word. If we will feed upon His Word, we will take the Little Book and eat it. If we will eat the manna that has come down from Heaven, eat His flesh and drink His blood, we will be taking into ourselves the power of God's Word that will provide us with the mind of Christ and we will have enmity against Satan and against sin.

But, if we reject His Word, then—what is His Word? It is the prophetic Word. If we reject the prophecy to bring the offerings that Able brought to typify Christ, the prophetic offerings, if we reject that as Cain does, then we will supernaturally be developing the mind of Satan. This is the Everlasting Gospel. This is the work that Christ accomplishes that produces two classes of worshippers through the introduction of a prophetic testing message.

CHRIST'S PARABLES

This is *Sabbath School Worker,* December 1, 1909:

> "Revelation is not the creation or invention of something new, but **the manifestation of what was, until revealed, unknown to human beings**. The great and eternal truths contained in the **gospel** are revealed through diligent searching and humbling of ourselves before God."—

"I didn't think I had to search for the Gospel. I thought it was just the love of Jesus," many are saying in Adventism; but, we have to search and we have to participate in this supernatural development of enmity in us.

> —"The divine Teacher leads the mind of the humble seeker for truth; and by the Holy Spirit's guidance, **the truths of the Word** are made known to him. And there can be no more certain and efficient way of knowledge than in being thus guided. The promise of the Saviour was, 'When he, the Spirit of truth, is come, he will guide you into all **truth**.' It is through the impartation of the Holy Spirit that we are made to **understand the Word of God**.

> "The psalmist writes, 'Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. . . . Open thou mine eyes, that I may behold wondrous things out of thy law.'"—

By accomplishing this work, the psalmist is receiving the supernatural enmity of the mind of Christ.

Continuing on,

> —"We are admonished to seek for the truth as for hid treasure. **The Lord opens the understanding of the true seeker after truth**; and the Holy Spirit enables him to grasp **the truths of revelation**. This is what the psalmist means when he asks that his eyes may be opened to behold wondrous things out of the law."—

What does the psalmist mean? What is Sister White saying here? That when we participate in the study of God's Word, seeking out the prophetic message, this is how God opens our eyes.

> —"When the soul pants after the excellencies of Jesus Christ, the mind is enabled to grasp the glories of the better world. Only by the aid of the divine Teacher can we understand **the truths of the Word of God**. **In Christ's school we learn to be meek and lowly because there is given to us an understanding of the mysteries of godliness.**
>
> "He who inspired the Word was the true expositor of the Word. Christ illustrated his teachings by calling the attention of his hearers to the simple laws of nature, and to the familiar objects which they daily saw and handled. Thus he led their minds from the natural to the spiritual. Many failed of grasping at once **the meaning of his parables**; but as they day by day came in contact with the objects with which the Great Teacher had associated spiritual truths, some discerned the lessons of divine truth he had sought to impress, and these were convinced of the truth of his mission and converted to the **gospel**." *Sabbath School Worker*, December 1, 1909.

What we are suggesting here—we are not going to take a lot of time to show this—but, the parables are prophecies. This is a classic example of the prophetic Word. And, Christ spoke to the Jews in parables: some would understand and some would not. The parables were producing two classes of worshippers. It was a prophetic testing message designed to produce two classes of worshippers; because, the parables are a part of the Everlasting Gospel.

Christ's Object Lessons, page 17, says,

> "Leading thus from the natural to the spiritual kingdom, Christ's parables are links in the chain of truth that unites man with God, and earth with heaven." *Christ's Object Lessons*, 17.

Christ uses parables to employ the principle of literal things representing spiritual things. This is prophetic application. This is where people either stand or fall in terms of developing the mind of Christ.

Christ lost more of His disciples when he said, "You must eat my flesh and drink my blood," than any other point in time. One class could understand that Christ was talking spiritually. The other class could not understand that; they could only understand that literally. So, they are thinking, "Are we supposed to be cannibals?" and they turned away from Him and walked with Him no more. Parables provide this same testing experience for those that hear it. It is the prophetic test.

The Pharisee and the Publican

In *Christ's Object Lessons,* page 152, it says,

> "The Pharisee and the publican represent two great classes into which those who come to worship God are divided. Their first two representatives are found in the first two children that were born into the world." *Christ's Object Lessons*, 152.

So, Cain and Able are prefiguring the Pharisee and the Publican; but, they are also prefiguring the wise and the foolish virgins of Adventism. They are prefiguring those people that have the Seal of God or those that have the mark of the beast.

PETER THE PHARISEE

But, Peter leaves recorded in the Scriptures a testimony of both being a publican and a Pharisee, and we want to add another line of thought to the Everlasting Gospel.

Now, what we are saying is, the history of the Millerites is the history of the Everlasting Gospel of the First Angel; and, we are saying that the Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a prophetic testing message.

It is a different prophetic testing message in each generation. For the Millerites the prophetic testing message is: Are you going to follow Christ into the Most Holy Place?

And when the Book of Daniel was unsealed, it identified that Christ was moving into the Most Holy Place, even though they had some misconceptions about points of this; but, at the end of this history, this increase of knowledge in the terminology of Daniel 12 says that the wicked did not understand the increase of knowledge, but the wise did.

And in the terminology of the parable of the Ten Virgins, the foolish virgins had no oil, where the wise virgins had oil. But, in the historical testimony of this, it is only 50, roughly 50, moved into the Most Holy Place with Christ; and, Sister White tells us the other ones continued to direct their prayers to the Holy Place that Christ had left and Satan, pleased with the deception, began to answer their prayers.

So, this history of the Millerites is the history of the Everlasting Gospel.

In this history [of Cyrus], it was not the increase of knowledge that begins at the Time of the End when there is an unsealing, it was not about the Judgment beginning. In this history the testing message is: Are you going to come out of Babylon and help build Jerusalem?

So, in each generation when the Time of the End arrives and the prophetic message is unsealed, the prophetic message that is going to accomplish the work of the Everlasting Gospel will be different for each generation.

In the generation of Elijah, which we have looked at, the question was not about Judgment beginning, not about coming out of Babylon to rebuild Jerusalem. It was: Whom are you going to serve, God or Baal?

So, we want to add one other thought here; because, when Peter represents a publican and a Pharisee, he is going to now tell us, he is going to teach us if we are willing to be taught, that this prophetic testing message represented by the increase of knowledge at the beginning of these histories, that it is a three-step testing process. It is the Three Angels' Messages.

Christ's Object Lessons, page 152, says,

> "For each of the classes represented by the Pharisee and the publican there is a lesson in the history of the apostle Peter. In his early discipleship Peter thought himself strong. Like the Pharisee, in his own estimation he was 'not as other men are.' When Christ on the eve of His betrayal forewarned His disciples, 'All ye shall be offended because of Me this night,' Peter confidently declared, 'Although all shall be offended, yet will not I.' Mark 14:27, 29. Peter did not know his own danger. Self-confidence"—*WOULD THAT BE SELF-EXALTATION?*—"Self-confidence misled him. He thought himself able to withstand temptation; but in a few short hours the test came, and with cursing and swearing he denied his Lord." *Christ's Object Lessons,* 152.

The Everlasting Gospel is a prophetic testing message.

THRICE TESTED

And if you would turn to Mark 14:29-30, it says,

> ". . . [29]But Peter said unto him, Although all shall be offended, yet *will* not I. [30]And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice." Mark 14:29-30 (KJV).

So how many tests, how many opportunities did Peter have not to deny him?

FROM THE AUDIENCE: Three times.

BROTHER PIPPENGER: Three. Peter failed the threefold testing process as he lived out the life of a Pharisee, in prophetic terms.

PROGRESSIVE

It was progressive. Peter's fall was progressive.

A New Life, page 41, says,

> "The evil that led to Peter's fall and that shut out the Pharisee from communion with God is proving the ruin of thousands today. There is nothing so offensive to God or so dangerous to the human soul as pride and self-

sufficiency."—*THERE IS YOUR <u>GÂDAL</u>—"O*f all sins it is the most hopeless, the most incurable.

"Peter's fall was not instantaneous, but gradual." *A New Life*, 41.

So, Peter is representing Cain, a Pharisee, who fails the threefold testing process that is the Everlasting Gospel, and it is a progressive testing process.

PETER THE PUBLICAN

But, Peter is a publican. *Acts of the Apostles,* page 515, where Sister White says Peter represents both the publican and the Pharisee.

"At the last meeting of Christ with His disciples by the sea, Peter, tested by **the thrice-repeated question**, 'Lovest thou Me?' (John 21:15–17), had been restored to his place among the Twelve."—

Now Peter is representing the publican, and he is being placed among the Twelve. And what does the Twelve represent?

What do the 12 stones in the story of Elijah represent? The church, the 12 sons of Jacob, the 144,000. The 144,000, the publican, Able are going to go through a threefold testing process in order to be restored to the full image of Christ and placed among the 12, the 144,000.

Continuing on:

—"[he] had been restored to his place among the Twelve. His work had been appointed him; he was to feed the Lord's flock. Now, converted and accepted, he was not only to seek to save those without the fold, but was to be a shepherd of the sheep." *Acts of the Apostles*, 515.

So, what is it that led to his fall? *Gâdal,* self-exaltation, self-confidence, SELF.

THREE TESTS

Christ's Object Lessons, pages 154, 155, says, speaking of Peter:

"Self-confidence led him to the belief that he was saved, and step after step"—*PROGRESSIVE THERE*—"step after step was taken in the downward path, until he could deny his Master. Never can we safely put confidence in self or feel, this side of heaven, that we are secure against temptation. Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. God's word declares, **'Many shall be purified, and made white, and tried.' Daniel 12:10.** Only he who endures the trial will receive the crown of life. (James 1:12.)" *Christ's Object Lessons*, 154, 155.

Sister White has just tied the testing process represented by Peter—and Peter represents both classes, the publican and the Pharisee—she just tied it into Daniel 12; because, in Daniel 12 is

where we find the increase of knowledge that is the prophetic testing message of the Everlasting Gospel. And in Daniel 12, it is a threefold testing process and she quotes it: "Many shall be purified," there is the first test; "made white," there is the second test; "and tried," (the third test) [see Figure No. 27A].

So, as Peter represents both the publican and the Pharisee, and as in both cases he went through a threefold testing process, Sister White has just now tied him into the threefold testing process of Daniel 12, and Daniel 12 is an illustration of the Millerite History: The First, the Second, and the Third Angels' Messages, three tests.

So, when it comes to the Everlasting Gospel being a prophetic testing message that produces two classes of worshippers, the seed of Christ and the seed of Satan, it is not simply a test; it is a threefold testing process; and, this threefold testing process is life or death.

PURIFIED, MADE WHITE, AND TRIED

THE MILLERITES

Go to Daniel 12. Verse 3 says in Daniel 12,

"[3]And they that be wise"—

And in the margin for *wise* is *teacher*.

—"shall shine"—

And the word *shine* in the Hebrew is *shall teach.*

—"[3]And they that be [teachers] shall [teach] as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. [4]But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:3-4 (KJV).

And we have already discussed, I believe here in the past, the *running to and fro,* as identified in Amos 8:11-14, is the running to and fro in God's Word.

Okay. At the Time of the End in 1798, when the Book of Daniel was unsealed, there was an increase of knowledge, and there was going to be a class represented by Able, represented by the publican, that are going to begin to search God's Word to understand this increase of knowledge.

Verse 9:

—"[9]And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end."—*UNTIL 1798*—"[10]Many shall be purified, and made white, and tried;"—

When it is unsealed in 1798, there is going to be a threefold testing process: you are either going to deny your Lord three times before the cock crows thrice, or you are going to identify in each of those three tests that you love Him.

—"[10]Many shall be purified, and made white, and tried; but the wicked shall do wickedly:"—

Who are the wicked? That is Cain; that is the Pharisees.

—"and none of the wicked shall understand." Daniel 12:9-10 (KJV).

What will they not understand? The increase of knowledge, the prophetic gospel. They will not understand the prophetic testing message. They will not understand the three-step prophetic testing message. They will not understand the Three Angels' Messages of Revelation 14.

But, the wise shall understand.

How important is this understanding? If you will, just go to the next book in the Bible, Hosea 4:6. All the prophets agree with one another. It says,

"[6]My people are destroyed"—*DESTROYED?*—"My people are destroyed for lack of knowledge:"—

If you do not have this knowledge, you are destroyed.

—""because thou hast rejected knowledge,"—

It is not something that you just casually walk past. You are going to openly reject it.

—"because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6 (KJV).

And the idea that the wicked are not going to be a priest connects with the covenant. When the Lord enters into covenant with the people, He makes them priests.

And in these processes [referring to Figure No. 27A], it is all about entering into covenant with God. So, if you reject this increase in knowledge, you reject this three-step prophetic testing message that is the Everlasting Gospel, and you are entering into the covenant of Death as Isaiah says in chapter 28, and rejecting the covenant of life where you were to have been a priest in the Kingdom of Christ.

So, if you go back to your notes now, in *Review and Herald,* October 31, 1899, it says,

"Many who went forth to meet the Bridegroom under the messages of the **first** and **second** angels, refused the third, **the last testing message**"—

So, before we go any further, we know that the Millerite History is a fulfillment of the parable of the Ten Virgins. And, Sister White is talking about the First Angel's Message that is empowered on August 11, 1840; the Second Message arriving in June of 1842; and, the Third Message arriving on October 22, 1844. And one of the things that she teaches us in this statement is that these are all tests. They rejected the last testing message; therefore, all three of them are tests.

—" Many who went forth to meet the Bridegroom under the messages of the **first** and **second** angels, refused the third, **the last testing message** to be given to the world, and a similar position will be taken when the last call is made.

"**Every specification of this parable should be carefully studied**. We are represented either by the wise or by the foolish virgins." *Review and Herald*, October 31, 1899.

We are represented either by the wise or the wicked in Daniel 12. We are represented either as the Pharisee or the publican; as, Cain or Abel; the mark of the beast or the Seal of God.

FIRST MESSAGE: PURIFIED
SECOND MESSAGE: MADE WHITE
THIRD MESSAGE: TRIED

How do we get into that condition, either the Seal of God or the mark of the beast? Based upon how we respond to the threefold prophetic testing message that begins at the Time of the End when there is a prophecy unsealed that is going to test that generation.

SIN; FIRST ANGEL'S MESSAGE; PURIFIED
RIGHTEOUSNESS; SECOND ANGEL'S MESSAGE; MADE WHITE
JUDGMENT; THIRD ANGEL'S MESSAGE; TRIED

So, in your notes you will see that the First Angel's Message in the terminology of Daniel 12 is where you are purified; in the terminology of Daniel 12, the Second Angel's Message is where you are made white; and, the Third Angel's Message is where you are tried, in the terminology of Daniel 12.

Go to John 16:8, because all of this is the work of the Holy Spirit. John 16:8 says—let us start in verse 7.

"[7]Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go no away, the Comforter will not come unto you; but if I depart, I will send him unto you."—

Now, Jesus in the Bible is the Sent of God; but, it is worth noting at some point in our studies, in this particular study, we will get to the point where we identify that the Holy Spirit is also sent. And Jesus is saying that right here. Let us just put that in the record. It will be a long time before we dredge that one back out.

Verse 8, speaking of the Holy Spirit, it says,

—"And when he"—*THE HOLY SPIRIT*—"is come, he will reprove the world of sin, and of righteousness, and of judgment: . . . ."

And this is this identical three-step process: sin, righteousness, judgment. The judgment that He is going to reprove the world of is the "trying" that is represented in Daniel 12:10.

"Made white" is made white with the righteousness of Christ. That is *righteousness.*

And, "convicted of sin" brings you to the foot of the cross where you can be purified.

COURTYARD; SIN; FIRST ANGEL'S MESSAGE; PURIFIED
HOLY PLACE; RIGHTEOUSNESS; SECOND ANGEL'S MESSAGE; MADE WHITE
GLORIFICATION; MOST HOLY PLACE; JUDGMENT; THIRD MESSAGE; TRIED

Go to Psalm 77:13.

If you are not seeing this: that the whole Bible is agreeing with the premise that we are making, then you are not seeing.

"John" 77:13 says,

FROM THE AUDIENCE: Brother Jeff, did you mean Psalm 77?

BROTHER PIPPENGER: Yes. What did I say?

FROM THE AUDIENCE: You said "John 77."

BROTHER PIPPENGER: I said John? I meant Psalm, Psalm 77:13.

If you can find John 77, let me know. All right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Psalm 77:13 says,

"[13]Thy way, O God, *is* in the sanctuary: who *is* so great a God as *our* God?"

And the Sanctuary is this same three-step testing process. It is the courtyard where you are convicted of sin and purified. It is the Holy Place, where you are made white and given the righteousness of Christ. It is the Most Holy Place where you are tried and judgment is accomplished. There are no accidents in God's Word.

JUSTIFICATION; COURTYARD; SIN; FIRST MESSAGE; PURIFIED
SANCTIFICATION; HOLY PLACE; RIGHTEOUSNESS; SECOND MESSAGE; MADE WHITE
GLORIFICATION; MOST HOLY PLACE; JUDGMENT; THIRD MESSAGE; TRIED

The theological terms that correspond with this three-step process is if you accept the first attribute of the First Angel's Message and fear God, then you come into the courtyard, you come to the foot of the cross, you confess your sins and you are purified and you are justified.

If you accept the second attribute of the First Angel's Message where you are going to give glory to Him, you move into the Holy Place where you enter into the process of sanctification. You are made white and you possess His righteousness, and in so doing you are going to give glory to Christ.

And if you accept the third premise of the First Angel's Message and understand that it is the hour of God's Judgment and you are prepared for that [having accepted the first and second attributes of the First Angel's Message], you enter into that judgment. You are tried, and that takes place in the Most Holy Place and it is there that you are glorified.

The Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a prophetic testing message that is a three-step prophetic testing message.

THE CLOSED DOOR

The same quote that we just read a minute ago:

> "Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third angel's message, the last testing message to be given to the world. . . .
>
> "The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. **A time will come when the door will be shut**." *Manuscript Releases*, volume 16, 270.

The door is shut at the third waymark. ". . . every specification should be carefully studied," that is what Sister White just said, and then she takes one of those specifications and emphasizes it: "A time will come when the door will be shut." And we know that on October 22, 1844, the door was shut in the Holy Place and, consistently when we look at these Reform Movements, we see the closing of the door right here on the third waymark. This is something that Adventism refuses to assimilate into their understanding: "I don't want to hear about the closing of probation at The Sunday Law," which is our third waymark. They want to hear a peace and safety message that will tickle their itching ears.

But, in every generation all of these messages are a closed-door message. Noah's message was the door of probation is closing. Elijah's message is the door of probation is closing.

Did probation close for the prophets of Baal on the third waymark? It sure did.

Did probation close for the Egyptians on the third waymark? Yeah, it sure did.

Judgment is always emphasizing this closed door.

THE WHEAT AND THE TARES MANIFESTED

Notice *Christ's Object Lessons,* page 123.

> "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**."—

And notice what she says.

> —"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.

This history here [indicating the Millerite History in Figure No. 26A] is the history of the Everlasting Gospel. This history ends with the third test which is judgment; and, at judgment the door closes, and when the door closes there is no more probation. Their character is fixed for eternity.

WHEAT & TARES

Now, she did not say the wise and foolish virgins there; she said the good and bad fish, and the wheat and tares. So, for those of you that want to avoid the reality of this, we have this quote here in your notes:

> "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.

I am not quite to the thought that I was leading up to yet, but *Selected Messages,* book 2, page 69, "Let both tares and wheat grow together until the harvest. Then it is the angels that do the work of separation."

These are the First, Second, and Third Angels in Millerite History; and, in every one of these histories these waymarks these can be the First, Second, and Third Decrees [in the history of Cyrus and the Three Decrees], but you can still understand that these three Decrees are paralleling the Angels. And it is this three-step testing process that does the work of separation. What separates are the work of the Angels, the work of the First, Second, and Third Angels. It does the work of separation. It is how you respond to this three-step testing process that separates you out or separates you in that it gives you the mind of Christ or the mind of Satan.

Okay. We are still talking about the wheat and tares. In *Manuscript Releases,* volume 5, page 425, it says,

> "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.

I have removed a quote from there. I usually have a quote in there where she compares the wheat and tares with the wise and foolish virgins, and that, I have evidently, taken it out of my notes.

In any case, there is no probation after the judgment. After the third waymark the door is closed, both classes are demonstrated—the class of Cain, the class of Abel—and the Third Angel is the one that selects the wheat from the tares. This is where the separation process is accomplished.

And I want to read the last thought to segway into the next thought.

I am going to read this again, now. That was in the terms that I was pointing out that when the door closes at the third test, this is the judgment. There is no probation after the judgment. It is here where the two classes are separated.

But now I want to pull another thought out of this *Manuscript Releases,* volume 5, page 425, in order to go into our next consideration.

> "I then saw **the third angel**. Said my accompanying angel, 'Fearful is his word, awful is his mission."—

There are three places where you will find this quote in the writings of the Spirit of Prophecy. Two of those places it says *work.* In this place it saw *word*. I read it as *work.* Typo or whatever, "Fearful is his word, awful is his mission," I can see that; but, "his work" is referenced in two other places and it makes more sense to me.

> —"'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 engage the whole mind, the whole attention."—

Now, here is what I want you to see here, the next couple of sentences.

> —"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.

The Mystery of Iniquity

We are now going to add another waymark into these histories, and this waymark is The Mystery of Iniquity.

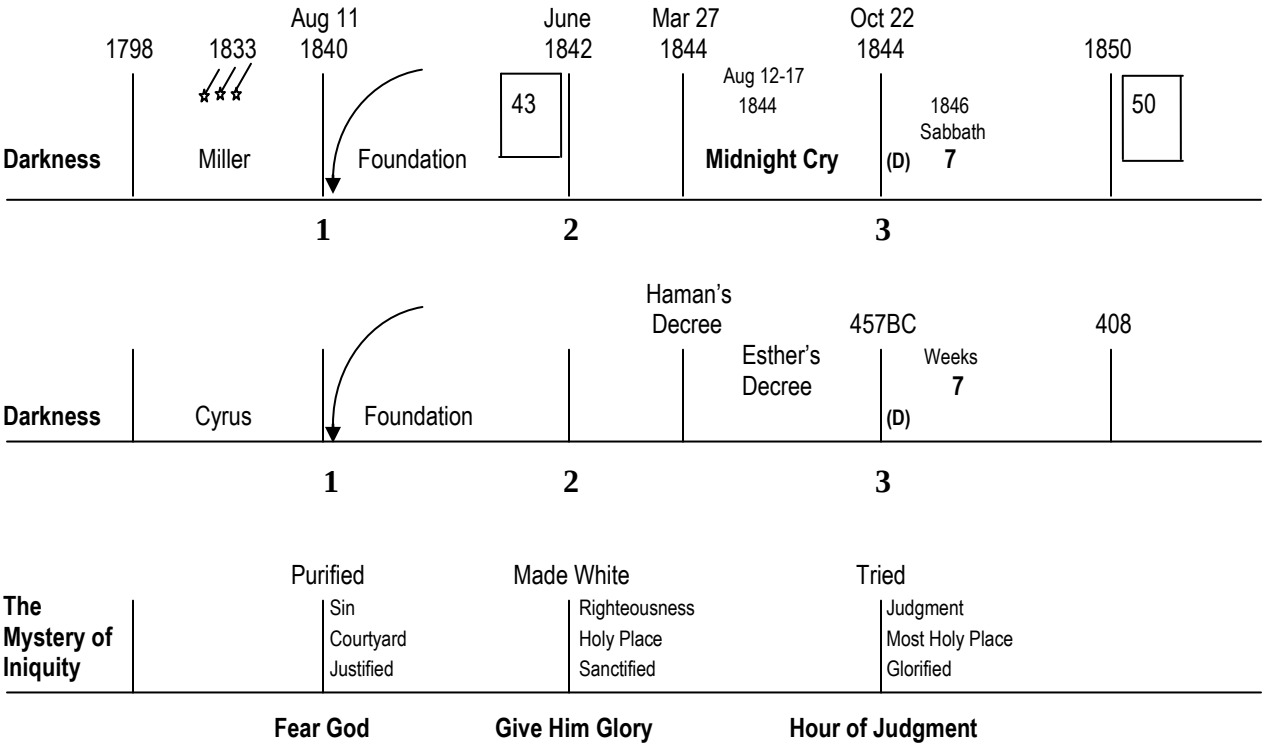


Figure No. 27B.

In each of these histories, while there is a work being accomplished from above, Satan is accomplishing a work from beneath. And we are going to try to show you the way that Satan accomplishes his work is by mixing the two seeds, by mingling the two seeds, by mingling truth with error.

So, when you read this last statement where she said, "I was shown the necessity of not worshipping with those people that are teaching error, she is pointing to the danger of getting drawn in to the Mystery of Iniquity. The Mystery of Iniquity is the mingling truth with error.

And one of the things about the Mystery of Iniquity, and most Adventists would understanding this even though they may never have thought it through before, when Paul addresses the Mystery of Iniquity in Thessalonians 2:7 he says, "For the mystery of iniquity"—

FROM THE AUDIENCE: ". . . doth already work: . . . ."

BROTHER PIPPENGER: —"doth already work: . . . ." Everyone knows that, and that is one of the characteristics of the Mystery of Iniquity.

And here [the Millerite History in Figure No. 27B] is a Reform Movement; but, before the Reform Movement, there is always a darkness and it is in this darkness where the Mystery of Iniquity begins to work, and this is the part most Adventists know.

Sister White teaches us plainly that there is something that precedes the genuine. What precedes the genuine?

FROM THE AUDIENCE: The counterfeit.

BROTHER PIPPENGER: The counterfeit. The counterfeit is the Mystery of Iniquity.

So, ". . . the mystery of iniquity doth already work." The Mystery of Iniquity is something that begins in the time period, in the waymark, of darkness; and, the Mystery of Iniquity is the power from beneath that is going to seduce these generations to reject the truth when there is a power from above coming down, providing them with the truth.

Now, we are going to look at the Mystery of Iniquity as a waymark as we close.

And I have a rather long passage from *Manuscript Releases,* volume 18, pages 18 through 36; and, in my defense for a rather long passage, I want you to know that I cut out a whole lot of it. It was a big passage! Okay?

> "By a variety of images the Lord Jesus represented to John the wicked character and seductive influence of those who have been distinguished for their persecution of God's people."—

Who has been distinguished in Bible prophecy for persecuting God's people? Rome, Pagan and Papal; Babylon; and Egypt.

Where does our worse persecution come from?

FROM THE AUDIENCE: Within the church.

BROTHER PIPPENGER: Within the church it has been distinguished, too.

> —"By a variety of images the Lord Jesus represented to John the wicked character and seductive influence of those who have been distinguished for their persecution of God's people. **All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth's history."—**

We are being specifically told here to understand the Mystery of Iniquity.

Continuing on:

> —**"**God's presentation of the detestable works of the inhabitants of the ruling powers of the world who bind themselves into secret societies and confederacies, not honoring the law of God, should enable the people who have the light of truth to keep clear of all these evils. More and more will all false religionists of the world manifest their evil doings;"—

More and more because it is progressive, all false religionists will manifest their evil doings."

Were the Pharisees false religionists?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Yes.

Are there Pharisees in Adventism? Yes. More and more will ALL false religionists, not just Rome, the Papacy, or the Globalists at the United Nations but the Lord is bringing this to a close. The Lord is bringing it to the Second Coming of Christ; and, when He comes there are only going to be two classes of worshippers, and it does not matter where you are a false religionist at, you are going to continue to develop more and more the mind of Satan or, contrary-wise, the mind of Christ.

> —"More and more will all false religionists of the world manifest their evil doings; for there are but two parties, those who keep the commandments of God and those who war against God's holy law. . . .
>
> "**The enmity between the seed of the woman and the serpent is clearly defined by the Lord**."**—**

So, Sister White is tying this Mystery of Iniquity into this supernatural work of placing enmity between two classes of worshippers.

Then she is going to quote from Genesis, and there is a snippet in there that I want you to see.

> —"The enmity between the seed of the woman and the serpent is clearly defined by the Lord. 'And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' 'And unto Adam He said, Because **thou hast**"—*WHAT?*—"**hearkened unto the voice of thy wife**,"—

This is the very essence of spiritualism. It is placing man's word, or Satan's word, above God's Word. And Eve's word was man's word, and he (Adam) placed it above God's Word. That is spiritualism. He went into spiritualism at that point in time.

> —"Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the

field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.'

"**By following his own way**, by acting in harmony with Satan's temptations and in opposition to the known will of God, man vainly attempted to **elevate and bless himself**."—

What is *elevate?* Self-exaltation!

—"Thus **he gained an experimental knowledge of disobedience to God's commandments**. Thus he knew good and evil; thus he lost his fidelity and loyalty to God and opened the floodgates of evil and suffering to the whole human family. How many today are making the same experiment! When will man learn that the only means for his safety is through a full confidence in a 'thus saith the Lord'?

"**Satan is seeking to intrude his own inventions**"—

Okay. There are things that Satan is seeking to intrude—now, remember, she has already said in this passage, we all need wisdom to search out the Mystery of Iniquity that plays such a large role here at the end of the world, and now she is going to give us some information.

—"**Satan is seeking to intrude his own inventions upon the children of God through human methods.** He is seeking to be received as God, or even to be placed above God."—

I am going to tell you right now, what we are going to show you are his human inventions. It is called the "false system of education.' The false system of education is the human methods that he accomplishes the Mystery of Iniquity.

And now she is going to give us some historical background for this Satanic principle.

—"In changing the Sabbath to the first day of the week, he leads men to disbelieve God's declarations, and so to regard their own ways and plans that they appear exceeding wise in their own eyes and in their perverted judgment. **Through human policy he leads men to regard the expressed commandments of God as of less force than human tradition**,"—

He is placing tradition above the commandments of God.

—"and to regard a deviation from that law which is always holy and just and good, as of little account."—*'THOU SHALL NOT SURELY DIE: . . .'*—"He sees that by thus preventing human agencies from walking as obedient children in harmony with God, he can hinder the accomplishment of God's work in our world.

"But **Satan's connivings**"—*WITH HIS CONNIVINGS*—"**with human agencies who stand in responsible positions are just as much to be feared and shunned now after the experiment of sin has been tried, as it was in the case of our first parents**."—

Let me read that again. It is talking about the Mystery of Iniquity. It is talking about him intruding his own inventions through human methods.

Then she says,

> —"But **Satan's connivings with human agencies who stand in responsible positions are just as much to be feared and shunned now after the experiment of sin has been tried, as it was in the case of our first parents.** I am instructed to say that the men who are placed in positions of responsibility in the work of God have **overestimated their right to control others**. The position a man occupies does not change his character. Some have seemed to feel that they must devise for churches and for sanitariums and that there was to be **no questioning of their judgment.** Let them learn of Jesus at every step. He should be the chief authority for every man.
>
> "The One who has often been our Instructor says, 'How hard it is for man to walk humbly with his God, in a contrite spirit taking God's way and rejecting Satan's propositions which seem to present great worldly advantages.' **The influence of man's having his own way in the place of firmly standing on the solid foundation that God alone has laid, has been repeated over and over again.** Refusing to walk in the straight paths that God has signified will bring them to **confusion** and will not teach wisdom to others who have the same test and trial. When will man learn that **God is God, and not a man that He should change**?"—

Continuing on:

> —"Some who have departed from the right way have been in a continual fever to grasp responsibilities that God has not laid upon them. God calls upon every minister and every physician to maintain the simplicity of the truth. The Son of God who is revealed in both the Old and New Testaments is the Saviour of our world today. From Him every medical missionary is to receive his training. Unless he shall separate himself from the prince of the power of the air, he will mislead souls who have confidence in him. **Let all beware of men who are so educated and uplifted that their plans cannot be understood by the common people.**
>
> "**The intrigues of sin surpass infinite conception**."—

That is a pretty profound statement from someone that did not even make it out of grade school.

> —"The intrigues of sin surpass infinite conception. Every calamity, every suffering and death, is an evidence not only of the power of evil but of the truth of the living God. Having known the truth, the word of the living God, which abideth forever, and which through obedience gives life, man's weakness in conforming to Satan's ingenuity is surpassingly strange. All who are taught of God recognize Christ as His Son. **All who disbelieve the known declarations of God demonstrate the popularity of sin, and are not working on the side of life and immortality which are brought to light through perfect sanctification of**

> **the truth.** Unless they make a change in character, in words, and in spirit, souls will be lost.
>
> "There is no middle path to Paradise restored. The message given to man for these last days is not to become **amalgamated with human devising**."—

What does *amalgamated* mean? Two things joined together that are not supposed to be joined together. And the message for the last days is not supposed to be combined with human thought; because, if it is, it becomes spiritualism. God's Word is God's Word. When it is combined with or overruled with satanic words, that is spiritualism.

> —"The message given to man for these last days is not to become amalgamated with human devising. We are not to lean upon the policy of worldly lawyers. We must be humble men of prayer, not acting like those who are blinded by Satan's agencies.
>
> "Many have a faith, but not a faith that works by love and purifies the soul. Saving faith is not simply a mere belief of the truth. 'The devils also believe, and tremble.' The inspiration of the Spirit of God gives to men a faith that is an impelling power that molds character, and leads men higher than mere formal actions. The words, the actions, and the spirit are to bear testimony to the fact that we are followers of Christ.
>
> "The greatest light and blessing that God has bestowed is not a security against transgression and apostasy in these last days. Those whom God has exalted to high positions of trust may **turn from heaven's light to human wisdom**."—

There are your two choices: heaven's light or human wisdom. To turn to human wisdom is spiritualism.

> —"Their light will then become darkness, their God-entrusted capabilities a snare, their character an offense to God. God will not be mocked. A departure from Him has been and always will be followed by its sure results. The commission of acts that displease God will, unless decidedly repented of and forsaken, instead of seeking to justify them, lead the evildoer on step by step in **deception** till many sins are committed with impunity. All who would possess a character that would make them laborers together with God and receive the commendation of God, **must separate themselves from the enemies of God, and maintain the truth which Christ gave to John to give to the world**." *Manuscript Releases*, volume 18, 30–36.

This is the second place where you are supposed to separate; and, the reason you are supposed to separate is because in these histories, the Mystery of Iniquity is at work, and the Mystery of Iniquity is the work of Satan in placing human words above God's Word. And when that takes place, you have just entered into spiritualism.

And you will notice that she says that we all need wisdom to understand the Mystery of Iniquity that plays such a large part in the close of this Earth's history. And then what does she talk about? Men in responsible positions that place their word above God's Word.

In 1 Samuel—and this is in your notes—1 Samuel 15:22-29 we have this classic example and definition of *spiritualism,* when King Saul disobeyed. It says,

> "[22]And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams. [23]For **rebellion *is as* the sin of witchcraft**, and stubbornness *is as* iniquity and idolatry. **Because thou hast rejected the word of the LORD**,"—

You reject the Word of the Lord, what do you enter into? Witchcraft, spiritualism, rebellion.

> —"Because thou hast rejected the word of the Lord, he hath also rejected thee from *being* king.
>
> "[24]And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. [25]Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD."—

What is Saul blaming it on? His fear of the people.

Who else blamed it on the people—the classic example?

FROM THE AUDIENCE: Adam.

BROTHER PIPPENGER: He blamed it on his wife.

But, who else blamed it on the people? Aaron, **Aaron.** Aaron ultimately blamed it on the people. And you have got to know that because at some point in time we are going to deal with Aaron blaming it on the people. It was from the pressure that was brought about by the people that caused Aaron to make a Sunday Law. But, the foundational message of that history, when Moses comes back to Egypt, he gives the foundational message for that history. What was it? The Sabbath. He says, "We are not keeping Sabbath. We have got to keep Sabbath."

And because Moses lays the foundation right here [at the first waymark] of that history of Moses, Pharaoh says, "Well, you are going to keep up the same amount of bricks, and you are going to gather your own straw."

So, when Aaron is building a golden calf, what is he rejecting? The foundation, a leader turning away from the foundation because of the people. Put that in mind. History repeats.

> —"[26]And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.
>
> "[27]And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. [28]And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou."—

What is that? Can anyone guess what that is? Give it a guess. What is that? That is the parable of the vineyard. **That is the parable of the vineyard**.

Saul was given a vineyard to work, and he did not do the work and it was going to be taken away from him and given to others that would bear the fruits thereof.

—"[29]And also the Strength of Israel will not lie nor repent: for **he *is* not a man, that he should repent**." 1 Samuel 15:22–29 (KJV).

That is the same thought from the previous passage from Sister White.

So, rebellion is self-exaltation. Placing your word above God's Word is witchcraft; it is spiritualism.

And, of course, the strong delusion of 2 Thessalonians that overtakes Seventh-day Adventists at the end of time is all prefigured here. But, the reason that Seventh-day Adventists get to the third test, The Sunday Law, and are receiving the strong delusion of spiritualism is because they failed a progressive testing process of three steps. And the influence, the power that comes from beneath that helps to lead them into those wrong choices when there is a power from above coming down is the Mystery of Iniquity.

And the Mystery of Iniquity doth already work. It begins well before the reform line begins.

The false teachings that contributed to the Protestants [in the Millerite History] rejecting the First Angel's Message, they came from the heritage of the captivity in Catholicism for 1260 years, had inbred into the Protestants preconceived ideas that prevented them from understanding the message. It is that way in every history. When Jesus comes on the scene, it is the education of the Greeks that had been inculcated into the Jews that prevented them from seeing this message.

The reason that the children of Israel had to wander 40 years in the wilderness until they all died is that the Lord brought them out of Egypt; they were holding on to these false ideas that they had learned while they were in Egypt for centuries.

Mingling the Seeds

In Genesis 6:1-5, the point of reference for this Mystery of Iniquity can be noted.

"[1]And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, [2]That the sons of God"—

Who are the sons of God? Who are they, they sons of who? They are the sons of Seth. They are the seed of Christ.

—"[2]That the sons of God saw the daughters of men"—

Who are the daughters of men? The seed of Cain, the daughters of Cain.

—"[2]That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose."—

As soon as they do this, **as soon as they do this**, as soon as there is a mingling with the satanic seed with the Holy seed comes the next verse which says,

—"[3]And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years."—

Okay. Now the Lord says, "That's it! We are going to introduce a prophetic testing message to produce these two classes of worshippers because the corruption has begun." It is the Mystery of Iniquity.

> —"[4]There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.
>
> "[5]And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually." Genesis 6:1–5 (KJV).

Sister White comments on this. She says, in *Patriarchs and Prophets,* page 81,

> "Upon receiving the curse of God, Cain had withdrawn from his father's household. He had first chosen his occupation as a tiller of the soil, and he now founded a city, calling it after the name of his eldest son. He had gone out from the presence of the Lord, cast away the promise of the restored Eden, to seek his possessions and enjoyment in the earth under the curse of sin, thus standing at the head of that great class of men who worship the god of this world. **In that which pertains to mere earthly and material progress, his descendants became distinguished.** But they were regardless of God, and in opposition to His purposes for man. To the crime of murder, in which Cain had led the way, Lamech, the fifth in descent, added polygamy, and, boastfully defiant, he acknowledged God, only to draw from the avenging of Cain an assurance of his own safety. Abel had led a pastoral life, dwelling in tents or booths, and the descendants of Seth followed the same course, counting themselves 'strangers and pilgrims on the earth,' seeking 'a better country, that is, an heavenly.' Hebrews 11:13, 16.
>
> "**For some time the two classes remained separate**. The race of Cain, spreading from the place of their first settlement, dispersed over the plains and valleys where the children of Seth had dwelt; and the latter, in order to escape from **their contaminating influence**, withdrew to the mountains, and there made their home. **So long as this separation continued, they maintained the worship of God in its purity**. But in the lapse of time they ventured, little by little, **to mingle** with the inhabitants of the valleys. This association was productive of the worst results. 'The sons of God saw the daughters of men that they were fair.' The children of Seth, attracted by the beauty of the daughters of Cain's descendants, displeased the Lord by intermarrying with them. Many of the worshipers of God were beguiled into sin by the allurements that were now constantly before them, and they lost their peculiar, holy character. **Mingling with the depraved, they became like them** in spirit and in deeds; the restrictions of the seventh commandment were disregarded, 'and they took them wives of all which they chose.' The children of Seth went 'in the way of Cain' (Jude 11); they fixed their minds upon worldly prosperity and enjoyment and neglected the commandments of the Lord. Men 'did not like to retain God in their knowledge;' they 'became

vain in their imaginations, and their foolish heart was darkened.' Romans 1:21. Therefore 'God gave them over to a mind void of judgment.' Verse 28, margin. Sin spread abroad in the earth like a deadly leprosy." *Patriarchs and Prophets,* 81.

Okay. We see Noah coming. We see the reform movement of Noah coming, and before the reform movement of Noah comes there is a mingling of the holy seed and the unholy seed, the mingling of the two classes. And this is the Mystery of Iniquity.

When it comes time for Noah's message, the prophetic testing message of which if you are living at that time you have to make a choice, you have to overcome the influences that have been given to you through this mingling process that preceded Noah's message. This is the Mystery of Iniquity that doth already work.

Prophets and Kings, beginning at page 619, it says,

"Very soon thereafter a few of the chief men of Israel approached Ezra with a serious complaint."—

This is this history [referring to the history of the Three Decrees of Figure No. 27B]. Ezra is the Third Decree. Okay?

Ezra comes in the Third Decree. Now notice this complaint.

—"Very soon thereafter a few of the chief men of Israel approached Ezra with a serious complaint. Some of 'the people of Israel, and the priests, and the Levites' had so far disregarded the holy commands of Jehovah as to **intermarry** with the surrounding peoples. 'They have taken of their daughters for themselves, and for their sons,' Ezra was told, 'so that **the holy seed have mingled themselves with the people**' of heathen lands; 'yea, the hand of the princes and rulers hath been chief in this trespass.' Ezra 9:1, 2.

"In his study of the causes leading to the Babylonish captivity,"—

Now, they are on this side of the Babylonish captivity [referring prior to the First Decree within the period of Darkness]. Here is the Babylonish captivity, but Ezra has studied what caused them to be carried into Babylon—that is what Sister White is saying—what caused them to go into Babylon in the first place.

—"In his study of the causes leading to the Babylonish captivity, Ezra had learned that **Israel's apostasy was largely traceable to their mingling with heathen nations**."—*THAT IS THE MYSTERY OF INIQUITY*—"He had seen that if they had obeyed God's command to keep separate from the nations surrounding them, they would have been spared many sad and humiliating experiences. Now when he learned that notwithstanding the lessons of the past, men of prominence had dared transgress the laws given as a safeguard against apostasy, his heart was stirred within him. He thought of God's goodness in again giving His people a foothold in their native land, and he was overwhelmed with righteous indignation and with grief at their ingratitude. 'When I heard this thing,' he says, 'I rent my

garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied.'" *Prophets and Kings*, 619–620.

He understood the Mystery of Iniquity and what it does. It destroys God's people, and it is accomplished by the mingling of the holy seed with the unholy seed and it comes before a Reform Movement because the Mystery of Iniquity doth already work and the counterfeit always precedes the truth.

Signs of the Times, April 22, 1886:

> "God gave to Abraham and to his seed the rite of circumcision as a token that he had separated them from all other nations as his peculiar treasure. By this sign, they solemnly agreed to fulfill the terms of the covenant made with Abraham and repeated to Isaac and Jacob. But the descendants of Abraham departed from the worship of the true God, and transgressed his law. **They mingled with the nations who had no knowledge or fear of God before their eyes, and gradually imitated their customs and manners**, until God's anger was kindled against them, and he permitted them to have their own way and follow the devices of their own corrupt hearts." *Signs of the Times*, April 22, 1886.

This is from *Pamphlets,* 004, page 11:

> "Satan is busily laying his plans for the last mighty conflict, when all will take sides. . . .
>
> "Listen to the voices, mark the powers, that prevail in the world. Is there any voice of prayer? Do you see any sign that God is recognized? There are priests, plenty of them; but they are trampling under their feet the law of Jehovah. Their garments are stained with the blood of souls. Multitudes are sacrificing to devils. Look, you who are hesitating between obedience and disobedience. Look in imagination at the vast multitudes worshipping at Satan's altar. Listen to the music, to the language, **called higher education**. But what does God declare it?—**The mystery of iniquity**." *Pamphlets*, 004, 11.

Higher education is the Mystery of Iniquity.

One more quote from *Fundamentals of Christian Education,* pages 535 – 536:

> "The Son of God was rejected by those whom He came to bless. He was taken by wicked hands and crucified. But after He had risen from the dead, He was with His disciples forty days, and in this time He gave them much precious instruction. He laid down to His followers the principles underlying the **higher education**. And when He was about to leave them and go to His Father, His last words to them were, 'I am with you alway, even unto the end of the world.'
>
> "To many who place their children in our schools, strong temptations will come, because **they desire them to secure what the world regards as the most essential education**. Who knows what constitutes the most essential education, unless it is the education to be obtained from that Book which is the foundation of

all true knowledge? Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by individual opinions that are human and erring. To those who feel that their children must have what the world calls the essential education, I would say, Bring your children to the simplicity of the word of God, and they will be safe. **We are going to be greatly scattered before long, and what we do must be done quickly**."—

Did you get that last sentence?

—"We are to be greatly scattered before long, and what we do must be done quickly.

—"The light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. **Those who seek the education that the world esteems so highly, are gradually led further and further from the principles of truth until they become educated worldlings**. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through His ministers and prophets and apostles. And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell **you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done**.

"Upon the mind of every student should be impressed the thought that education is a failure unless the understanding has learned to grasp the truths of divine revelation, and unless the heart accepts the teachings of the gospel of Christ. The student who, in the place of the broad principles of the word of God, will accept common ideas, and will allow the time and attention to be absorbed in commonplace, trivial matters, will find his mind becoming dwarfed and enfeebled. He has lost the power of growth. The mind must be trained to comprehend the important truths that concern eternal life." *Fundamentals of Christian Education*, 535–536.

So, what we are dealing with here is these reform lines, and we have just finished putting one more waymark in all of the reform lines. And the waymark that we have put in is the Mystery of Iniquity, and the Mystery of Iniquity is the work of Satan to deceive God's people in the testing time of the Three Angels' Messages, of the Three Decrees, whatever history you are dealing with.

And the way that Satan accomplishes the Mystery of Iniquity is through the introduction of a false educational system. Of course, this false educations system came into Adventism at the beginning of the 20th Century, and we are now suffering from the fruits of that; and, it is nothing more than the Mystery of Iniquity that is establishing the religion that is known as spiritualism in our midst.

So, we want to have this as we go through these reform lines so that we can see that one of the waymarks that contributes to this process of the Everlasting Gospel, the separation, the development of the two classes, is that there is a power that comes from above, comes down out of Heaven from above; but, at the same time Sister White says there is a power that works from beneath and that power is the Mystery of Iniquity, and that power gets started before the Reform Movement because the Mystery of Iniquity doth already work.

Shall we pray?

Benediction: Heavenly Father, we understand that we are living in terrible times in terms of the educational system that is in the world and that is in the Church. Even if the educational system in the Church had not been corrupted so long ago, we have the other educational system that confronts Adventism that is known as the television. In either case, they are breeding spiritualism among our youth and among our people. This is nothing more than one of the waymarks of a Reform Movement. It is the effort of Satan to develop in us habits that allow us to easily place our word above God's Word at a very time where we need to have full and complete confidence in your Word. We ask that as we study these things we see the necessity for ourselves individually to shake off these traditions and customs that have been bred in us through our culture, through our past lives, that we may be firmly upon that platform that is built upon the Rock and not find ourselves in the near future upon that platform that is built upon the sand. We thank you for being with us in these morning worships. We ask for your continued blessing upon the LiveStreaming and the recordings that we are doing. And be with us throughout the rest of this day, we ask in Jesus's name. Amen.

HABAKKUK'S TWO TABLES #12

Presentation by Jeff Pippinger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together this morning to continue our consideration of the repetition of the reform lines in sacred history; and, we ask that you would further open our understanding to these truths that we might be able to recognize the significance of these things at the end of the world. To take up our study, we would ask that you would grant us the presence of your Holy Spirit, that you would send holy angels to fill the empty places in this room and that you would prepare our vessels by forgiving our sins that we might receive the outpouring of the Latter Rain as you open your Word to our understanding. Take control of the words and the thoughts that I attempt to convey. I ask that you overrule them for your glory and honor. Touch my lips with a coal from off the altar and allow me to participate in the work of sending the golden oil onward to those that are willing to see it and receive it. We thank you for all these things in Jesus's name. Amen.

BROTHER PIPPINGER: Before we start, just by point of reference, we a few presentations ago recommended to look at an interview that was done by Bill Campbell with a student from Oakwood College, and that interview is now making its way through the websites. And other students from Oakwood College are claiming that his interview is not correct, but I do not know how they could possibly claim that unless they have come under the influence of Spiritual Formations.

In any case, on the website where you are downloading the notes for these presentations, if you choose to, there is a paper that is derived from the application for Oakwood College from the 2011 – 2012 Year. It is just a couple of pages of many, many pages; but, you can see that what this brother is saying is valid, that they are teaching the spiritual techniques of Ignatius Loyola there at the college which is Spiritual Formations, which is spiritualism, which is witchcraft.

There is other evidence of this. These other students that are protesting this is not valid have not investigated the environment of Adventism today. This is well documented.

One other thing, we are going to get to a point, Lord willing, where we talk about the time of the end at the time of Moses. And we also have put on a piece of paper, one sheet, on the website that you can download that will give you the breakdown of the time prophecy of Abram's 400 or 430-year time prophecy, however you want to identify it, to show that the birth of Moses was a fulfillment of prophecy.

What we are doing is continuing our study of the reform lines. We are moving slowly, and that is all right. And we have gone through the beginning of the 2300-year prophecy, when the Three Decrees were proclaimed that began the 2300-year prophecy; and, we have gone through the end of the 2300-year prophecy when the Three Angels' Messages came into history. And we have found that the history that starts the 2300-year prophecy is a perfect parallel to the history that ends the 3000-year prophecy, and this is an attribute of Christ in His work of illustrating the end from the beginning.

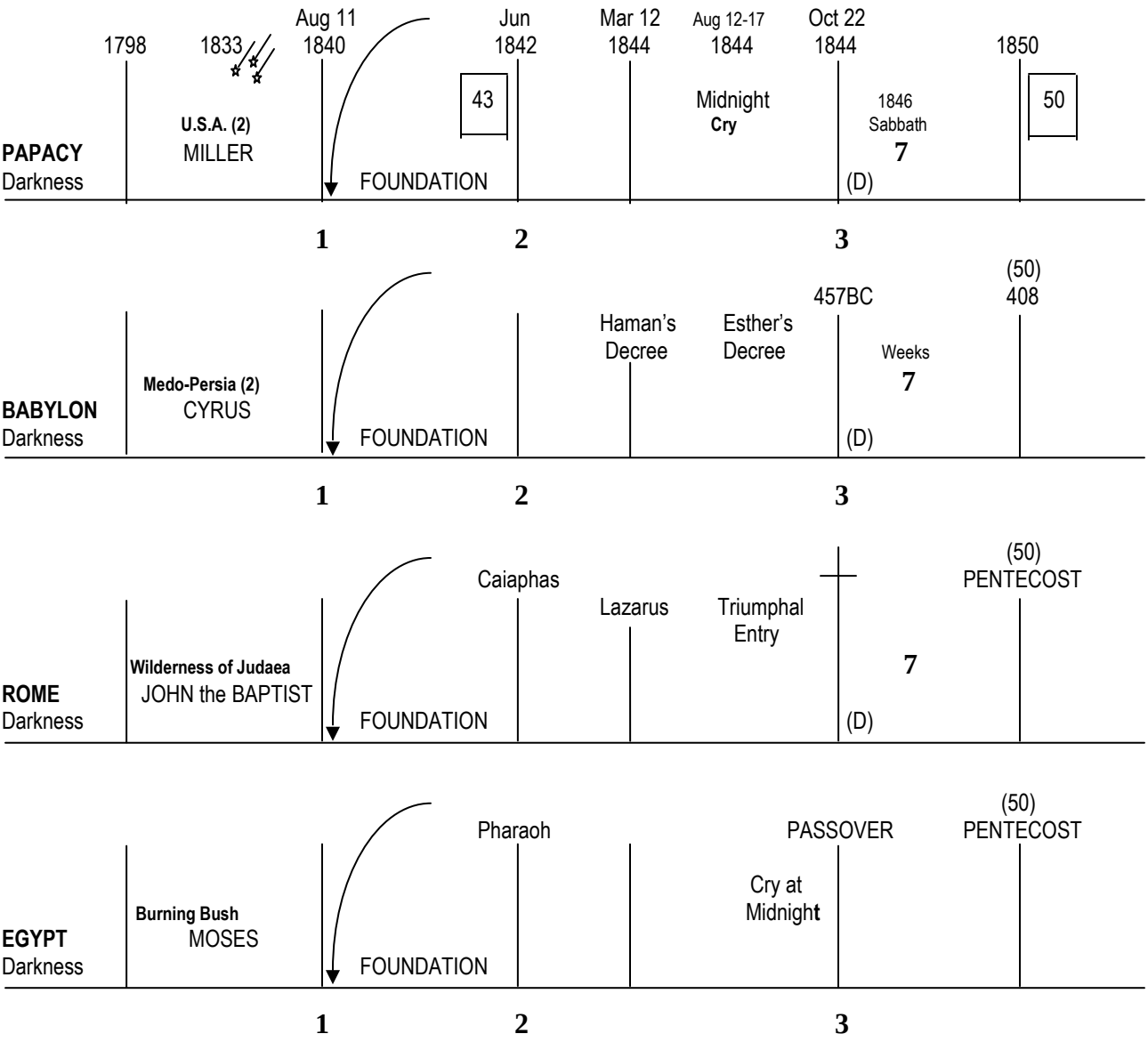


Figure No. 28A.

In the middle of the 2300-year prophecy, this [the history of the Three Decrees and Cyrus] being the beginning and this [the history of the Millerite Reform Movement] being the end, we have the reform line that takes place in the time of Christ; and, we are going to start there this morning.

But, the reform line that is fulfilled in the time of Christ, with John the Baptist and the cross, is the end of Ancient Israel. So, we are going to go back to the beginning of Ancient Israel with Moses and show that the beginning of Ancient Israel with Moses is identical to the end of Ancient Israel with Christ; and, we will find that both of these reform lines represent Ancient Israel and Ancient Israel is going to illustrate spiritual Israel and spiritual Israel is the Millerite History and the history that we are living in today.

So, we are beginning to put in place several arguments that can be approached from different angles, one angle being that all the reform lines—whether a beginning or an ending of a

reform line—all the reform lines parallel the other reform lines; but, also, that Jesus illustrates the end from the beginning.

You will find that although all four of these reform lines and the other reform lines parallel each other, you will find that at the beginning of Ancient Israel and at the end of Ancient Israel, in spite of the fact that they parallel each other, these two lines [the history of Christ and the history of Moses] will have specific parallels that will not be manifested so directly as other ones.

By that I mean that you have Passovers paralleling the cross perfectly. You have Pentecost in the time of Moses paralleling Pentecost in the time of Christ. The Time of the End for Moses is his birth. The Time of the End for Christ is His birth. You will have those kinds of parallels that you will note in the prophecies that begin and end. This is why the beginning of the 2300 period you have a captivity in Babylon; at the end, you have a captivity in spiritual Babylon.

You have Miller being the one that formalizes the message; he does it in the United States, and the United States is a twofold power. It has two horns, Republicanism and Protestantism.

Cyrus, who is typifying Miller, he understands his message in Medo-Persia, a two-horn power. Okay?

And there is more to be said about this, but there are certain characteristics about this line [of the Three Decrees in the history of Cyrus] that are reflected in this line [the history of the Millerites], but not necessarily in this line [the history of Moses]; because, the beginning and the end allows Christ to make specific applications to those beginnings and endings. And you have to note those if you are going to be a good student of prophecy, particularly for us because we are going to see that the end of the 2300-year prophecy in the time of the Millerites is simultaneously the beginning of Adventism. And, therefore, at the beginning of Adventism we see a fulfillment of the parable of the Ten Virgins, and at the end of Adventism we see a fulfillment of the parable of the Ten Virgins. But, you are not going to see a fulfillment of the Ten Virgins in these other lines. It is going to be a perfect parallel; but, in the beginning of Adventism and the end of Adventism, the Lord uses the parable of the Ten Virgins to teach specific truths that are germane to those histories and, in order to make that claim, He makes sure that we see that in the beginning and the end of Ancient Israel, and the beginning and the end of the 2300-year history, and other prophecies.

So, let us begin.

THE HISTORY OF CHRIST

DARKNESS BEFORE CHRIST

It has been noted that these reform lines always begin with darkness.

Fundamentals of Christian Education, beginning at page 238, says,

> "Before the days of Christ, men asked in vain, 'What is truth?' **Darkness** covered the earth,"—

Here is the darkness of Christ's time period.

—"and gross darkness the people. Even Judaea was shrouded in gloom, although the voice of God spoke to them in His oracles. The truth of God had been silenced by the superstition and traditions of its professed interpreters, and contention, jealousy, and prejudice divided the professed children of God. Then was a Teacher sent from God, even Him who was the Way, the Truth, and the Life." *Fundamentals of Christian Education*, 238–239.

And you will notice, now that we have added in the waymark yesterday of the Mystery of Iniquity, the darkness that the Protestants were carrying into this testing time [of the Millerites] the Mystery that they were bringing with them, the traditions and customs that they were bringing in with them out of the 1260 years came from Papal Rome.

The traditions and customs that those that came out of Babylon to build Jerusalem brought with them came from literal Babylon. The Mystery of Iniquity took place there, corrupting them, mixing the holy seed with the unholy seed.

And in the time period of John the Baptist, you have Pagan Rome; and, if you really look closely, Pagan Rome as the fourth kingdom of Bible prophecy representing the darkness and the Mystery of Iniquity that is going to be conveyed to the Jews in their testing time, Pagan Rome is actually—I mean, it is Pagan Rome but it is exalting the educational and philosophical teachings of Greece. So, you also have Greece in here with Rome. If you understand that, it is the Sanhedrin that is the Jewish counterfeit of the Greek system of education; and, this is the Mystery of Iniquity that is impacting this time period.

And the Mystery of Iniquity that is—and this is easy to see. I mean, all the way through the history of Moses, the Mystery of Iniquity, the traditions and customs that were impeding the Jews from listening to the leading that the Lord was giving through Moses came from Egypt, and it is easy to see because all the way through this story they are saying, "Oh, were that you had let us die in Egypt. I wish we had the leeks and onions of Egypt." They brought the Mystery of Iniquity from Egypt.

So, that is the darkness in the time of Christ.

DARKNESS BEFORE MILLERITES

And then you will see the darkness before the Millerites. I did not reference that in our previous study.

"He [William Miller] could see hypocrisy, **darkness**, and death everywhere. His spirit was stirred within him. God called him to leave his farm, as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God." *Early Writings*, 229–230.

We have taught this earlier, but I did not give you a reference for it. Now you have it in your notes.

TIME OF THE END

So, what is the Time of the End?

For Christ, it is His birth.

Now, the Lord willing, just as a way of information, once we do some things with these timelines—I hope to get done with these two time lines today—and then we are going to move into actually showing these two Charts [1843 and 1850] typified in these two timelines tomorrow.

But, before we move away from these timelines, we are going to take certain sections out of these timelines and look at them individually.

For instance, one of them is this here [the timeline of Egypt], of the wilderness. We are going to look at that all by itself.

We are going to look at the history in these Reform Movements of when the message is empowered, when the Divine symbol comes down, until the door closes. We are going to look at that specifically. That is a focus of Bible prophecy. Okay? And Sister White, speaking about the Angel of Revelation 18 that comes down, in *The Great Controversy*, page 611, she says, "The Advent Movement of 1840 to 1844 was a glorious manifestation of the power of God." That history, from the empowerment of the message until the door closes, is a history that needs to be analyzed alone.

And then we are going to look at the fourth waymark in these histories, which is also a history that needs to be analyzed on its own.

So, we have more to say about the Time of the End; but, the Time of the End is a fulfillment of prophecy. We will look at that later.

Okay. The prophecy that is fulfilled in 1798 is the Papacy receives the deadly wound.

The prophecy that is fulfilled at the beginning of the time period of Cyrus is the 70 years of captivity in Babylon. When the 70 years are up and the 1260 years are up, you have a prophetic fulfillment of time prophecy, and when the Time of the End arrives there is a prophetic message that is unsealed that produces an increase of knowledge that will test that generation.

And the prophecy that was fulfilled in the reform line of Christ is Isaiah 7:14, and it is in your notes.

> "[14]Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 7:14 (KJV).

The birth of Christ unseals the truth that is going to test this generation; and, the truth that is going to test this generation is NOT as this generation that is going to come out of Babylon and rebuild Jerusalem. The truth that is going to test this generation of John the Baptist and Christ is NOT as this generation that they are to come out of Babylon and rebuild Jerusalem. It is NOT that the Judgment is going to begin in the Heavenly Sanctuary, as with the generation of the Millerite History.

The truth that is going to test this generation of John the Baptist and Christ is that the Messiah is going to confirm the covenant with many for one week. So, the birth of Christ announces prophetically that the Messiah is here.

And according to Daniel 12, at the Time of the End, there is a prophecy that is unsealed, and then there is an increase of knowledge; and, with that increase of knowledge, many students of prophecy will run to and fro [in the Word of God] and this knowledge will be increased.

INCREASE OF KNOWLEDGE

So, I am not going to read these. I am just going to tell you about them.

[Note: The following Scriptural references are inserted from the notes for the reader's benefit, preceding Brother Pippenger's narration on these same scriptures.]

JOSEPH

> "[18]Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. [19]Then Joseph her husband, being a just *man,* and not willing to make her a publick example, was minded to put her away privily. [20]But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. [21]And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. [22]Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, [23]BEHOLD, A VIRGIN SHALL BE WITH CHILD, AND SHALL BRING FORTH A SON, AND THEY SHALL CALL HIS NAME EMMANUEL, which being interpreted is, God with us. [24]Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife. [25]And knew her not till she had brought forth her firstborn son: and he called his name JESUS." Matthew 1:18-25 (KJV).

The increase of knowledge in this history of Cyrus, that is marked, that can be recognized by students of prophecy that are running to and fro, you see Joseph in Matthew 1:18-25, he is being told to go ahead and marry Mary because this is a fulfillment of prophecy.

So, there is an increase of knowledge that is given to Joseph, "You just hang in there. Don't put your wife away. This is an Holy Child."

SIMEON AND ANNA

> "[25]And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. [26]And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. [27]And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, [28]Then took he him up in his arms, and blessed God, and said, [29]Lord, now lettest thou thy servant depart in peace, according to thy word. [30]For mine eyes have seen thy salvation, [31]Which thou hast prepared before the face of all people; [32]A light to lighten the Gentiles, and the glory of thy people Israel. [33]And Joseph and his mother marveled at those things which were spoken of him. [34]And Simeon blessed them, and said unto Mary his mother, Behold, this *child,* is set for the fall and rising of many in Israel; and for a sign which shall be spoken against; [35](Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. [36]And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; [37]And

she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day. [38]And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." Luke 2:25-38 (KJV).

In Luke 2:25-38, Anna and Simeon are in the temple and the Holy Spirit has told them that they are going to be alive and see the Messiah come. They do not express it in those words, but that is the fact of the matter. And when Joseph and Mary bring Jesus in to dedicate him in the temple, Anna and Simeon understand this is He, who they have been told that they would be living when He would arrive. This is the Messiah. This is an increase of knowledge.

SHEPHERDS

"[8]And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. [9]And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. [10]And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. [11]For unto you is born this day in the city of David a Saviour, which is Christ the Lord. [12]And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. [13]And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, [14]Glory to God in the highest, and on earth peace, good will toward men. [15]And it came to pass, as the angels were gone away from them unto heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. [16]And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. [17]And when they had seen *it*, they made known abroad the saying which was told them concerning this child. [18]And all they that heard *it*, wondered at those things which was told them concerning this child." Luke 2:8-18 (KJV).

The shepherds on the hill, Luke 2:8-18, what did the angels tell them? The Messiah is born. And this is an increase of knowledge on what prophecy? On the birth of this virgin's child that is going to be the Messiah.

WISE MEN FROM THE EAST

"[2]Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, [2]Saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him. [3]When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. [4]And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. [5]And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, [6]AND THOU BETHLEHEM, *IN* THE LAND OF JUDA, ART NOT THE LEAST AMONG THE PRINCES OF JUDA: FOR OUT OF THEE SHALL COME A GOVERNOR, THAT SHALL RULE MY PEOPLE ISRAEL. [7]Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. [8]And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found

> *him*, bring me word again, that I may come and worship him also. [9]When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. [10]When they saw the star, they rejoiced with exceeding great joy.
>
> "[11]And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasured, they presented unto him gifts; gold, and frankincense, and myrrh. [12]And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." Matthew 2:1-12 (KJV).

The wise men from the East, in Matthew 2:1-12, is an increase of knowledge on the birth of Christ. But, where do they derive their prophetic light from? From the writings of Moses and the prophecy of Balaam.

So, it is not simply one passage in the Scripture; but, the primary passage is the birth of Christ.

FLIGHT TO EGYPT

> "[13]And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. [14]When he arose, he took the young child and his mother by night, and departed into Egypt. [15]And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, OUT OF EGYPT HAVE I CALLED MY SON.
>
> "[16]Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. [17]Then was fulfilled that which was spoken by Jeremy the prophet, saying, [18]IN RAMA WAS THERE A VOICE HEARD, LAMENTATION, AND WEEPING, AND GREAT MOURNING, RACHEL WEEPING *FOR* HER CHILDREN, AND WOULD NOT BE COMFORTED, BECAUSE THEY ARE NOT.
>
> "[19]But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, [20]Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. [21]And he arose, and took the young child and his mother, and came into the land of Israel." Matthew 2:13-21 (KJV).

Then the flight to Egypt, the child is born (Christ is born), and Joseph is told, "Flee unto Egypt," because Christ is going to have to fulfill the prophecy that His son comes out of Egypt.

So, there is an increase of knowledge that is easily noted in this history, once the prophecy is fulfilled and the Time of the End has arrived and there is an unsealing of this prophetic truth that is going to test this generation [of John the Baptist and Christ].

MESSAGE FORMALIZED

"[1]In those days came John the Baptist, preaching in the wilderness of Judaea, [2]And saying, Repent ye: for the kingdom of heaven is at hand. [3]For this is he that was spoken of by the prophet Esaias, saying, THE VOICE OF THE ONE CRYING IN THE WILDERNESS, PREPARE YE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT. [4]And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

"[5]Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, [6]And were baptized of him in Jordan, confessing their sins. [7]But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? [9]Bring forth therefore fruits meet for repentance: [9]And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. [10]And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. [11]I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: [12]Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matthew 3:1-12 (KJV).

The message formalized, John the Baptist in the wilderness of Judaea.

Now, you will notice that I have the wilderness of Judaea up here. Just the Lord willing, we will deal with more when we deal with the Time of the End all by itself.

But, when Moses formalizes the message, where does that take place at? At the burning bush.

And where is Moses at when he sees the burning bush? He is in the wilderness.

And when the Papacy is persecuting God's Church for 1260 years, what does the Lord do? He lets the woman flee into the wilderness, and part of the wilderness that they fled into was the United States of America—'in 1492 Columbus crossed the blue.' And the reason Columbus crossed the blue in 1492 is the Lord was opening the door for the Church to flee further out of the reach of Rome.

So, the USA is the wilderness in that sense where William Miller is raised up. Okay? And the USA being a two horn power, a two nation power is paralleling (the Medes and the Persians) the Medo-Persian Kingdom where Cyrus comes to understand his role.

So, the message is formalized in the time of Christ, in the wilderness of Judaea.

REFORM MESSAGE

All of these messages are identifying a message of reform.

In *Early Writings,* page 233, it says,

"Thousands were led to embrace the truth preached by **William Miller**, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. **Like John**, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse

> and powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, 'Fear God, and give glory to Him; for the hour of His judgment is come.'" *Early Writings*, 233.

So, John is giving a message of reform that is paralleled by Elijah's message of reform that is prefiguring Miller's message of reform. That can be understood in the message of Cyrus, that the children of Israel were to reform their lives and go back to Jerusalem and do that work.

And, of course, Moses will bring a message of reform to a people that are no longer keeping the Sabbath.

WORLDWIDE

Now, we noted that one of the characteristics of this [first] waymark, when the Angel comes down, is worldwide earlier on. In August 11, 1840, the First Angel's Message was carried to every mission station in the world, Sister White tells us. And the First Decree by Cyrus, he says, "I am the king of all the kingdoms of the Earth."

And when it came to John's message, it says in Matthew 3:5,

> "[5]Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, ..." Matthew 3:5 (KJV).

The whole world that is represented in that geographical prophetic setting, everyone came to hear John the Baptist's message.

MESSAGE EMPOWERED

The message is empowered.

> "[13]Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. [14]But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? [15]And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. [16]And Jesus, when he was baptized went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: [17]And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matthew 3:13-17 (KJV).

When was the message empowered?

Well, the message is empowered when the Divine symbol comes down. And at the baptism of Christ the message is empowered.

TESTING PROCESS MARKED

"[1]Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. [2]And when he had fasted forty days and forty nights, he was afterward an hungred. [3]And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. [4]But he answered and said, It is written, MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD." [5]Then the devil taketh him up into the holy city, and sitteth him on a pinnacle of the temple. [6]And saith unto him, If thou be the Son of God, cast thyself down: for it is written, HE SHALL GIVE HIS ANGELS CHARGE CONCERNING THEE: and IN *THEIR* HANDS THEY SHALL BEAR THEE UP, LEST AT ANY TIME THOU DASH THY FOOT AGAINST A STONE. [7]Jesus said unto him, It is written again, THOU SHALT NOT TEMPT THE LORD THY GOD. [8]Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; [9]And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. [1-]Then saith Jesus unto him, Get thee hence, Satan: for it is written, THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE." Matthew 4:1-10 (KJV),

And if you remember, up here [in the Millerite Reform Movement] when the Angel of Revelation 10 comes down and has the Little Book opened in His hand, John in Revelation 10, verses 8 through 10, is told to go take and eat the Little Book. And then Ezekiel and Jeremiah lets us know that when the prophet eats the Little Book, it is representing that he is given a testing message that he is to carry to God's people.

And sure enough, who was God's people here [at the beginning of the Millerite Reform Movement]? Who were they?

FROM THE AUDIENCE: Protestants.

BROTHER PIPPENGER: The Protestants. August 11, 1840, the Millerites were to test the Protestants with a message that they had eaten from the hand of the Angel. A testing process began.

With the First Decree the Jews are tested.

Okay. You think about it. Autumn is sitting there and she is 13 – 14 years old—and I have used this illustration before. I am sorry but it works from my logic—suddenly right now the Mexican Army kicks in the doors of this house and kills me and kills anyone over 30, but it takes Autumn and it takes her to Mexico and she lives there for 70 years, and in 70 years she is 83 – 84 years old and now there is a law passed saying, "Autumn, and your children and your grandchildren and maybe your great grandchildren, you can go back to Arkansas and rebuild your house."

And she is thinking, "Wow, I have got a farm here and my whole family is here." She is being tested. She does not remember how to speak English anymore. All she speaks is Spanish. It is a big deal.

So, when the First Decree goes forth, the Jews are being tested.

That is why when you get down here [457BC), it is noted that Ezra was disappointed on how few people actually came out of Babylon. They did not come out because they were comfortable, and they walked no more with God's people forever. But, that was a testing process.

But, here, what happened at Christ's baptism is the message is empowered. The Dove comes down out of Heaven, and what does Christ do? He goes into the wilderness to be what? To be tested of the Devil.

And in agreement with the Everlasting Gospel, the Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a three-step testing process. How many times was Christ tested?

FROM THE AUDIENCE: Three times.

BROTHER PIPPENGER: Three times.

What was the first test?

What was the first test for the Millerites, right here [August 11, 1840]. Are you going to eat the Little Book or not?

"Go take the Little Book out of the Angel's hand and eat it up."

As a Millerite, you could have said, "No way! Not interested," and failed the test.

What was Christ's first test?

FROM THE AUDIENCE: Appetite.

BROTHER PIPPENGER: Eating, **eating**; appetite.

So, Christ illustrates here a testing process. The testing process begins when the message is empowered.

Do you see it?

I hope you see it. It is easy to see.

THE FOUNDATION LAID

And at this point the foundations are always laid.

Desire of Ages, page 181:

> "John had been called to lead out as a **reformer**."—

This is John the Baptist. This is him doing his work.

> —"Because of this, his disciples were in danger of fixing their attention upon him, feeling that the success of the work depended upon his labors, and losing sight of the fact that he was only an instrument through which God had wrought. But **the work of John was not sufficient to lay the foundation of the Christian church**. When he had fulfilled his mission, another work was to be done, which his testimony could not accomplish. His disciples did not understand this. When they saw Christ coming in to take the work, they were jealous and dissatisfied." *The Desire of Ages*, 181.

John's message was not sufficient to lay the foundation. It was not until Christ comes that the foundation is going to get laid; right on time, right on the same spot, every time.

And I would refer to you—as you are thinking about these things, if you are not familiar with this—it is not in your notes, turn with me to Isaiah 58:12. All the prophets are speaking about the end of the world; so, Isaiah 58:12 is speaking about the end of the world, and it says,

> "[12]And *they that shall be* of thee"—*ISAIAH'S PEOPLE, SPIRITUAL ISRAEL*—"[12]And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isaiah 58:12 (KJV).

Okay. At the end of the world, God's people, one of the works they are going to do is they are going to raise up the foundations of many generations. And what I want you to see here, as we present this line-upon-line message, which is the Latter Rain message according to Isaiah 28, one of the things that we are doing is we are raising up the foundation at the time of the Millerites, the foundation at the time of Cyrus, the foundation in the time of Christ, the foundation in the time of Moses, the foundation in the time of Elijah, and Noah, and on and on and on. We are raising up the foundations, in the plural, of many generations. So, this is part of the work that we are to do.

What is part of the work that we are to do? We are to bring line upon line, demonstrating the history of the Latter Rain, and emphasizing the foundations; because, this is where the testing process always takes place.

TIME OF THE MILLERITES

The foundation in the Millerite History, *Review and Herald,* April 14, 1903:

> "The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.**" *Review and Herald,* April 14, 1903.

Here is the foundation of the Millerite History, this 1843 Chart right here.

ACTION OF THE ENEMIES

After the foundational work, you will see an activity of the enemies. And you have in your notes there John 11:49-53.

> "[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. [53]Then from that day forth they took counsel together for to put him to death." John 11:49–53 (KJV).

So, you see the activity of the enemies here in the timeline of Christ, represented by Caiaphas's prophecy; whereas, in this waymark of Cyrus it was the decree to stop the work by false Smerdis.

In this history, in June of 1842, was the Protestant churches closing their doors against the message.

And when we get down here to the beginning of Ancient Israel and Moses, it will be Pharaoh.

MANIFESTATION OF THE HOLY SPIRIT

This should be followed by the manifestation of the power of God that we call the "Midnight Cry." In these histories there is always a manifestation of the power of God.

And in *Spirit of Prophecy,* volume 4, beginning at page 250, it says,

> "**The midnight cry**"—*IN THE MILLERITE HISTORY*—"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, 250–251.

The Triumphal Entry, the manifestation of power in the history of Christ, Sister White ties in with the Midnight Cry. But, we know that the Midnight Cry is accomplished first by the Tarrying Time, the first disappointment [March 12, 1844].

And, if we read closely, we know that the Triumphal Entry is preceded by the story of Lazarus. This was the crowning miracle of Christ. And if you remember the story of Lazarus, people started coming to Jesus with His disciples saying, "Lazarus is sick. You need to go there or he is going to die." And Jesus tarried, He tarried. And it started causing confusion even among His disciples. They started thinking, "Hey, this is a really close friend of Jesus's. If he is so sick that he is going to die, why isn't Jesus just going to take care him?" But, He did not. He tarried there.

So, in the beginning of this history of Christ we have a Tarrying Time.

And what else do we have? What happened when Lazarus died? Oh, Miriam and Martha and the others, they were greatly disappointed. They were disappointed.

Then Jesus came to perform the crowning miracle, and when He does this He is on His way to the Triumphal Entry.

So, the Triumphal Entry is the Midnight Cry; but, the Midnight Cry is ushered in by the first disappointment and the Tarrying Time, which is Lazarus, the first disappointment in the Tarrying Time in the history of Christ; which is Haman's first decree, which was a disappointment for Mordecai and Esther.

It is followed by judgment.

JUDGMENT

And, of course, the judgment is the cross. You have a reference there for it.

The Great Controversy, page 405, says,

> "Five hundred years before, the Lord had declared by the prophet Zechariah, 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy King cometh unto thee. He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.'[1 Zechariah 9:9.] **Had the disciples realized that Christ was going to judgment** and to death, they could not have fulfilled this prophecy.

> "**In like manner**, Miller and his associates fulfilled prophecy, and gave a message which inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come. The first and second angels' messages were given at the right time, and accomplished the work which God designed to accomplish by them." *The Great Controversy*, 405.

So, judgment takes place at the cross; and, Sister White is paralleling this judgment at the cross to October 22, 1844.

TIME OF THE MILLERITES

The Great Controversy, beginning at page 355:

> "The prophecies present a succession of events leading down to **the opening of the judgment**. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.'" *The Great Controversy*, 355–356.

And what follows the judgment is disappointment.

DISAPPOINTMENT

The Great Controversy, beginning at page 351:

> "**Like the first disciples, William Miller and his associates** did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy."—

". . . an important point in the prophecy," **an important point in the prophecy, an important point in the prophecy**, for those of you out there that want to fight the Millerite understanding by saying that Ellen White says that they had a bunch of errors in their understanding. She is saying, "an important point" in the singular—but, that is a different subject.

> —"Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning **they suffered disappointment**." *The Great Controversy*, 351–352.

So, she is saying the disappointment of the Millerites was just like the disappointment of the Disciples after the cross: parallel histories.

WORK & BACKSLIDING

Okay. The Millerites then had to understand the Sabbath. They do so in 1846.

And in this history of Christ, what does Christ do in the tomb? He rests on the seventh day.

And in the time period of Ezra [in the history of the Three Decrees: see Figure No. 28B], we have the seventh week prophecy beginning, right where Ezra is disappointed on how few come out of Babylon.

Now, we have not to this point marked another waymark. We are going to add it into the mix here. At this point there is always a work that is given to God's people.

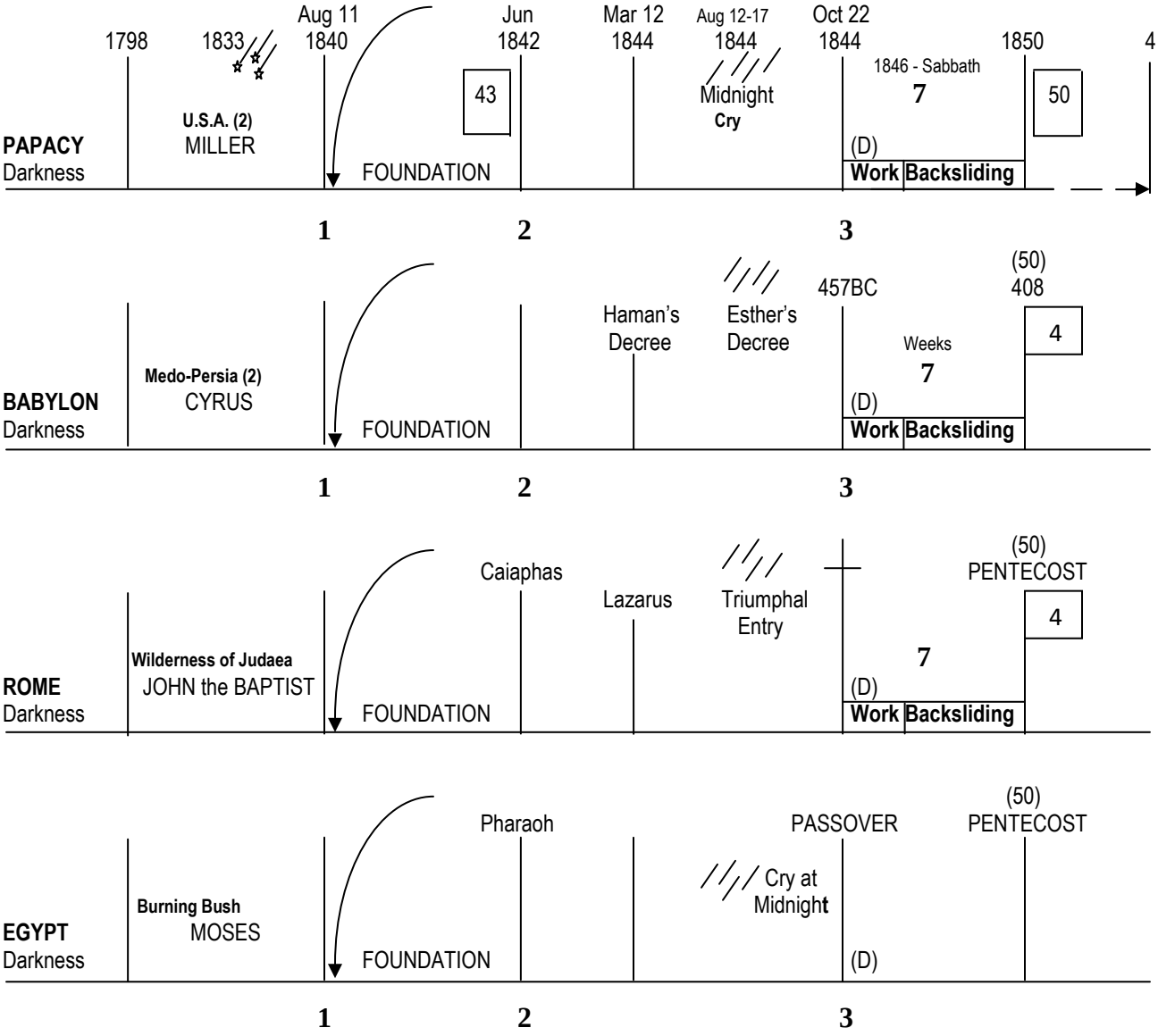


Figure No. 28B.

The work for Adventism was to proclaim the Third Angel's Message to the world.
The work for the Jews was to finish building Jerusalem, the streets and the wall.
And the work for the Disciples was to carry the message of the resurrection to the world.

But, after the waymark of the work is illustrated, there is always a backsliding that is marked.

The Millerites, they did not carry on by faith in the message.

The Jews quit building the street and the wall. It was necessary that 49 years later that the Lord raises up Nehemiah to finish the work.

And the Disciples, they go fishing.

The time of Christ, *Desire of Ages,* page 810:

> "Vividly they recalled the scene beside the sea when Jesus had bidden them follow Him. They remembered how, at His command, they had launched out into the deep,"—*AND THIS IS AFTER THE CROSS*—"and had let down their net, and the catch had been so abundant as to fill the net, even to breaking. Then Jesus had called them to leave their fishing boats, and had promised to make them fishers of men. It was to bring this scene to their minds, and to deepen its impression, that He had again performed the miracle. His act was a renewal of the commission to the disciples. It showed them that the death of their Master had not lessened their obligation to do the work He had assigned them. Though they were to be deprived of His personal companionship, and of the means of support by their former employment, the risen Saviour would still have a care for them. While they were doing His work, He would provide for their needs. And Jesus had a purpose in bidding them cast their net on the right side of the ship. On that side He stood upon the shore. That was the side of faith. If they labored in connection with Him,—His divine power combining with their human effort,—they could not fail of success." *The Desire of Ages*, 810.

And if you go into this story after the cross, the Disciples are at the ocean and Peter says, "Hey, why don't we spend a night fishing on the boats. We need some money for clothing and food. If we spend one night fishing on the boat we will supply our needs." And Sister White is here saying that Christ shows up. The Disciples hadn't caught anything and He tells them to cast to the other side. They catch this wonderful amount of fish. And He was doing that to tell them that they had been commissioned to do a work and they were not to return to their former occupation as fisherman because He was capable of sustaining them.

So, although this is not a blatant form of apostasy-type backsliding, it is still noted there in the sequence of events; whereas, it is pretty blatant that for 49 years that the Jews quit doing the work of building the streets and the wall.

And it is pretty obvious that when we are teaching the Spiritual Formations techniques of the Jesuits of the Roman Catholic Church in Adventism here at the end of the world, we quit doing the work of proclaiming the Third Angel's Message; because, the Third Angel's Message, among other things, is to identify that the Pope of Rome is the antichrist of Bible prophecy. You should not be drinking the wine of Babylon if you are going to proclaim that Babylon is fallen! But that is another story.

TIME OF THE MILLERITES

Evangelism, page 695:

> "Had Adventists**, after the great disappointment in 1844**, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, **the work would have been completed**,:—

They were given a work. It would have been completed.

> —"and Christ would have come ere this to receive His people to their reward. But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers **yielded their faith**. . . . Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history!" *Evangelism*, 695.

Okay. They were given the message here [October 22, 1844], and they backslid.

TIME OF CYRUS

The time of Cyrus, you have Daniel 9:25 there.

> "[25]Know therefore and understand, *that* from the going forth of the commandment to **restore and to build Jerusalem** unto the Messiah the Prince *shall be* **seven weeks**, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Daniel 9:25 (KJV).

They had seven weeks to finish the work.

NEHEMIAH

Speaking of Nehemiah, *Prophets and Kings*, page 628, it says,

> "By messengers from Judea the Hebrew patriot learned that days of trial had come to Jerusalem, the chosen city. The returned exiles were suffering affliction and reproach. The temple and portions of the city had been rebuilt; but **the work of restoration was hindered, the temple services were disturbed, and the people kept in constant alarm by the fact that the walls of the city were still largely in ruins**." *Prophets and Kings*, 628.

That is this history [the reform line of Cyrus].

THE FOURTH DECREE—PENTECOST

Okay. The Fourth Decree, down here [beyond the scope of the timeline of Millerite History to our time] is the Fourth Angel's Message for us, Revelation 18.

The Fourth Angel's Message in the time of the reform line of Cyrus, that is the Decree of Nehemiah.

But, the Millerite History is marking when the Lord is entering into covenant with spiritual Israel, with Adventism. We are going to show that as we proceed. When you get to

1850, the *50* is a symbol of when the Lord enters into covenant; so, this is prefiguring the Fourth Angel's Message at the end of the world.

Nevertheless, right here at 408BC of the reform line of Cyrus, when the streets and wall are finished in 49 years, the fiftieth year is marking the covenant.

And in the time of Christ, Pentecost is marking the fourth waymark—*pente* means 50—prefiguring the Fourth Angel's Message.

Sister White says,

> "**The advent movement of 1840–44 was a glorious manifestation of the power of God**; the first angel's message was carried to every missionary station in the world . . .
>
> "**The work will be similar to that of the Day of Pentecost**." *The Great Controversy*, 611.

And the work she is referring to there is the Angel of Revelation 18.

LIFE OR DEATH

Okay. We need to put something in the record here, a rather long passage but it has to be in the record for our further study.

Early Writings, page 259: Sister White is going to compare the history of Christ with the history of the Millerites and show that it is a threefold testing process that is life or death, and it is progressive in nature in the sense that if you do not pass the first test, you are not involved with the second. If you do not pass the second, you are not involved with the third.

I know that this is review for many of us; but, for those of us who might watch this on DVD later, this may not be review.

> "I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rendering of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place."—

Now, Brothers and Sisters, that is one paragraph and I am sure that I do not understand all the implications of that paragraph; but, I have recognized enough in that paragraph to know that you could spend a whole hour or more just on that paragraph and we are not going to do it here. We are just putting it in place here, that when we are talking about the Reform Movement of Christ, Sister White is telling us that if you reject the first message, the message of John, you cannot receive the second message, which is the message of Christ. And if you reject the message of Christ, you are not going to be involved with Pentecost. It is a three-step testing process, and it is life or death.

As soon as she talks about this history of Christ, then she says this,

> —"Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion."—

That is right here in this history here [the Millerite History, August 11, 1840 to June 1842]. Once the message is empowered, the Protestant churches started saying, "This is fanaticism. This is a delusion."

> —"They hated those who loved His appearing and shut them out of the churches."—

There is June 1842; the door is closing.

> —"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.

So, these timelines are the Everlasting Gospel, and the Everlasting Gospel is accomplished by Christ introducing a prophetic testing message. In the terminology of Daniel 12 that is the increase of knowledge.

Christ is going to put enmity in this history between the seed of Satan and the seed of Christ, and the two seeds will be demonstrated when the door closes. This testing process is threefold. Those who reject the message of John the Baptist cannot be benefitted by the teachings of Jesus. If you do not accept the First Angel's Message, you cannot accept the Second Angel's Message and be benefitted by the Midnight Cry, which is part of the Second Angel's Message.

And notice, if you will, that Sister White compares these three messages [First, Second, and Third Angels' Messages} in this history [the Millerite History] with the crucifixion of Christ. The Three Angels' Messages are typifying Christ. If you crucify these messages, you are crucifying Christ.

And the problem for the Jews, which was the problem in the history of the Millerites, is they could not recognize that Christ was changing dispensations.

They could not recognize in the history of Christ that Christ was moving from the earthly sanctuary to the Heavenly Sanctuary; and, in the Millerite History they could not recognize that Christ was moving from the Holy Place to the Most Holy Place. Those that did follow Him were those that are typifying the 144,000, because the 144,000, one of their characteristics is that they "follow the Lamb whithersoever He goeth." When He changes from one dispensation to another, they would recognize it.

And as those who "follow the Lamb whithersoever He goeth" in these two histories are typifying the wise virgins, or the wise of Daniel 12.

The wicked or the foolish virgins of Daniel 12 that cannot recognize these things, in the history of Christ they end up in perfect darkness, and in the Millerite History they end up praying to Satan. And those two witnesses talk about Adventism at the end of the world that receives strong delusion because they would not receive the love of the Truth.

Okay. So, we had to put that in place.

What were we putting in place? That these lines are an illustration of the Everlasting Gospel, and they are life or death. If you do not pass these tests, you die for eternity.

MOSES

DARKNESS

Okay. Well, hopefully we can move through the timeline of Moses rather quickly.

The reform line of Christ was the end of Ancient Israel, was it not? The stoning of Stephen was Ancient Israel's divorce from God. The stoning of Stephen is AD34, and what is it? It is the conclusion of the one week that Christ came to confirm the covenant. This history is about Christ confirming the covenant, and at the end of that week Ancient Israel is divorced from God.

But, in the beginning of Ancient Israel, the Lord marries Ancient Israel at Sinai.

So, Jesus illustrates the end from the beginning, and the beginning of Ancient Israel is the story of Moses.

In *Spirit of Prophecy*, volume 4, page 190, it says,

> "Notwithstanding the Lord's witnesses were clothed in sackcloth, they continued to prophesy throughout the entire period of 1260 years."—

You are wondering what this has to do with Moses.

What I am saying, Sister White is talking about the two witnesses that were prophesying from AD538 to 1798.

And who were the two witnesses that were clothed in sackcloth? Well, in the story of Elijah, they are the 50 prophets that Obadiah put in this cave [gesturing to his left] and the 50 prophets hat Obadiah put in this cave [gesturing to his right]. They were hidden, but the prophets were still there.

In Revelation 11 these two prophets are Moses and Elijah, and we want to see that in a future study of the voice in the wilderness and the Time of the End. So, I am putting this in place now.

> —"Notwithstanding the Lord's witnesses were clothed in sackcloth, they continued to prophesy throughout the entire period of 1260 years. In the darkest times there were faithful men who loved God's word, and were jealous for his honor."—

In what times? In the darkest times; she is talking about in dark times.

> —"To these loyal servants were given wisdom, power, and authority to declare his truth during the whole of this time.
>
> "'And 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. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.' [Revelation 11:7–8.]"—

This is France, the French Revolution time period.

> —"These events were to take place near the close of the period in which the witnesses testified in sackcloth. Through the medium of the papacy, Satan had long controlled the powers that ruled in Church and State. The fearful results were especially apparent in those countries that rejected the light of the Reformation. There was a state of moral debasement and corruption similar to the condition of Sodom just prior to its destruction, and to t**he idolatry and spiritual darkness that prevailed in Egypt in the days of Moses**." *Sprit of Prophecy*, volume 4, 190.

She just compared the darkness of the Millerite reform line with the darkness of Egypt in the time of Moses.

TIME OF THE END

The Time of the End is right here [first waymark of the reform line of Moses].

Now, I will remind you that I put a piece of paper, a study, on the website where you are downloading these notes, if you are doing so; and, it will give you the breakdown of Abram's prophecy that let you see that Moses is born in the fourth generation.

And in Exodus 2, we see the birth of Moses.

"[1]And there went a man of the house of Levi, and took *to wife* a daughter of Levi. [2]And the woman conceived, and bare a son: and when she saw him that he *was a* goodly *child,* she hid him three months. [3]And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein and she laid *it* in the flags by the river's brink. [4]And his sister stood afar off, to wit what would be done to him.

"[5]And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. [6]And when she had opened *it,* she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children. [7]Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? [8]And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. [9]And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it. [10]And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water." Exodus 2:1-10 (KJV).

LIKE UNTO ME

The birth of Moses is paralleling the birth of Christ; because, Christ was prophesied by Moses. Moses said, "The Lord is going to raise up a prophet liken to myself." Moses said, "Jesus is going to come on the scene, and I am typifying Jesus." And you can find this in Deuteronomy 18:15–19; and, then you can see it confirmed in Acts 3:22-24; and 7:37.

"[15]The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; [16]According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. [17]And the LORD said unto me, They have well *spoken that* which they have spoken. [18]I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. [19]And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him." Deuteronomy 18:15-19 (KJV).

"[22]For Moses truly said unto the fathers, A PROPHET SHALL THE LORD YOUR GOD RAISE UP UNTO YOU OF YOUR BRETHREN, LIKE UNTO ME; HIM SHALL YE HEAR IN ALL THINGS WHATSOEVER HE SHALL SAY UNTO YOU. [23]AND IT SHALL COME TO PASS, *THAT* EVERY SOUL, WHICH WILL NOT HEAR THAT PROPHET, SHALL BE DESTROYED FROM AMONG THE PEOPLE. [24]Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." Acts 3:22-24 (KJV).

> "[37]This is that Moses, which said unto the children of Israel, A PROPHET SHALL THE LORD YOUR GOD RAISE UP UNTO YOU OF YOUR BRETHREN, LIKE UNTO ME; HIM SHALL YE HEAR," Acts 7:37 (KJV).

And the point is this: Christ was typified by Moses, and the Time of the End for Christ was His birth; therefore, the Time of the End for Moses was his birth and it also was a fulfillment of prophecy because it was in the fourth generation that the Lord was going to work deliverance for Ancient Israel. And this is when Moses comes on the scene.

MESSAGE FORMALIZED

Okay. The message is formalized. Exodus 3:2-10, the message is formalized in the wilderness at the burning bush.

> "[2]And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. [3]And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. [4]And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. [5]And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. [6]Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.
>
> "[7]And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; [8]And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. [9]Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. [10]Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Exodus 3:2-10 (KJV).

We understand this story typically.

And what was the message? "I am going to take my people out of Egypt. I am going to restore true worship."

MESSAGE EMPOWERED—EXODUS 4:24-26

After the message is formalized, it is empowered; and, it is empowered in Exodus 4:24-26, where it says the Lord came down and confronted Moses with the test of circumcision.

> "[24]And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. [25]Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me. [26]So he let him go: then she said, A bloody husband *thou art*, because of the circumcision."

Do not miss the fact that circumcision is replaced in the history of Christ with baptism. The history of Christ and the history of Moses are parallel histories. Here in the history of Moses the [first] test is circumcision; here [at the same waymark] in the history of Christ, Christ is baptized. Circumcision is the sign of covenant relationship; Baptism is the sign of covenant relationship with the Christian Church. They are parallel rites.

Here is what Sister White says in *Signs of the Times,* February 26, 1880:

> "As Moses journeyed to Egypt, the angel of the Lord met him,"—

But in Exodus it says the Lord met him; but, it is okay. Jesus appears as an angel in Revelation 10 and in Daniel 10 as Michael the Angel.*

> —"As Moses journeyed to Egypt, the angel of the Lord met him, and assumed a threatening posture, as though he would slay him. He did not explain the reason for his appearance in this manner, but Moses knew that there was a cause. He was going to Egypt in obedience to the express command of God; therefore the journey must be right. He at once remembered that his youngest son had not been circumcised. In compliance with the wishes of Zipporah, he had postponed the ceremony, contrary to the divine requirement. Now the wife, fearful that her husband might be slain, overcame her feelings of undue affection for her son, and performed the rite herself."—

And Sister White does not say this, but "thus" emphasizing that the Church must enter into this covenant relationship because the woman is the church, she must enter into this testing process.

> —"After this, the angel let Moses go. In his mission to Pharaoh, he was to be placed in a perilous position, where his life would be exposed to the will of the king, i**f God did not by his power, through the presence of angels, preserve him. While Moses was living in neglect of one of God's positive commands, his life would not be secure; for angels could not protect him in disobedience."** *Signs of the Times*, February 26, 1880.

So, what empowered the message of Moses? It was the circumcision. Had he not accomplished that, he would have been powerless to stand before Pharaoh.

So, right here at this [first] test of circumcision, Moses' message is empowered; just like Christ and John's message is empowered at the baptism; as the Millerites' message is empowered on August 11, 1840; as the message of the First Decree of Cyrus is empowered when Michael comes down and prevails against the prince of Persia.

TESTING PROCESS

Okay. Circumcision marks a testing process. *Spirit of Prophecy*, volume 1, page 262:

> "The Lord appeared unto Abraham, and said unto him, 'I am the Almighty God. Walk before me, and be thou perfect. And I will make a covenant between me and thee, and will multiply thee exceedingly.' 'And I will establish my

covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

"He then **required of Abraham and his seed, circumcision**, which was a circle cut in the flesh, as a token that God had cut them out and separated them from all nations as his peculiar treasure. By this sign they solemnly pledged themselves that they would not intermarry with other nations; for by so doing they would lose their reverence for God and his holy law, and would become like the idolatrous nations around them." *Spirit of Prophecy*, volume 1, 262.

So, circumcision was a test. You get circumcised and you are agreeing with the Lord, you are entering into covenant with the Lord that you are going to keep His covenant.

And if you do not do this, if you break that covenant, what happens to you? You open yourself up to the Mystery of Iniquity. The Mystery of Iniquity is the intermingling within nations around you.

So, anyway, circumcision was a test that marked a covenant relationship.

BAPTISM

Then in *Testimonies,* volume 6, page 98, it says,

"The vows which we take upon ourselves **in baptism** embrace much. In the name of the Father, the Son, and the Holy Spirit we are buried in the likeness of Christ's death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life. **He has made a covenant with God**." *Testimonies*, volume 6, 98.

So, here [continuing reference to Figure No. 28B, the history of Moses], we see the testing process begin. We see a parallel to Christ's baptism; we see the empowerment of the message—two parallel histories, airtight.

REFORM MESSAGE

Of course, the message that comes is the reform message; and, in *Patriarchs and Prophets,* Page 258, it says,

"In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors." *Patriarchs and Prophets*, 258.

Moses comes back and his reform message is on the Sabbath.

FOUNDATION

And what is the Sabbath?

The next quote, *The Great Controversy,* page 437:

> "'The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God'—because He is the Creator, and we are His creatures. 'The Sabbath therefore lies at **the very foundation of divine worship**, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten.'—J. N. Andrews, *History of the Sabbath*, chapter 27." *The Great Controversy*, 437.

The foundational work that Moses does is the Sabbath.

The message that Moses takes is, "We want to go out in the wilderness, a three days' journey, and worship God."

But, the foundation of that message is the Sabbath, and Moses lays it right here where all these other foundations are laid.

Action of the Enemies

Which produces an action of the enemies, right here [second waymark of the history of Moses]. Pharaoh says, "Okay. You are going to take the seventh day off? Then you go ahead and you keep the same amount of bricks coming out, but now you go ahead and you gather your own straw." You can find that in Exodus 5:7-8.

> "[4]And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens. [5]And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens. [6]And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, [7]Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. [8]And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God." Exodus 4-8 (KJV).

There is the action of the enemy. Pharaoh, paralleling the action of Caiaphas, paralleling the action of false Smerdis, paralleling the action of the Protestant Churches in the United States.

MANIFESTATION OF THE HOLY SPIRIT

Okay. They had a manifestation of the power of God that always takes place in this history [indicating the period of time between the second and third waymarks on all the reform lines (See Figure No. 28B)]. And this one is easy to see; it is the plagues.

Patriarchs and Prophets, page 264:

> "It was the hand of God, and no human influence or power possessed by Moses and Aaron, that wrought the miracles which they showed before Pharaoh. Those signs and wonders were designed to convince Pharaoh that the great 'I AM' had sent Moses, and that it was the duty of the king to let Israel go, that they might serve the living God." *Patriarchs and Prophets*, 264.

So, the manifestation of the power of God here with the plague is paralleling the manifestation of the power of God at the Triumphal Entry; which is paralleling the manifestation of the power of God as Esther's Decree, the second decree, telling the Jews that they can defend themselves, spread across that part of the world; which was paralleling the Midnight Cry message that "spread like a tidal wave" across the United States. It was not any human power; it was God's power.

And in this history [the history of Moses], we do not have a Midnight Cry but we have a cry at midnight. At the climax of the manifestation of the power of God, the final plague, the judgment of the firstborn produces a cry at midnight.

THE MIDNIGHT CRY

Exodus 11:4-6 says,

> "[4]And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: [5]And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts. [6]And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." Exodus 11:4–6 (KJV).

So, we see the Midnight Cry in connection with the manifestation of the power of God noted in this history of Moses, prefiguring the history of the Triumphal Entry in the history of Christ, which Sister White uses to illustrate the Midnight Cry of the Millerite History; which parallels Haman's and Esther's decrees.

JUDGMENT

The Midnight Cry leads to judgment; and, in *Patriarchs and Prophets*, page 273:

> "The **judgment** of which Egypt had first been warned, was to be the last visited. God is long-suffering and plenteous in mercy. He has a tender care for the beings formed in His image. If the loss of their harvests and their flocks and herds had brought Egypt to repentance, the children would not have been smitten; but the nation had stubbornly resisted the divine command, and now the final blow was about to fall." *Patriarchs and Prophets*, 273.

Judgment of the firstborn: on Passover, the very day that Christ was crucified, at the end of Ancient Israel. Parallel history.

DISAPPOINTMENT

The judgment is followed by disappointment. In *Testimonies,* volume 8, beginning at page 115, it says,

> "Upon us is shining the accumulated light of past ages. The record of Israel's forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. **In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt.** In the great **disappointment** of 1844 the faith of His people was tested **as was that of the Hebrews at the Red Sea**." *Testimonies,* volume 8, 115– 116.

The Hebrews at the Red Sea suffered a disappointment.

And where do we see the number "7" here [referring to Figure No. 28B]? I do not have it in your notes.

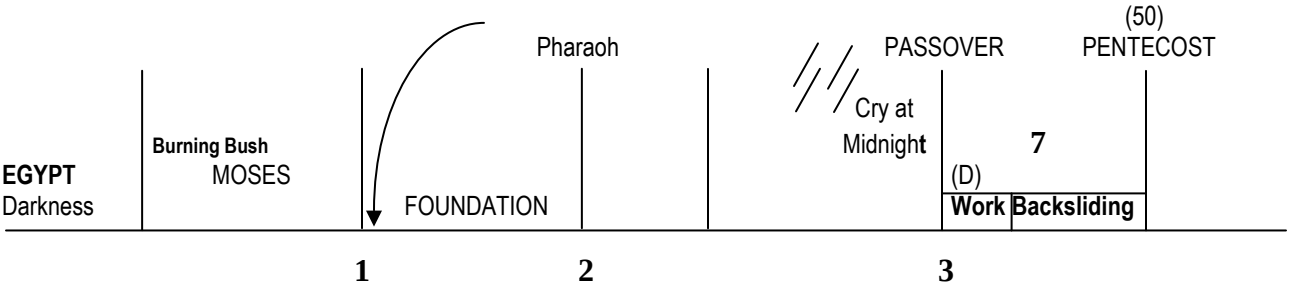


Figure No. 29A.

When the children of Israel crossed the Red Sea they began to complain about food, right? And what does the Lord give them?

FROM THE AUDIENCE: Manna.

BROTHER PIPPENGER: Manna.

There are two primary lessons of the manna—three, probably—three primary lessons of the manna, is there not? Obedience to God's Word—what is the other one?

FROM THE AUDIENCE: The Sabbath.

BROTHER PIPPENGER: —the Sabbath: you do not go out and gather stuff on the Sabbath; and, the health message, diet reform.

But the manna, the manna what is it typifying?

FROM THE AUDIENCE: The life of Christ.

BROTHER PIPPENGER: The life of Christ.

You can also place in here [at the third waymark], you can show that between the deliverance of Egypt and getting to the Red Sea, they left on Friday night and they are at the Red Sea on Sunday. You have got the Sabbath right there in the middle. There is a number 7 in there.

WORK

The work; *Patriarchs and Prophets,* beginning at page 303:

> "God purposed to make the occasion of speaking His law a scene of awful

grandeur, in keeping with its exalted character. The people were to be impressed that everything connected with the service of God must be regarded with the greatest reverence."—

They are coming to Pentecost now. They are going to be given a work to do because, at Pentecost the Lord is going to give His Law to His people.

And because of time, because we are actually close to ending this one in one hour, it says,

—"The Lord said to Moses, 'Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai.' During these intervening days all were to occupy the time in solemn preparation to appear before God. Their person and their clothing must be freed from impurity. And as Moses should point out their sins, they were to devote themselves to humiliation, fasting, and prayer, that their hearts might be cleansed from iniquity." *Patriarchs and Prophets*, 303–304.

They are given a work to do to prepare themselves.

Of course, this work is paralleling the work that the Disciples were to do when Pentecost approached, to prepare themselves for what was going to take place on Pentecost.

And, of course, when Moses goes up to receive the Law on Pentecost, what do they do? They backslide, do they not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: They are dancing around a golden calf.

FINISHING THE WORK

Then the finishing of the work is the building of the temple.

Patriarchs and Prophets, 343:

"The command was communicated to Moses while in the mount with God, 'Let them make Me a sanctuary; that I may dwell among them;' and full directions were given for the construction of the tabernacle. By their apostasy the Israelites forfeited the blessing of the divine Presence, and for the time rendered impossible the erection of a sanctuary for God among them. But **after they were again taken into favor with Heaven, the great leader proceeded to execute the divine command**." *Patriarchs and Prophets,* 343.

SUMMARY

So, bringing this to a conclusion, what we have here—at least I have a comfort level with what we have here, in the sense of what I want to try to convey as we proceed—we have shown five timelines. The timeline of Elijah is not on here.

Sister White says, "Historical events were set before the people and prophecy was seen to be a figurative delineation of events leading down to the close of this Earth's history." Prophecy is a figurative, symbolic delineation—which means to set forth upon a line.

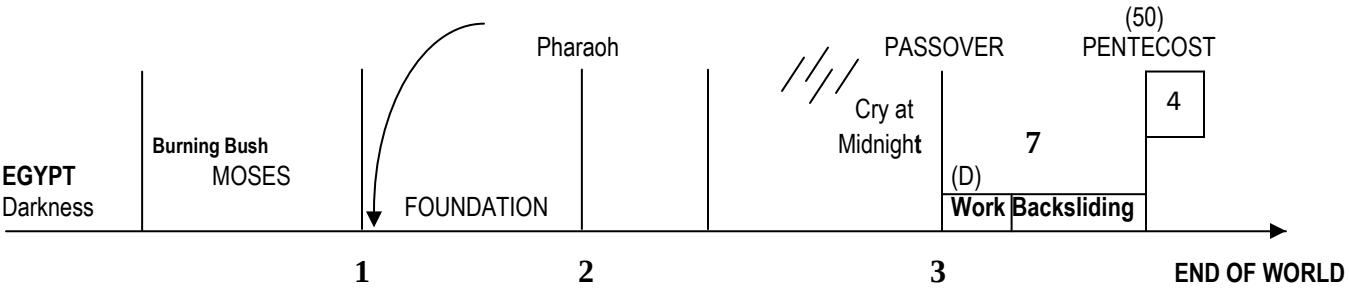


Figure No. 29B.

Prophecy is a timeline going down to the end of the world. This is the direction it goes towards the end of the world; and, historical events demonstrate the fulfillment of prophecy but they are figurative. And we have given five timelines now that show, in agreement with Sister White telling us in *The Great Controversy*, that all the Reform Movements parallel one another. We have given five timelines to show that these historical events are figurative in the sense that they parallel all the other ones.

The First Decree [in the history of Cyrus] prefigures the First Angel's Message [in the history of the Millerites], which was prefigured by the baptism of Christ, which was prefigured by the circumcision test of Moses. These historical events were historical events and they fulfilled prophecy, but they are figurative.

And we emphasized early on through the writings of Ellen White that there is a specific order, and we have been seeing this order is absolutely airtight. Okay?

So, what we have put in place here is prophetic lines that we will be able to use to glean some important truths out of as we perceive.

And, we are working on certain prophetic principles here. Let us remind ourselves of just a few.

Upon the testimony of two or three a thing is established. We have given five timelines now.

So, when it comes to these waymarks, which Sister White says are to be carefully guarded lest they be torn down and replaced with error. These waymarks of the Millerite History are to be guarded, and these waymarks have been prefigured by all these other histories. And the waymarks of the Millerite History need to be carefully guarded because there is a specific order that they have been set forth in.

And so we have guarded these waymarks by giving two, three, four, five witnesses of where they arrived and what they represent. So, one of the principles that we are offering is that upon the testimony if two or three a thing is established.

Another principle that we are dealing with is that here in Egypt, at the beginning of Israel [the history of Moses]; we see illustrated the end of Israel [the history of Christ]; and, here in the time of Cyrus, at the beginning of the 2300 days; we see [in the history of the Millerite] the end of the 2300 days.

So, we are also dealing with the principle that Jesus illustrates the end from the beginning.

And the other principle that we are dealing with from Sister White, which is close but it is broader, is that every reform line parallels one another.

Okay. So, what this does is it is going to give us several lines, from here a little, from there a little, several lines that we can bring together line upon, for the purpose of ultimately

illustrating the reform line of the Latter Rain, the time in which we are living. And once we get to that point, we should have an abundant amount of points of reference to where upon the testimony of two or three we can be clear about the timeline of the Latter Rain.

So, the Lord willing, tomorrow—

And this is the fourth waymark in the history of Moses 4 .

—tomorrow we will begin to look at the two Tables that were given to Ancient Israel at the beginning of their history, the two tables of the Ten Commandments, and show that these tables represent the covenant, in order to show that those two tables typify these Two Tables [the 1843 and 1850 Charts] that were given to modern Israel at the beginning of their experience.

Shall we pray?

Benediction: Heavenly Father, we are overwhelmed and amazed that you have the ability to illustrate the end with the beginning and that you are consistent with your dealings with men are ever the same. We are also amazed that your people here at the end of the world do not possess the sanctified curiosity to try to follow these wonderful truths that you are opening up to your people at this time. We realize that in this history, as in all these histories, the Mystery of Iniquity hath already worked and has done a marvelous and satanic preparation for this time period. We ask that according to your will that those in Adventism that might be confronted with these truths, that still possess an honest heart, that you would do whatever is necessary to break through to that heart that they might take this Little Book and begin to eat it that it might prepare them to stand in the near future when there is no longer intercession for sin. Thank you for bringing us together to do this work. We ask a blessing upon the LiveStream and the recordings, and we would ask a blessing upon our day of service to you as we go forward from here. In Jesus's name, amen.

HABAKKUK'S TWO TABLES #13

Presentation by Jeff Pippinger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for giving us a good night's rest and awakening us this morning so that we have another day to serve you. As we take up our study this morning, we ask that you open our hearts and minds to receive the light that you have for us. I ask that you forgive my sins and put any obstruction in my personal life that may be preventing me from being fully used by you at this time, I ask that you cover it with your blood and forgive me of it. I ask that you do likewise for my Brothers and Sisters here and that may be listening on LiveStream and later on DVD, that you would prepare their hearts and minds that they can hear your Voice in this message and understand the implications for their personal lives. We know that you told us to pray for the Latter Rain in the time of the Latter Rain, and we want our hearts and minds to be opened up to the message that you have for us. So, we ask that you pour down the golden oil down through these pipes that come from the olive trees, into us the vessels, that we might share the golden oil with those that we come in contact with is our prayer. In Jesus's name, amen.

THE COVENANT

BROTHER PIPPENGER: Okay. We are dealing with Habakkuk's Two Tables. The first part was five parts and it dealt with Sister White's endorsement of the truths that are under attack here at the end of the world in Adventism, the truths that are on this 1843 Chart and this 1850 Chart.

And then for the last seven presentations we have been dealing with the fact that every reform line parallels every other reform line. We have been putting that in place for the purpose of the second section of this study of showing these two Tables are typified in God's Word; and, when we finish that, we will go and take up some other understandings of these Two Tables.

OUR ADMONITION

But, we have reached the point where we are going to begin looking at the typology that justifies understanding that these Two Tables of Habakkuk are the symbol of the covenant that the Lord entered into with Millerite Adventism at the beginning of Adventism; and, therefore, as a foundation they will be the argument at the end of Adventism.

In *Review and Herald,* April 29, 1875, it says,

> "The entire history of the children of Israel was 'written for our admonition upon whom the ends of the world are come." No Hebrews could so fully estimate the sacredness and exalted character of God's law as those who accepted Christ as their Redeemer. **He was the foundation of the entire Jewish system**." *Review and Herald,* April 29, 1875.

I want you to see that there is not any component of Ancient Israel's history that does not provide a prophetic lesson for us.

And, we are going to look at the beginning of Ancient Israel's history and the end of Ancient Israel's history; the beginning represented by Moses, the end represented by John the Baptist and Christ. We are going to show that Jesus illustrates the end from the beginning, and this is the story of the first Pentecost to the last Pentecost of Ancient Israel, from Pentecost to Pentecost

But, in that quote I want you to understand that this is one of many, many, many places where Sister White says that Christ was the Foundation; because, at the end of Adventism there is an argument over the Foundation. At the end of Ancient Israel there was an argument over the Foundation. The Jews who thought they were defending the Foundation at the end of Ancient Israel's history crucified the Foundation; and, modern Israel who thinks they are defending the Foundation of Adventism is in the process of crucifying the messages on these Charts [the 1843 and 1850 Charts].

And, if you remember, our passage from *Early Writings,* page 259, Sister White said the Protestants had verily crucified these three messages in the Millerite History as the Jews had crucified Christ. So, it is possible to crucify Christ by crucifying a message, and His message is on these Charts.

SINAI

So, we are going to begin in this history here, Sinai.

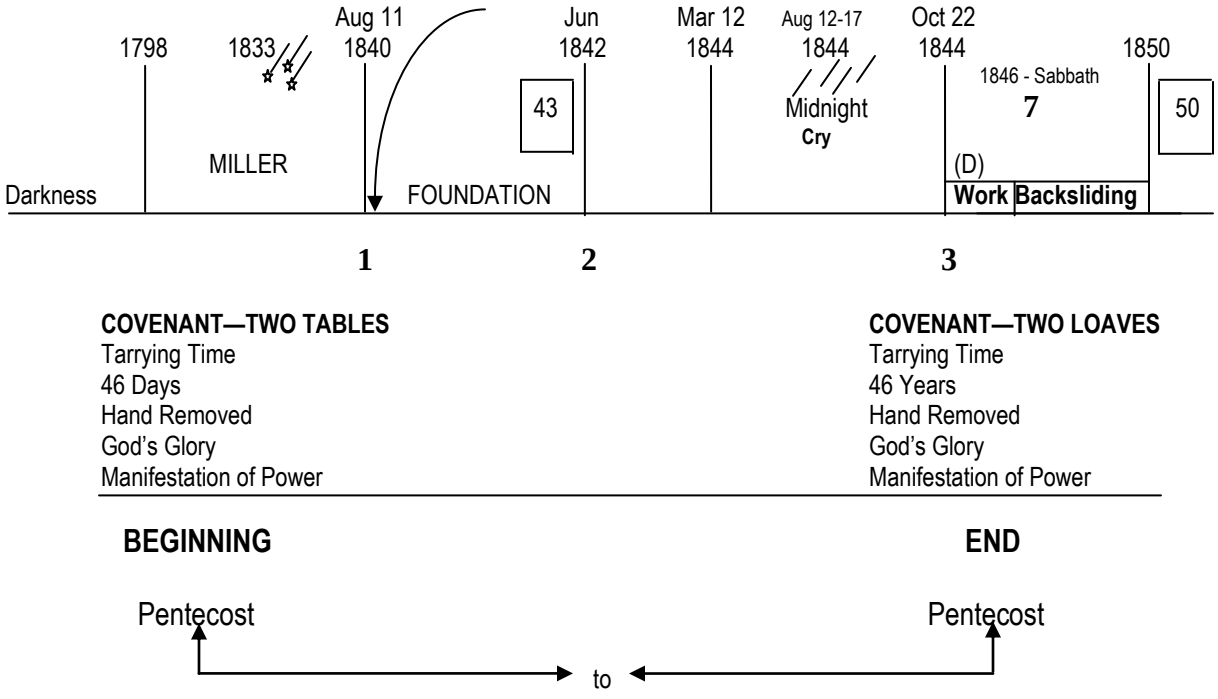


Figure No. 30.

A TARRYING TIME, TWO TABLES, FORTY-SIX DAYS AND THE SANCTUARY

And we are going to read from Exodus 24:1. We are going to note the various waymarks that are in this illustration.

In Exodus 24, verse 1, it says,

> "[1]And he said unto Moses, come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and worship ye afar off." Exodus 24:1 (KJV).

He is calling Moses up to Sinai now to receive the Law, to receive the instructions on building the sanctuary.

If you jump ahead to verse 6, it says,

> "[6]And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar." Exodus 24:6 (KJV).

He has made an altar before he was being called up, and now he is anointing the altar, cleansing the altar, initiating the worship at the altar.

Continuing with verse 7,

> "[7]And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. [8]And Moses took the blood and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words." Exodus 24:7-8 (KJV).

So, this story about them going upon Sinai is the story of the covenant [Two Tables]. All right?

And then going forward to verse 12 of Exodus 24, it says,

> "[12]And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone,"—

How many tables?

FROM THE AUDIENCE: Two.

BROTHER PIPPENGER: Two Tables.

> —"and a law, and commandments which I have written; that thou mayest teach them. [13]And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. [14]And he said to the elders,"—what?—"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: 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 24:12-18 (KJV).

So, this history includes a Tarrying Time: the 70 elders are told to tarry on the mount. It encompasses 46 days (six days, and then on the seventh day he is called into the cloud and he is there forty days: 6 and 40 is 46). And, we see a manifestation of God's power, and he [Moses] is going to receive the Two Tables of the Law in this covenant history.

Sister White, commenting on this history, from *Patriarchs and Prophets*, pages 313-314, says,

> "**Upon the seventh day**, which was the Sabbath, Moses was called up into the cloud. The thick cloud opened in the sight of all Israel, and the glory of the Lord broke forth like devouring fire. '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.' **The forty days' tarry in the mount** did not include the **six days of preparation**. During the six days Joshua was with Moses, and together they ate of the manna and drank of 'the brook that descended out of the mount.' But Joshua did not enter with Moses into the cloud. He remained without, and continued to eat and drink daily while awaiting the return of Moses, but Moses fasted during the entire forty days.
>
> "During his stay in the mount, **Moses received directions for the building of a sanctuary** in which the divine presence would be specially manifested. 'Let them make Me a sanctuary; that I may dwell among them' (Exodus 25:8), was the command of God." *Patriarchs and Prophets*, 313–314.

There was a work that they were given to do when they came out of Egypt.

But, we see here that He is entering into covenant with them. He is going to give them the Two Tables. There is a Tarrying Time in this history. It takes place in 46 days. We see the glory of God as the power of God manifested.

And what we are saying, why we are pointing these out is we are going to see these identical waymarks at the end of Ancient Israel; so, we are putting them in place here so we can see the end from the beginning.

THE GLORY OF THE LORD, A COVENANT AND GOD'S HAND REMOVED

Now, if you will turn to Exodus 33, we want to add a couple more waymarks, Exodus 33, beginning in verse 21, and we will go all the way through chapter 34, verse 10. But, in Exodus 33, verse 21:

> "Chapter 33:21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock: 22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock,"—

Why is He doing this? Moses asked to see the glory of the Lord.

Verse 21,

> —"21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock: 22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock and will cover thee with my hand while I pass

by. [23]And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."—

Now, I want you to see that there is a covering in this story of God's hand and a removing of God's hand, because this history is prefiguring this history [referring to the 1843 Chart], where the Lord held His hand over part of this Chart until His hand was removed; and, when His hand is removed, then he is going to see the glory of the Lord.

Continuing on in verse 1 of Exodus chapter 34:

"Chapter 34:[1]And the LORD said unto Moses, Hew thee two tables of stone"—

Three tables of stone, one table of stone?

FROM THE AUDIENCE: Two tables.

BROTHER PIPPENGER: —"two tables of stone like unto the first:"—

Because, since "the first" Moses has thrown down the first Tables to signify that the children of Israel had broken the covenant.

—"and I will write upon *these* tables the words that were in the first tables, which thou brakest. [2]And be read in the morning and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. [3]And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed *before* that mount.

"[4]And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. [5]And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. [6]And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, [7]Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.* [8]And Moses made haste, and bowed his head toward the earth, and worshipped. [9]And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

"[10]And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee." Exodus 33:21-23; 34:1-10 (KJV).

Okay. So, in this history, added with the previous history from chapter 24, we see the Lord's hand covering and the Lord's hand removed; and, when the Lord's hand is removed, Moses sees God's glory and he is given Two Tables.

So, this is a history of the Lord entering into covenant with Ancient Israel.

This is the beginning of Ancient Israel, and Jesus illustrates the end from the beginning and this is the first Pentecost, *pente* meaning 50.

Okay. And in this history is a manifestation of the power of God, and Sister White says in *Patriarchs and Prophets,* page 340,

A MANIFESTATION OF GOD'S POWER

> "Never since man was created had there been witnessed such a manifestation of divine power as when the law was proclaimed from Sinai." *Patriarchs and Prophets*, 340.

Even more than the Flood.

PENTECOST COMMEMORATED

A MEAT OFFERING

Okay. Once this history is in place, once the Lord has put the covenant history in place at the beginning of Ancient Israel, He instructs them to commemorate this history forever throughout their generations, just as they were to commemorate Passover, all these different feasts.

And the rite, the feasts, that is going to commemorate this history, we find the details of the offering in Leviticus 23:16-17; and, we want to go through the details of this offering because this offering, commemorating the first Pentecost, is prefiguring the final Pentecost. So, the components in it are part of the components of these waymarks.

In Leviticus 23:16-17, speaking of Pentecost, it says,

> "[16]Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall **OFFER** a new meat offering unto the LORD. [17]Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the firstfruits unto the Lord." Leviticus 23:16–17 (KJV) (emphasis added).

And what we are going to try to help you to see is that these Two Tables are going to be commemorated by these Two Loaves, throughout every Pentecostal feast; and, it was an offering.

What was an offering? These Two Loaves were an offering.

Acts of the Apostles, page 190, says,

> "The Jews had always prided themselves upon their divinely appointed services, and many of those who had been converted to the faith of Christ still felt that since God had once clearly outlined the Hebrew manner of worship, it was improbable that He would ever authorize a change in any of its specifications. They insisted that the Jewish laws and ceremonies should be incorporated into the rites of the Christian religion. They were slow to discern that **all the sacrificial offerings**"—

Were the Two Wave Loaves an offering? Yes, it says so in verse 16, ". . . ye shall offer a new meat offering . . . ."

> —"**all the sacrificial offerings had but prefigured the death of the Son of God**, in which type met antitype, and after which the rites and ceremonies of the Mosaic dispensation were no longer binding." *Acts of the Apostles*, 190.

So, I want you to see that these Two Wave Loaves in Pentecost, they are a type of Christ. They are typifying Christ, as all the [sacrificial] offerings were typifying Christ.

TWO WAVE LOAVES

And I have the same verses there is Leviticus 23 in your notes:

> "[16]Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. [17]Ye shall bring out of your habitations **TWO WAVE LOAVES** of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the firstfruits unto the Lord." Leviticus 23:16–17 (KJV) (emphasis added).

BREAD

But, now, instead of looking at the offering, we are going to look at the fact that there are two wave loaves, two wave loaves of fine flour.

And in John 6:35, it says,

> "[35]And Jesus said unto them, **I am the bread of life**: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—

So, these Two Wave Loaves, they are bread. And who is the Bread of Life?

FROM THE AUDIENCE: Jesus.

BROTHER PIPPENGER: Jesus. All the offerings typify Jesus.

> —"[35]And Jesus said unto them, **I am the bread of life**: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:35 (KJV).

But, there is a problem here.

LEAVEN

In Leviticus 23:16-17, it says,

> "[16]Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. [17]Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with **LEAVEN**; *they are* the firstfruits unto the Lord." Leviticus 23:16–17 (KJV) (emphasis added).

And *leaven, leaven* can mean truth or error; it can mean sin or righteousness. You have to determine it by context. Jesus tells us that Truth is like leaven. Okay? But, this leaven, this represents sin.

We will explain ourselves.

SIN

Go to 1 Corinthians 5:6-8.

> "[6]Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? [7]Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. [8]Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth." 1 Corinthians 5:6-8 (KJV).

Here Paul is telling us that Christ is to be unleavened bread; but, we have just found that the wave offerings—all the offerings point to Christ—but, the Two Wave Loaves, they had leavened in them. They had sin. They are a symbol of Christ, but they had leavened.

How do we relate to that?

Let us put some other things in place before we answer that. In *Christ's Object Lessons,* page 305, it says,

> "God's law is the transcript of His character." *Christ's Object Lessons,* 305.

And if our contentions are correct, these Two Tables which are God's Law are representing these Two Loaves. So, these Two Tables and these Two Loaves in some aspect are representing the character of Christ.

THE HUNDRED *AND* FORTY *AND* FOUR THOUSAND

And, we are suggesting that all of these prophecies illustrate the end of the world: "Each of the ancient prophets spoke more for our day than in the day in which they lived," so that their prophesyings are in force for us. Sister White says that.

So, we are suggesting that these Two Wave Loaves represent the 144,000 at the end of the world.

> "[3]And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. [4]These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were **redeemed from among men**, *being* the first fruits unto God and to the Lamb." Revelation 14:3–4 (KJV).

The 144,000 have been redeemed.

REDEEMED

Let us define *redeem* a little bit. *Prophets and Kings,* pages 591 – 592, says,

> "As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments,' and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' Zechariah 3:4. The spotless robe of Christ's righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. A 'fair miter' is set upon their heads."—

And when does this take place, just as a point of reference? She is referring to Zechariah 3; so, this is taking place while Christ is still in the Most Holy Place. Okay? This is right before the Seven Last Plagues, but this is something that is taking place in the Investigative judgment.

Continuing on:

> —"While Satan has been urging his accusations, holy angels, unseen, have been passing to and fro, placing upon the faithful ones the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand which were redeemed from the earth. 'These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.' Revelation 14:4, 5.
>
> "Now is reached the complete fulfillment of the words of the Angel: '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. Zechariah 3:8.'"—

The 144,000 are going to be wondered at. The whole Universe is going to wonder at them. This is the generation that God has been waiting to produce.

> —"Christ is revealed as the Redeemer and Deliverer of His people. Now indeed are the remnant 'men wondered at,' as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. 'In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem.' Isaiah 4:2, 3." *Prophets and Kings*, 591–592.

So, what we are saying here is that these Two Tables, they represent the character of Christ, among other things; i.e., the Law of God.

These Two Loaves are representing the 144,000 who are going to perfectly reflect the character of Christ, but who were redeemed from mankind after 6,000 years of sin. They had leaven in their experience; but, this leaven in their experience is going to be removed in the Investigative Judgment. It is going to be baked out of them.

BAKED

In Leviticus 23:16-17, it says,

> "[16]Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. [17]Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be **BAKEN** with leaven; *they are* the firstfruits unto the Lord." Leviticus 23:16–17 (KJV) (emphasis added).

What happens when you bake your bread that has leaven in it? What happens to the leaven? It gets destroyed.

Review and Herald, April 10, 1894:

> "The purification of God's people cannot be accomplished without suffering. God permits **the fire of affliction to consume the dross,**"—

What consumes the dross? The fires, the baking process.

> —"**the fire of affliction to consume the dross, to separate the worthless from the valuable, in order that the pure metal may shine forth**. He passes us from one fire to another, testing our true worth. True grace is willing to be tried. If we are loath to be searched by the Lord, our condition is one of peril. God is the refiner and purifier of souls."—

And I do not know if she does it in this passage, but when you look at other passages where Sister White is saying a similar thing, when she says *refiner*, she will say it with a capital "R"; because, she is drawing this from Malachi 3. The Messenger of the Covenant is the Refiner and Purifier of the sons of Levi.

> —"God is the refiner and purifier of souls. He places us in **the heat of the furnace**,"—*HE IS GOING TO BAKE OUT THE LEAVEN*—"that the dross may be forever separated from the true gold of Christian character. Jesus watches the test. He knows just what fire of temptation and trial is needed to purify the precious metal, in order that the radiance of divine love may be reflected.
>
> "It is by close, testing trials that God brings his people near to himself; for in trial and temptation he discovers to them their weakness, and teaches them to lean upon him as their only help and safeguard. When this result is attained, his object is accomplished, and his tried servants are prepared to be used in every emergency, to fill important positions of trust, and to accomplish the grand purposes for which their powers were given them. God takes men upon trial, and

he proves them upon the right hand and upon the left, until they are educated, trained, and disciplined for his use." *Review and Herald*, April 10, 1894.

So, what we are saying is, the Two Loaves represent the 144,000 that are going to perfectly reflect the character of Christ at the end of the world. They are a type of Christ in character, and they are drawn from mankind as they are at the end of the world, with leaven; but, the Lord is going to take the 144,000 and thoroughly bake the leaven out of them.

FIRST FRUITS

Leviticus 23:16-17 also says of these Two Loaves that,

> "[16]Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. [17]Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* **THE FIRST FRUITS** unto the Lord." Leviticus 23:16–17 (KJV) (emphasis added).

THEY ARE VIRGINS

Returning on Revelation 14:3-4, which we have already read, it says,

> "[3]And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth."—

How were they redeemed?

FROM THE AUDIENCE: By the blood of Christ.

BROTHER PIPPENGER: Well, by the blood of Christ, but their redemption included the furnace fire.

> —"[4]These are they which were not defiled with women; for they are **VIRGINS**. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first fruits unto God and to the Lamb." Revelation 14:3–4 (KJV) (emphasis added).

The 144,000 are virgins.

The Great Controversy, page 393:

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

Adventists are virgins. They are either wise virgins or foolish virgins. The foolish virgins are not going to end up as the 144,000. The 144,000 are the wise virgins of Adventism.

WAVE OFFERING

They are a wave offering.

"[16]Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. [17]Ye shall bring out of your habitations two **WAVE LOAVES**"—

An offering that was supposed to be waved before the Lord was something that was lifted up before the Lord. That is what a wave offering was. There was more than one offering that was a wave offering; but, if it was to be a wave offering, it was an offering that was to be lifted up before the Lord.

And these Two Loaves are wave loaves. They are to be lifted up.

—"of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the FIRSTFRUIT**S** unto the Lord." Leviticus 23:16-17 (KJV) (emphasis added).

ENSIGN

. The definition of *ensign* in God's Word is:

ENSIGN: a *flag*; also a *sail*; by implication a *flagstaff*; generally a *signal*; figuratively a *token:* - banner, pole, sail, (en-) sign, standard.

But, these Two Wave Loaves, representing the 144,000, because they are wave loaves they are to be lifted up.

THE ENSIGN IS LIFTED UP

And, we know that God's people at the end of the world are lifted up as an ensign. In Isaiah 5:26, it says,

"[26]And **he will be lift up an ensign in 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).

Now, in verse 26 of Isaiah 5, it does not tell you what the ensign is. It just tells you He is going to lift up an ensign and, whatever this ensign is, it is what is going to draw the nations of the Earth to Himself.

In chapter 18, verse 3, of Isaiah, 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).

Okay. Now He is telling us that the ensign is lifted up in a religious crisis, because *mountains* represent *churches* in God's Word—and *kingdoms* but *churches* here. In the religious conflict He is going to lift up an ensign, and it is going to be in the time of the Seventh Trumpet because the Seventh Trumpet is the final Trumpet. And when this ensign is lifted up in this religious crisis in the time of the Seventh Trumpet, the whole world is going to see it.

THE FLOCK OF HIS PEOPLE

In Zechariah 9:16, it says,

> "[16]And the LORD their God shall save them in that day as **the flock of his people**:"—

How many flocks does Jesus have?

FROM THE AUDIENCE: Two.

BROTHER PIPPENGER: Two. His people are a flock; but, "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). There are two flocks.

But this flock here Zechariah is making sure we understand; this flock is Adventism. It says,

> —"[16]And the LORD their God shall save them in that day as **the flock of his people**: for they *shall be as* **the stones of a crown**,"—*AND <u>THE STONES</u> IS A KEY WORD THERE*"—**stones of a crown, lifted up as an ensign** upon his land." Zechariah 9:16 (KJV).

So, what is lifted up as an ensign? God's people, His flock, the 144,000; because, they are a wave offering. They are Two Loaves, a wave offering.

YE WOULD NOT

Isaiah 30, verses 15-17, says,

> "[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**."—

What is Adventism suppose to return to and find rest that they might be saved that they refuse to return to, to find the rest? The Old Paths. This is Jeremiah 6:16-17. Your safety is "returning to the Old Paths and walking therein wherein you will find rest and the refreshing," the Latter Rain, "but you would not (paraphrasing)."

> "[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:"—

What is "the rebuke of five" that causes those people that are trusting in the horses of Egypt?

If you trace these horses in this passage, what they represent, they represent Egypt; and, at the end of the world mankind is trusting in a shadow and there are only two shadows to trust

in: the Shadow of the Most High or the shadow of Egypt. And this class that is refusing to walk in the Old Paths in order to secure the rest and the refreshing, they are trusting in Egypt, the horses of Egypt.

And what is "the rebuke of five" that causes them to flee? Well, it is when they come to those who are trusting in the Shadow of the Most High and say, "Give us of your oil."

And they say, "Go buy your own oil," and they flee, ". . . 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.** Isaiah 30:15–17 (KJV).

When is it that the foolish virgins come to the wise virgins and say, "Give us of your oil"? It is right at the point in time where the door is closing. When the door is closing, this is when the ensign is going to be lifted up, the ensign being the flock of God's people, being the wave loaf that have been typified by the Two Tables of the Ten Commandments, that get lifted up at the end of the world to bring the other flock to Christ.

THE FINAL GATHERING

Let us read Isaiah 11:10-16. It is not in your notes; it is referenced but it is not spelled out.

This, of course, is a very significant passage when you are putting together the correct understanding of the last six verses of Daniel 11; but, we will not deal with how this passage impacts Daniel 11.

In verse 10 of Isaiah 11, it says,

> "[10]And in that day"—

Now, when it says "In that day," if you start in verse 10, how are you going to define "that day"?

Well, you have to back up and back up and back up until the day is defined. So, go ahead and back up to Isaiah 10, verse 1. It says,

> "[1]Woe unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed;"—

"Woe unto them that decree unrighteous decrees," Sister White tells us that this is The Sunday Law. Isaiah 10:1 is The Sunday Law. So, from this point on we are seeing the things that follow The Sunday Law in the United States.

So, when we go back to Isaiah 11, verse 10, it says,

> —"[10]And in that day"—*AT THE SUNDAY LAW IN THE UNITED STATES*—"there shall be a root of Jesse, which shall stand for an ensign of the people;"—

"And in that day," when the foolish virgins come and say, "Give us of your oil," and the wise virgins rebuke them so they flee to the horses of Egypt, "in that day" when the door has shut for Adventism at The Sunday Law, they are going to stand as an ensign of the people.

—"to it shall the Gentiles seek: and the rest shall be glorious."—

Okay. The world is going to come to this Sabbath issue that God's people are upholding, and this is going to be the glorious manifestation of the power of God in the outpouring of the Latter Rain. His "rest shall be glorious."

> —"[11]And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."—

This is the ingathering of the Latter Rain, "COME OUT OF BABYLON!"

Verse 12:

> —"[12]And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel,"—

It would be nice if we took the time, but we are not going to take the time—the ensign, the 144,000, they are the outcasts of Israel. You can trace this theme through. Before they get lifted up as an ensign, they become the outcasts of Israel.

> —"[12]And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. [13]The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. [14]But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. [15]And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod. [16]And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isaiah 11:10-16 (KJV)."

Okay. This reference to Ephraim and Judah vexing one another comes from the story of Gideon. This is the only other place that you will find it in the Bible. And when Gideon went to war with the northern powers in the story of Gideon, there became a controversy between the tribes that he did not call; although, I think he may have called them and they just did not want to respond.

But, in any case, there was jealousy that is marked by this symbol and Sister White comments on this in *Review and Herald,* March 19, 1895. She says,

> "Trials are to come upon God's people and **the tares are to be separated from the wheat.** But let not Ephraim envy Judah any more, and Judah will no more vex Ephraim. Kind, tender, compassionate words will flow out from sanctified hearts and lips. It is essential that we be united, and if we all seek the

meekness and the lowliness of Christ, we shall have the mind of Christ, and there will be unity of spirit." *Review and Herald*, March 19, 1895.

Vexing one another here is identifying the unity that comes in to the ensign, to God's people, to the flock of His people, during the Latter Rain time period at The Sunday Law.

So, what are we saying? We are saying that these Two Tables are a symbol of the covenant, and that the Two Loaves that were used in the Pentecostal ceremony leads all the way to the final Pentecost represent Christ. They represent Christ in the sense that they represent the 144,000 that are going to perfectly reflect His character, that are going to be lifted up as an ensign. They are a wave loaf offering at the end of the world; but, they came from the world. They had leaven in them; but, this leaven is going to be baked out of them as Christ puts them into the purifying furnace, Christ the Refiner.

So, we see that the Two Loaves that are commemorating this history that were to be commemorated all the way until the end of Ancient Israel, they are a type of Christ; they are a type of the Two Tables.

So, in your notes we are going to now look at the end of Ancient Israel, the history of the beginning of the Christian Church.

Here at the beginning of Ancient Israel the Lord is entering into covenant with Ancient Israel. He is marrying them. Here at the end of Ancient Israel, He is divorcing Ancient Israel and He has entered into covenant with the Christian Church. Both histories are a history of Him entering into covenant, but with different entities.

Pentecost's Two Loaves

Okay. So, the Pentecostal Two Loaves, Christ is the Bread of Life.

"[35]And Jesus said unto them, **I am the bread of life**: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:35 (KJV).

FORTY AND SIX YEARS TO BUILD THE TEMPLE

In John 2 we are going to see the number 46 referenced, paralleling the 46 days of Moses on the mount receiving instructions on building the temple.

Christ has just cleansed the temple in John, chapter 2.

"[18]Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?"—

He has just cleansed the temple and the Jews say, "What's the sign that you will give us that shows your authority to actually clean out the temple?"

And in verse 19,

—"[19]Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up."—

There is their sign. They do not get it, but there is their sign. He says, "No sign will be given to this generation except the sign of Jonah (paraphrasing Matthew 12:38-40)," the three days

representing the Three Angels' Messages; because, all the prophets are speaking about the end of the world.

And then in verse 20, it says,

> —"[20]Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? [21]But he spake of the temple of his body." John 2:19-21 (KJV).

So, when it came to His instructions at the beginning of Ancient Israel for raising up the sanctuary of Moses, it took 46 days; but, we find now in history that Herod did a remodeling of the temple in the time period of Christ and it took 46 years, and his remodeling ended in AD27, which is of course the year that Christ was baptized. And Christ went into the wilderness to be tempted of the Devil, and as soon as He was done with that, he comes into Jerusalem and what does He do? He cleanses the temple.

And then the Jews say, "What signs do you have that shows your authority for doing this?"

And He says, "Destroy this temple, and in three days I will raise it up."

And the Jews say this temple took 46 years, Herod's temple, 46 years in construction.

So, what we are seeing is this waymark [at the end of Ancient Israel] is paralleling this waymark [at the beginning of Ancient Israel]?

Is it a problem for Adventists to understand 46 days and it took 46 years? No, we understand the year-day principle.

But, it is not really about the year-day principle here. It is about the number 46 being associated with raising up the temple.

COVENANT CONFIRMED

Now, we know in this history over here at the end of Ancient Israel that Christ came to confirm the covenant with many for one week. So, it is once again that He is entering into covenant, just like He was here [at the beginning of Ancient Israel]. He came to confirm the covenant. You have that in your notes, Daniel 9:27.

> "[27]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 he shall make *it* desolate, even until the consummation, and that determine shall be poured upon the desolate." Daniel 9:27 (KJV).

A MANIFESTATION OF GOD'S POWER

There was a manifestation of power here [at the beginning of Ancient Israel]. Sister White says the greatest manifestation of power that had ever been written was on Sinai, and there was a manifestation of power at Pentecost.

Acts of the Apostles, page 38, says,

> "Christ's ascension to heaven was **the signal** that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned

amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. **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.

So, there was a manifestation of power with the outpouring of the Holy Spirit at the Pentecost in the time of the Disciples.

A TARRYING TIME

And then if you turn to Luke 24, beginning at 44—and we have dealt with this, in this particular series, already; but, we are going to deal with it a little bit again.

Verse 44 says—and Jesus here—let me remind you what we have already put in place earlier in this series is that He tells Mary not to touch Him because He had not yet ascended, and then in that same time period He appeared to the Disciples, demonstrating that He had just come down out of Heaven and He breathes upon them the Holy Spirit.

And in verse 44, this passage here is adding some light to that thought that comes from John. In verse 44, it says,

> "[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"—
>
> BROTHER PIPPENGER: What?
> FROM THE AUDIENCE: Tarry.
>
> BROTHER PIPPENGER: —"but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
>
> "[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: [53]And were continually in the temple, praising and blessing God. Amen." Luke 24:44-53 (KJV).

So, in this history we see a Tarrying time. They were to tarry in Jerusalem until they received the outpouring of the Holy Spirit, but He removed His hand from their understanding so that they could understand the prophecies.

There is the manifestation of power, the covenant is being entered into, and the offering for this Pentecostal period is the Two Loaves.

Signs of the Times, April 6, 1891:

> "After his resurrection **he opened their minds that they might understand the Scriptures**, and told them the same things which before they could not comprehend, saying, 'These are the things which I spake unto you while I was yet with you.' We should pray that our understanding may be opened, that we may comprehend what Christ has said unto us; for we are to be sanctified through his word." *Signs of the Times,* April 6, 1891.

When God removed His hand from Moses, he saw the revelation of God's glory. When God removes His hand, it is a symbol of opening the understanding of the worshipper to the prophetic truths of God's Word.

He opens their understanding of prophecy here [at the end of Ancient Israel] when He removes His hand.

And tomorrow, the Lord willing, we will see that when He removes His hand from the 1843 Chart it is there that the Pioneers identified that what represents the removing of His hand is the opening of their understanding to the 2520 and the 2300 actually ending in 1844, instead of in 1843.

So, the same waymark is in that history as in the beginning history.

THE FOUNDATION CONDEMNED

Now, notice, what we are saying about here. Now we want to prepare some thoughts for the conclusion of this little argument that takes place tomorrow.

We are saying that at the beginning of Ancient Israel that we have the identical waymarks as at the end of Ancient Israel.

And the symbol for Ancient Israel was Two Tables, and the commemoration of those Two Tables throughout their history was Two Loaves. We tied together the relationship of those things.

We are doing this because we are going to show tomorrow that the symbol of the covenant for Adventism was Two Tables. But, the Law of God, the Foundation of Ancient Israel's history, what we want to emphasize now, is when you get to the end of Ancient Israel's history the Pharisees, the Sadducees, they are fighting against the Foundation and they think they are doing God's work; and, therefore, Ancient Israel is prefiguring modern Spiritual Israel. So, at the beginning of modern Spiritual Israel's history, there is going to be a foundational understanding put in place: once again, Two Tables [referencing the 1843 and 1850 Charts].

And, when we get to the end of modern Spiritual Israel in our day and age, the Pharisees and Sadducees of Adventism are going to be fighting against the foundational truths, the same way that the Pharisees and Sadducees of that history [at the end of Ancient Israel] were fighting against the foundational truths.

Review and Herald, June 12, 1900:

"Christ, **the foundation of the whole Jewish economy, stood before the Jewish rulers**, to be condemned by his own nation." *Review and Herald*, June 12, 1900.

He was the Foundation.

What was the Foundation? The Two Tables.

Was Christ the Law? He was the perfect transcript of this Law, of foundational truths.

And when He comes to them down here [at the end of Ancient Israel], they condemn Him. They are condemning the Foundation.

THE TABLES OF THE COVENANT

Review and Herald, July 29, 1873:

"Moses took **the tables of the covenant**, the law of Ten Commandments, and descended from the mount. . . . Confusion and shame on their account took possession of him, and he there threw down **the tables** and broke them. As they had broken their covenant with God, Moses, in breaking the tables, signified to them, so, also, God had broken his covenant with them. **The tables, whereupon was written the law of God**, were broken." *Review and Herald*, July 29, 1873.

Okay. Those Two Tables, the Law of God, that is the symbol of the covenant.

THE TEN COMMANDMENTS

Signs of the Times, February 28, 1884:

"The law of Ten Commandments, which has been so lightly disregarded, is **the foundation of many generations**; and no man or body of men has been authorized to **set aside, or vary in the slightest particular**, one of the ten precepts of Jehovah. God spoke this law from Sinai in awful grandeur, in the hearing of all Israel, and **he wrote it with his own fingers upon tables of stone**, not for his chosen people only, but for all men, to the close of time. Christ himself declares that while the heavens and the earth remain, not one jot or tittle shall pass from this holy law." *Signs of the Times*, February 28, 1884.

Manuscript Releases, volume 18, page 174:

"His **law**, written with His own finger upon **tables** of stone,"—

What did Sister White say about this 1843 Chart? "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; . . . (EW74.1)."

The Two Tables [at the beginning of Ancient Israel] were written by God Himself.

"His **law**, written with His own finger upon **tables** of stone, is **the foundation** of all truth." *Manuscript Releases*, volume 18, 174.

Christ's Object Lessons, page 305:

"God's **law** is the transcript of His character." *Christ's Object Lessons*, 305.

Sketches from the Life of Paul, page 158:

> "Christ himself, the **foundation** and the crowning glory of God's temple, became 'a **rock of offense to them that stumble at the word**.' Yet that chief **foundation stone**, 'disallowed indeed of men,' was 'chosen of God and precious.' **Though rejected by the Jewish builders**, it became the head of the corner. Christ was put to death; but the work of building did not cease. He was honored in Heaven and by the faithful on earth as the true **foundation**." *Sketches from the Life of Paul*, 158.

Everything that these Two Tables represent [at the beginning of Ancient Israel] was fulfilled in Christ [at the end of Ancient Israel]. He was the Foundation. He was the Cornerstone, He was the Foundation Stone.

And here, the workers, in this history [at the end of Ancient Israel], the Pharisees and the Sadducees, they are rejecting the Foundation Stone.

And you may not remember the quote we started with. It says, "The entire history of the children of Israel was 'written for our admonition upon whom the ends of the world are come. . . ."

So, this history at the end of Ancient Israel is a history that is illustrating the end of Adventism.

Okay. Now, I have a long passage to close with. I'm sorry, but this is a subject that needs to be put in place. This is from *The Desire of Ages,* page 596 and onward.

> "'Hear another parable,' Christ said: 'There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?'"— [to be continued]

This is the parable of the vineyard, and we are going to read about the parable of the vineyard, but I would invite you to turn to the end of your notes for this presentation so when we are reading about it you get the implication. This is not the only place that this is emphasized. This very last quote is from *Christ's Object Lessons,* page 296. It says,

"**The parable of the vineyard applies not alone to the Jewish nation. It has a lesson for us**."—*IT HAS A LESSON FOR ADVENTISM*—"The church in this generation has been endowed by God with great privileges and blessings, and He expects corresponding returns." *Christ's Object Lessons*, 296.

So, back to the quote from *The Desire of Ages,* page 596 and onward, after the parable of the vineyard is put forth, Sister White says this:

—"Jesus addressed all the people present; but the priests and rulers answered. 'He will miserably destroy those wicked men,' they said, 'and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.' The speakers had not at first perceived the application of the parable, but they now saw that they had pronounced their own condemnation. In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. The tower was a symbol of the temple. The lord of the vineyard had done everything needful for its prosperity. 'What could have been done more to my vineyard,' he says, 'that I have not done in it.' Isaiah 5:4. Thus was represented God's unwearied care for Israel. And as the husbandmen were to return to the lord a due proportion of the fruits of the vineyard, so God's people were to honor Him by a life corresponding to their sacred privileges. But as the husbandmen had killed the servants whom the master sent to them for fruit, so the Jews had put to death the prophets whom God sent to call them to repentance. Messenger after messenger had been slain. Thus far the application of the parable could not be questioned, and in what followed it was not less evident. In the beloved son whom the lord of the vineyard finally sent to his disobedient servants, and whom they seized and slew, the priests and rulers saw a distinct picture of Jesus and His impending fate. Already they were planning to slay Him whom the Father had sent to them as a last appeal. In the retribution inflicted upon the ungrateful husbandmen was portrayed the doom of those who should put Christ to death.

"Looking with pity upon them, the Saviour continued, 'Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.'"—

Here Christ is saying that depending on how you relate to the test of the Stone, the Foundation Stone, the Cornerstone, determines whether you are saved or lost.

—"This prophecy the Jews had often repeated in the synagogues, applying it to the coming Messiah. **Christ was the cornerstone of the Jewish economy**, and of the whole plan of salvation. This foundation stone the Jewish builders, the priests and rulers of Israel, were now rejecting."—

They are rejecting the Foundation Stone in this history [at the end of Ancient Israel].

—"The Saviour called their attention to the prophecies that would show them their danger."—

There are several prophecies that they are rejecting here. It was not just one prophecy.

—"By every means in His power He sought to make plain to them the nature of the deed they were about to do.

"And His words had another purpose. In asking the question, 'When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?' Christ designed that the Pharisees should answer as they did. He designed that they should condemn themselves. His warnings, failing to arouse them to repentance, would seal their doom, and He wished them to see that they had brought ruin on themselves. He designed to show them the justice of God in the **withdrawal of their national privileges**, which had already begun, and which would end, not only in the destruction of their temple and their city, but in the dispersion of the nation."—

Brothers and Sisters, this is the climax of the Everlasting Gospel. The Everlasting Gospel is the work of Christ in producing two classes of worshippers based upon a prophetic testing message; and, God designed that when the Everlasting Gospel is reaching its climax that the people who are rejecting the prophetic testing message are simultaneously fulfilling that prophetic testing message because that prophetic testing message describes the separation of the wheat and tares. And that is what the Jews were doing. They were fulfilling the very prophecies that they were rejecting.

That is what Adventism is doing today. It is fulfilling the very prophecies that it is rejecting.

—"The hearers recognized the warning. But notwithstanding the sentence they themselves had pronounced, the priests and rulers were ready to fill out the picture by saying, 'This is the heir; come, let us kill him.' 'But when they sought to lay hands on Him, they feared the multitude,' for the public sentiment was in Christ's favor."—

Now, when this history is repeated, are they going to kill the wise virgins? Not in Adventism; they are going to disfellowship them.

When it gets to when the wise virgins start to get disfellowshipped, you know that you are right at the end of the Everlasting Gospel.

—"In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us. When the temple of Solomon was erected, the immense stones for the walls and the foundation were entirely prepared at the quarry; after they were brought to the place of building, not an instrument was to be used upon

them; the workmen had only to place them in position. For use in the foundation, one stone of unusual size and peculiar shape had been brought; but the workmen could find no place for it, and would not accept it. It was an annoyance to them as it lay unused in their way. Long it remained a rejected stone."—

Since 1863 this [referring to the 1843 Chart] has laid as a rejected stone.

—"Long it remained a rejected stone. But when the builders came to the laying of the corner, they searched for a long time to find a stone of sufficient size and strength, and of the proper shape, to take that particular place, and bear the great weight which would rest upon it. Should they make an unwise choice for this important place, the safety of the entire building would be endangered. They must find a stone capable of resisting the influence of the sun, of frost, and of tempest. Several stones had at different times been chosen, but under the pressure of immense weights they had crumbled to pieces. Others could not bear the test of the sudden atmospheric changes. But at last attention was called to the stone so long rejected. It had been exposed to the air, to sun and storm, without revealing the slightest crack. The builders examined this stone. It had borne every test but one. If it could bear the test of severe pressure, they decided to accept it for the cornerstone. The trial was made. The stone was accepted, brought to its assigned position, and found to be an exact fit. In prophetic vision, Isaiah was shown that this stone was a symbol of Christ. He says:

"'Sanctify the Lord of hosts'"—

And where does he say this? He says this in Isaiah 8. Okay?

This is part of the story of Isaiah 7. The message in Isaiah 7 and onward is the message that Isaiah is given to take to God's people once his lips have been purified with the coal from off the altar in Isaiah 6. The message that he takes to God's people in Isaiah 7 is the 2520; but, here in chapter 8, it is the message of the Cornerstone, the Foundation Stone.

—"'Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for **a stone of stumbling and for a rock of offense** to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall'"—*(1)*—"'**stumble**, and'"—*(2)*—"'**fall**, and'"—*(3)*—"'be **broken**, and'"—*(4)*—"'be **snared**, and'"—*(5)*—"'be **taken**.'"—

There are your five foolish virgins.

—"Carried down in prophetic vision to the first advent, the prophet is shown that Christ is to bear trials and tests of which the treatment of **the chief cornerstone** in the temple of Solomon was symbolic. 'Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste.' Isaiah 8:13–15; 28:16."—

What we are saying is these two stones [the Two Tables at the beginning of Ancient Israel] are prefiguring Christ; because, here at the end of Ancient Israel, Christ is going to be this rejected Stone. They are going to reject the Foundation.

But, this history, it is in the history of Solomon, it is in the history of Cyrus laying the temple as they came out of Babylon; and, these histories are all pointing forward to our day and age.

The next paragraph:

> —"In infinite wisdom, God chose **the foundation stone**, and laid it Himself. He called it '**a sure foundation**.' The entire world may lay upon it their burdens and griefs; it can endure them all. With perfect safety they may build upon it. Christ is a **tried stone**.' Those who trust in Him, He never disappoints. He has borne every test. He has endured the pressure of Adam's guilt, and the guilt of his posterity, and has come off more than conqueror of the powers of evil. He has borne the burdens cast upon Him by every repenting sinner. In Christ the guilty heart has found relief. He is the sure foundation. All who make Him their dependence rest in perfect security.
>
> "In Isaiah's prophecy, Christ is declared to be both **a sure foundation and a stone of stumbling**. The apostle Peter, writing by inspiration of the Holy Spirit, clearly shows to whom Christ is a foundation stone, and to whom a rock of offense:"—

Sister White just defined that all the prophets are speaking about the end of the world. She says, "Here are the two classes, and Peter is going to define who they are for us."

So, now she is going to quote from Peter. There is a lot of information here in this passage from Peter.

> —"'If so be ye have tasted that the Lord is gracious.'"—

When the Mighty Angel comes down out of Heaven and has the Little Book open in His hand and you go ahead and taste that Little Book, it will show you that the Lord is gracious.

> —"'If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men,'"—*THE FOUNDATION*—"'but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house,'"—

This is about entering into covenant, and in order for the Lord to enter into a covenant with a people He has to build up a temple.

Here, the instructions of the temple took 46 days; here, Herod's temple took 46 years. And when the Lord was entering into covenant with the Millerites, He did so from 1798 to 1844: 46 years He built up a spiritual house.

> —"'an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on Him shall not be

confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient.' 1 Peter 2:3–8."—

It is the message that they stumble over. It is the Word; it is the prophetic Word.

—"To those who believe, **Christ is the sure foundation**. These are they who fall upon the Rock and are broken. Submission to Christ and faith in Him are here represented. To fall upon the Rock and be broken is to give up our self-righteousness and to go to Christ with the humility of a child, repenting of our transgressions, and believing in His forgiving love. And so also it is by faith and obedience that we build on Christ as our foundation.

"Upon this living stone, Jews and Gentiles alike may build. This is **the only foundation** upon which we may securely build. It is broad enough for all, and strong enough to sustain the weight and burden of the whole world. And by connection with Christ, the living stone, all who build upon this **foundation** become living stones. Many persons are by their own endeavors hewn, polished, and beautified; but they cannot become 'living stones,' because they are not connected with Christ. Without this connection, no man can be saved. Without the life of Christ in us, we cannot withstand the storms of temptation. Our eternal safety depends upon our building upon the sure foundation. Multitudes are today building upon foundations that have not been tested. When the rain falls,"—

What is the rain?

FROM THE AUDIENCE: The Latter Rain.
BROTHER PIPPENGER: The Latter Rain.

—"and the tempest rages,"—

What is the tempest?

FROM THE AUDIENCE: Islam.
BROTHER PIPPENGER: Islam. Islam, the angering of the nations.

—"and the floods come,"—

What is the flood? That is The Sunday Law.

—"their house will fall, because it is not founded upon the eternal Rock, the chief cornerstone Christ Jesus."—

When the Latter Rain begins to sprinkle, when the nations were made angry on September 11, 2001, in the time period that begins there until The Sunday Law, God's people has a choice: either they are coming to the Rock and being changed into His image or resting assuredly that the Lord is going to fall upon them and ground them to powder.

—"'To them which **stumble at the word**, being disobedient,' Christ is **a rock of offense**. But '**the stone** which the builders disallowed, the same is made **the head of the corner**.' Like **the rejected stone**, Christ in His earthly mission had borne neglect and abuse. He was 'despised and rejected of men; a man of sorrows, and acquainted with grief: . . . He was despised, and we esteemed Him not.' Isaiah 53:3. But the time was near when He would be glorified. By the resurrection from the dead He would be declared 'the Son of God with power.' Romans 1:4."—

And when He was resurrected, what did He do? He ascended. Okay? This history is paralleling The Sunday Law history when the 144,000 are going to be lifted up. They are going to ascend after they are resurrected from the dead works of Laodicea.

—"At His second coming He would be revealed as Lord of heaven and earth. Those who were now about to crucify Him would recognize His greatness. Before the universe **the rejected stone** would become **the head of the corner**.

"And on 'whomsoever it shall fall, it will grind him to powder.' The people who rejected Christ were soon to see their city and their nation destroyed. Their glory would be broken, and scattered as the dust before the wind. And what was it that destroyed the Jews? It was the rock which, had they built upon it, would have been their security. It was the goodness of God despised, the righteousness spurned, the mercy slighted. Men set themselves in opposition to God, and all that would have been their salvation was turned to their destruction. All that God ordained unto life they found to be unto death. In the Jews' crucifixion of Christ was involved the destruction of Jerusalem. The blood shed upon Calvary was the weight that sank them to ruin for this world and for the world to come. So it will be in the great final day, when judgment shall fall upon the rejecters of God's grace. Christ, their rock of offense, will then appear to them as an avenging mountain. The glory of His countenance, which to the righteous is life, will be to the wicked a consuming fire. Because of love rejected, grace despised, the sinner will be destroyed.

"By many illustrations and repeated warnings, Jesus showed what would be the result to the Jews of rejecting the Son of God. In these words He was addressing all in every age who refuse to receive Him as their Redeemer. Every warning is for them. The desecrated temple, the disobedient son, the false husbandmen, the contemptuous builders, have their counterpart in the experience of every sinner. Unless he repent, the doom which they foreshadowed will be his." *The Desire of Ages*, 596–600.

So, what we are saying is this: Jesus illustrated the end of Israel from the beginning. And in the beginning of Ancient Israel, when He entered into covenant with them, He gave them Two Tables as a symbol of the covenant.

In this history when He was entering into covenant He marked a Tarrying Time and He marked the number 46 in association with raising up the temple; and He showed that when He removed His hand, there is an increase of knowledge, as Moses received the understanding of God's glory; and, He manifests His power.

At the end of Ancient Israel, He enters into covenant with the Christ Church. There is a Tarrying Time marked; 46 years, once again, in constructing His temple; He removes his hand and shows the glory of the prophetic message to His Disciples; and, He manifests His power at the outpouring of the Holy Spirit.

And the symbol of this history is the Two Loaves that has been prefigured by the Two Tables; because, the Two Tables represent Christ. It is a transcript of His character.

And these Two Loaves, the 144,000, represent Christ, those that have attained to His character and have overcome sin fully.

And tomorrow we will take these waymarks from the beginning and end of Ancient Israel and place them in the context of modern Spiritual Israel.

Shall we pray?

Benediction: Heavenly Father, we see the power and the strength and the glory of the technique that you have provided for your people, of bringing line upon line, together; proof-texting. We understand that the Mystery of Iniquity doth already work and that most of us in Adventism have already been so indoctrinated with preconceived traditions and customs that we cannot see the value of how you have established the authority in your Word. We pray that you would remove the blinders from our eyes and from our brothers and sisters who are not seeing these things, that they might recognize the history of Ancient Israel is now being repeated in the history of modern Israel and that you illustrate the end from the beginning every time, and that we can have confidence in the prophetic Word that it is telling us that right now the testing issue is this Foundation Cornerstone that is about to be lifted up and made the head of the corner before the whole Universe. We ask a blessing upon this day's service that you have given each one of us to do. We ask a blessing upon the productions that are going on with the DVDs and the LiveStreaming. And, we thank you for all these things in Jesus's name. Amen.

HABAKKUK'S TWO TABLES #14

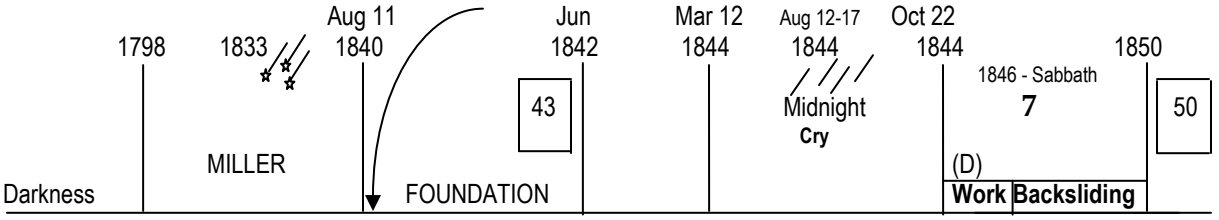
Part Two: LINE UPON LINE

Presentation by Jeff Pippinger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for awakening us this morning that we can come together and study your Word. We ask that you take control of the words that I am going to express. Forgive me of my sins and hide me behind your cross, that you would prepare the hearts and minds of those that may be listening in any of the possible ways, DVDs, LiveStreaming, or in person. We want to be filled with your Holy Spirit. We ask that you grant us your Holy Spirit at this time. We want to be filled with the Latter Rain, so we would ask that you would pour the Latter Rain out upon us by opening our understanding. We want to be changed more fully into your image and prepared with the message to give to those that we come in contact with. Please provide us with the oil this morning that we might share it with those we come in contact with is our prayer. In Jesus's name, amen.

Two Tables

BROTHER PIPPENGER: We are looking at these Two Tables [the 1843 and 1850 Charts], as typified in God's Word prophetically.



	Covenant – Two Tables	Covenant – Two Loaves
ANCIENT ISRAEL	Tarrying Time 46 days Hand Removed God's Glory Manifestation of Power	Tarrying Time 46 years Hand Removed God's Glory Manifestation of Power
	BEGINNING	END
	Covenant – Two Tables	Covenant
MODERN ISRAEL	Tarrying Time 46 days Hand Removed God's Glory Manifestation of Power	Tarrying Time 46 years Hand Removed God's Glory Manifestation of Power
	BEGINNING	END

FOUNDATIONS REJECTED

Figure No. 31.

And, in our last presentation we looked at the history at the beginning of Ancient Israel and at the end of Ancient Israel. The focus there was Pentecost, and we saw that at Pentecost at the beginning the Lord entered into covenant with Ancient Israel and the symbol of that covenant

was the Two Tables of the Ten Commandments. There was a Tarrying Time in that history; 46 days to receive instructions on building the sanctuary, the temple. The Lord removed His hand from Moses so that Moses could have an increase of knowledge on the glory of God, and there was a manifestation of power in that history.

And then when we got to the end of Ancient Israel, in the time of Christ, in the time of the Disciples, in the time of the stoning of Stephen at the end of Ancient Israel, the Lord is entering into covenant with the Christian Church. The symbol of Pentecost where this is taking place is the Two Loaves. We looked at the Two Loaves symbolically. There was a Tarrying Time. The Disciples were told to tarry in Jerusalem, to wait for the power that was poured out on Pentecost. Herod's construction/remodeling of the temple were 46 years that reached its conclusion in AD27, the year that Christ was baptized. The Lord removed His hand to the understanding of the Disciples in the period leading up to Pentecost that they could understand His prophetic Word, recognize His glory. There was a manifestation of power in the outpouring of the Holy Spirit at Pentecost.

All of these things are waymarks.

A waymark that we have addressed that we are going to deal with here is that the Foundations are rejected.

The Jews in this history [at the end of Ancient Israel] were rejecting Christ, who was the very Foundation of Ancient Israel; and, Christ's character is a reflection of these Two Tables. These Two Tables are the Foundation, these Two Tables represent the character of Christ, and the Jews rejected the Foundation.

In this history there is a rejection of the Foundation that we are going to look at more closely later on in our studies in the typology in these Two Tables; but, just so you know what they are, if you remember, in the reform line of Moses, the foundational message for Moses when he came to the Jews was the Sabbath because the message was that the Lord was going to take the Jews out to worship Him and the foundation of worship is the Sabbath. Because Moses presented this foundational message right here, Pharaoh responded by saying, "Gather your own straw."

By the time they get out here to receive the Law, in this history we see Aaron, the leader of Israel, setting up a golden calf. And we will show, when we look at this more closely that that golden calf is the mark of beast. It is The Sunday Law. It is the image of the beast. It is the issue at the end of the world. So, when we see Aaron the leader participating in the golden calf, we are seeing a rejection of the Foundation and the Foundation was the Sabbath and the golden calf represents Sunday.

So, there is even a rejection of the Foundation in this history [at the beginning of Ancient Israel]. We will look at that more closely later on.

There is a rejection of the Foundation in this history [at the end of Ancient Israel]. And the Foundation being rejected is simply another one of the waymarks of these histories.

THE MILLERITES—MAKE IT PLAIN UPON TABLES

Now we intend to go through and show that the Millerite History, which is the beginning of modern Israel, possesses the identical waymarks as did the beginning and the end of Ancient Israel.

Habakkuk 2:1-4 says,

"[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 **reproved**."—

And the Pioneers point out the Hebrew confirms this word *reproved* means *argued with.*

The person here that is standing upon his watch, Habakkuk, when a prophet becomes part of the prophecy, he represents God's people at the end of the world, whether the Millerites or you and I at the end of the world. And there is going to be an argument in our history, just as there was an argument in the history of the Millerites.

So, if we would place William Miller in this first verse, "[William Miller] will stand upon [his] watch, and [he will be] set upon the tower, and [he] will watch to see what [God] will say unto [him], and what his answer in the argument of his history."

And then the Lord is going to answer him, verse 2:

—"[2]And the LORD answered me, and said, Write the vision, and **make *it* plain upon tables**, that he may run that readeth it."—

Okay. The vision that was made plain upon tables is this vision [referring to the 1843 and 1850 Charts], the *châzôn* vision; and, it was made plain upon these Two Tables. It was the answer for the argument that the Protestants were bringing against the Millerites in their history, and it is the answer for the argument that is taking place in Adventism today.

—"that he may run that readeth it."—

And how do we run? We run to and fro in God's Word. And if you are going to have the correct approach, the correct perspective, the key to be successful in your running to and fro in God's Word, then in both the Millerite History and in our history these Charts will be the point of reference as you run to and fro in God's Word to understand the vision.

Continuing on,

—"[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."—

There is kind of a contradiction there, "though it tarry, . . . it will not tarry"—"**though it tarry, . . . it will not tarry**"; thus, we know from history, as being identified with this contradiction in this verse, the fact that the vision was based upon God's Word; it would not fail; it is going to come to pass right on time. But, the Millerites misunderstood the vision and it is in this sense there was a Tarrying Time.

Verse 4:

—"[4]Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith." Habakkuk 2:1–4 (KJV).

Those that think that prophecy is a waste of time or unnecessary, that all we need to do is have the faith and love of Jesus, are not understanding that the command to produce these Charts for the argument of the Millerite History and the argument of our history, these Charts are where the

faith of the Millerites and our faith is to be justified. If we are to be justified by faith, it will be by standing upon the truths, the vision that is on these Charts.

TABLE ONE

Okay. Table One of these Charts, *Early Writings*, beginning at page 74:

> "I have seen that **the 1843 chart was directed by the hand of the Lord**,"—

Did the hand of the Lord direct these Two Tables [at the beginning of Ancient Israel]; did His hand participate in it? He wrote it with His very finger.

> —"**the 1843 chart was directed by the hand of the Lord**, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed." *Early Writings*, 74–75.

His hand was over a mistake right here [referring to the "2520, 677, 1843 and 2300, 457, 1843" in the upper right-hand portion of the 1843 Chart]; and, when He removed His hand you could see the mistake. The disciples on the Road to Emmaus, their eyes were darkened and they were enlightened by the truth because the Lord removed His hand from their eyes.

When the Lord removes His hand, Moses has a revelation, an understanding of the character of Christ.

The Great Controversy, page 393, in your notes, this is one of the places where Sister White places her endorsement on the fact that this 1843 Chart was a waymark. It was a fulfillment of prophetic history.

> "As early as 1842 the direction given in this prophecy to 'write the vision, and make it plain upon tables, that he may run that readeth it,' had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. **The publication of this chart was regarded as a fulfillment of the command given by Habakkuk.**" *The Great Controversy*, 393.

"The publication of this chart was regarded as a fulfillment of the command given by Habakkuk."

TABLE TWO

Table Two, the Nichols's Chart—some people call it the Nichols's Chart—published by Otis Nichols. It was published in 1850, prepared in 1849 at the end of the year and published in 1850.

Of this 1850 Chart, Sister White says in 1850,

> "Monday we returned to Dorchester where our dear Brother Nichols and family live. There in the night God gave me a very interesting vision, the most of which you will see in the paper. **God shewed me the necessity of getting out a chart**. I saw it was needed and that **the truth made plain upon tables** would

effect much and would cause souls to come to the knowledge of the truth." *Manuscript Releases*, number 15, 210— November, **1850**.

When speaking of this Chart, she says the truth on this Chart will be made plain upon tables. She is referencing Habakkuk 2. That is where that expression comes from.

In 1853, this is three years later, she says,

> "I saw that **God was in the publishment of the chart by Brother Nichols**. I saw that **there was a prophecy of this chart in the Bible**,"—

Okay. What prophecy? Habakkuk 2.

> —"and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much. . . ."—

And then she talks about charts that were being printed in her day and age that did not have a sanctified influence because of the artwork.

And then she continues on, saying,

> —"I saw that **the charts ordered by God**"—

The 1843 and 1850 Charts are the two Charts. "Charts," she says, in the plural. These are the two Charts that were ordered by God.

> — struck the mind favorably, even without an explanation."—

And she said this in 1853.

> —"There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But the other charts that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven. Images representing angels look more like fiends than beings of heaven. I saw that the charts had for days and weeks occupied Brother Case's mind when he should have been seeking heavenly wisdom from God, and should have been growing in graces of the Spirit and the knowledge of the truth." *Manuscript Releases*, volume 13, 359, [Manuscript 1, **1853**].

So, these could not be the 1863 Chart. Sister White is saying "the charts" are of God, in 1853. It has to be these Charts [the 1843 and 1850 Charts].

So, we are seeing in the Millerite History that there are once again Two Tables given that are a symbol of the covenant that the Lord is entering into with modern Israel.

If you look up here at the top [of Figure 31], in 1798 the Millerite History begins, the reform line of the Millerite History.

And in 1842 the 1843 Chart is published; and, then in 1850, the 1850 Chart is published.

If you were to turn this reform line [reflected at the top in Figure 31] into the history of Moses, that if this Sinai where the Two Tables of the Ten Commandments are being given, this is being given on Pentecost. And, Pentecost is 50 days from the Passover. Okay? This 1850 is marking a repeat of Pentecost.

And, if we were going to go into the reform line of Christ's time period, we see the outpouring of the Holy Spirit took place here [referring to the waymark of 1850 on the Millerite reform line] on Pentecost, 50 days after Passover.

So, when we see the 1850 Chart, we understand that this is the second table now put in place. And when was it put in place? 1850.

Okay. Now, there is even a way to tie this history of the Millerites more specifically into the Feast of Pentecost; but, we will do that later. What I am claiming, and this may cause heartburn for some, is that the reason that this was published in 1850 is to mark the number 50, because the 50 is the number associated with the covenant.

When the 1850 Chart is put in place, now you have the Two Tables of the covenant relationship that the Lord entered into with modern Israel, with Adventism, a parallel waymark.

A TARRYING TIME

So, of course there is a Tarrying Time associated with the Millerite History, just like there was in the history of the Disciples and in the history of Moses.

> "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).

"Though the vision tarry, wait for it; because it will surely come, it will not tarry." Habakkuk 2:3.

Now, just to remind you of something, the beginning of Ancient Israel is structured upon establishing the feasts that Ancient Israel is going to commemorate throughout their generations forever—from Passover, the Wave Sheaf Officer, Pentecost, the Feast of Trumpets, the Day of Atonement, the Feast of Tabernacles. This is all being established in this history.

And when you come to the time of Christ, the Spring Feasts, they are being fulfilled to the very letter in that history.

So, if you were going to see a theme that ties the beginning to the end of Ancient Israel together, it could be the feasts; whereas, in our history, the history of the Millerites and our history, the "theme"—if that is the right word—that ties the beginning of Adventism together with the end of Adventism is the parable of the Ten Virgins.

This [referring to the beginning of modern Israel in Figure No. 31] is a fulfillment of the parable of the Ten Virgins, and this [referring to the end of modern Israel in Figure No. 31] is a fulfillment of the parable of the Ten Virgins.

And though Habakkuk 2 speaks to a Tarrying Time, so does the parable of the Ten Virgins speaks to a Tarrying Time.

In verse 5 of Matthew 25, it says,

> "[5]While the bridegroom **tarried**, they all slumbered and slept." Matthew 25:5 (KJV).

The tarrying of the Bridegroom arrived on March 22, 1844. This is where the vision tarried, "Though it tarry, wait for it." This is the First Disappointment. This is a component of the history of the Millerites.

BLESSED IS HE THAT WAITETH (THOUGH IT TARRIES)

We have looked at the fact that Daniel 12, verses 12 and 13, says,

> "[12]**Blessed *is* he that waiteth**,"—*BLESSED IS HE THAT WAITETH*—"and cometh to the thousand three hundred and five and thirty days. [13]But go thou thy way till the end *be*: for thou shalt rest, and **stand in thy lot at** the end of the days." Daniel 12:12–13 (KJV).

The blessing that is going to come to the Millerites comes in the history between March 22 and October 22; because, this is where the Lord is raising up a people that are going to move into the Most Holy Place of the Heavenly Sanctuary with Him in 1844.

> "**Blessed are the eyes which saw the things that were seen in 1843 and 1844**.
>
> "The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony." *Manuscript Releases*, volume 21, 437.

So, in marking the Tarrying Time for the Millerites, you have Habakkuk 2; you have Matthew 25; you have Daniel 12, and other passages. You have the commentary of the Spirit of Prophecy. There is a Tarrying Time as one of the waymarks of this history.

His Hand Removed

His hand was removed.
Early Writings, pages 74-75.

> "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that **His hand was over and hid** a mistake in some of the figures, so that none could see it, **until His hand was removed.**" *Early Writings*, 74–75.

His hand was removed [referring to the beginning of modern Israel]; His hand was removed [referring to the beginning of Ancient Israel; His hand was removed [referring to the end of Ancient Israel.

Here [referring to the beginning of Ancient Israel], His hand is placed over Moses.

Where is Moses standing when His hand was placed over him?

FROM THE AUDIENCE: On a rock.

BROTHER PIPPENGER: He was standing on the Rock.

Then His hand was removed and Moses sees the glory of God.

His hand is removed—and the classic illustration of this, I think, is the disciples on the Road to Emmaus. His hand is removed from their understanding when? When they are in communion with Jesus, and then they see the glory of God as represented in His prophetic Word.

Here, His hand is removed from this 1843 Chart, in connection with the Tarrying Time. After the Tarrying Time, they returned to the study of God's Word and He removed His hand and they saw that the evidence that had led them to predict that the 2520 and the 2300 years ended in 1843 was then recognized to end in 1844. That is providing the prophetic platform for them to be empowered when Samuel Snow fine tunes 1844, where he gives an actual day, October 22nd. And this fine-tuning is the Lord removing His hand in that history. It is paralleling the disciples on the Road to Emmaus, paralleling Moses on the rock.

On the road—on the path! Ohh. The disciples on the Road to Emmaus were on that "old path" from Emmaus to Jerusalem. They were walking on the Old Path when He removed His hand from their understanding.

SCRIPTURES OPENED

Early Writings, page 247:

> "**The disappointed ones saw from the Scriptures that they were in the tarrying time**, and that **they must patiently wait** the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844." *Early Writings*, 247.

So, we see four of these waymarks, paralleling the waymarks beginning and ending with Ancient Israel.

MEASURE THE TEMPLE = 46 YEARS

1798

Revelation 11:1-2; Luke 21:24

> "[1]And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. [2]But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months." Revelation 11:1-2 (KJV).

> "[24]And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24 (KJV).

1844

And, the Foundation, the central pillar of Adventism is Daniel 8:14; and, Daniel 8:14 is the answer to Daniel 8:13. Let us go to Daniel 8:13. We are going to look at another waymark now. Daniel 8:13 asks the question,

> "[13]Then I heard one saint speaking, and another saint said unto that certain *saint* which spake,"—

And that "certain *saint*," if you look at your marginal reference is Palmoni. It is a title for Christ as the Wonderful Numberer. He is the Numberer of secrets. And Daniel 8:13 and 14 is the axel that all the spokes of time prophecy are tied to. It is right here in Daniel 8:13 and 14 where you have the point of reference that allows you to tie every single time prophecy on these 1843 and 1850 Charts with each other.

So, here we see Christ as Palmoni, the Wonderful Numberer, beginning to put this prophetic time message into place.

And a question is asked:

> —"How long *shall be* the vision"—*THE CHÂZÔN VISION, THE VISION THAT IS GOING TO BE ON THIS 1843 CHART*—"How long *shall be* the vision *concerning* the daily *sacrifice,*"—*concerning PAGANISM*—"and the transgression of desolation,"—*Papalism*—"to give both the sanctuary and the host to be trodden under foot?"—

'How long shall be the prophetic history represented in the *châzôn* vision concerning Paganism and Papalism, who will give both the sanctuary and the host to be trodden under foot?'

'How long are Paganism and Papalism going to trample down both the sanctuary and the host? How long are the sanctuary and the host going to be trampled down?'

And verse 14 says until 1844:

> —"[14]And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:13-14 (KJV).

But, if you go to Revelation 11, verse 2, it says,

> "[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"—

What is the holy city? Jerusalem.

> —"and the holy city shall they"—*THE GENTILES*—"tread under foot forty *and* two months." Revelation 11:1-2 (KJV).

The question in verse 13 of Daniel 8 is, "How long are the sanctuary and the host"—where is the sanctuary? That is in Jerusalem—"How long is the holy city going to be trampled down?"

Well, in Daniel 8:14 it says until 1844; but, here in Daniel 8:13 it says until 1798. Okay? So, there are two dates there that are being isolated.

And if you go to Luke 21, it is the Millerites that the Lord is going to raise up to clarify Daniel 8:14. So, they are going to have to be led to an understanding of both Daniel 8:13 and 14. And Daniel 8:13 is talking about two entities, the sanctuary and the host, that get trampled down by two entities, Paganism and Papalism. And the Bible suggests that one trampling down ends in 1844 and one ends in 1798. That is Daniel 8:14 and Revelation 11:2.

And here in verse 24 of Luke 21, you will find a verse that was familiar with the Millerites. In fact, Hiram Edson, in his articles on the 2520 in 1856, he titles his articles, "The Times of the Gentiles," and this is where he gets his title from.

Verse 24 says,

> "[24]And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem"—*AND THAT IS THE HOLY CITY, RIGHT?*—"and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24 (KJV).

It does not say the *time* of the Gentiles; it says the *times.* Therefore, there are two times of the Gentiles that are going to be fulfilled, and one of them ends in 1798 (the first 2520 ends in 1798) and the other 2520 ends in 1844. And there are many, many truths to understand in connection with that, but the truth that we are isolating here is that from 1798 to 1844 is 46 years, and in 46 years the Lord developed the Millerite temple. He did so by accomplishing the Everlasting Gospel, and the Everlasting Gospel is the work of Jesus Christ in producing two classes of worshippers based upon the introduction of a prophetic testing message that comes in three steps; and, the Three Angels' Messages are illustrated from the beginning, 1798. The First Angel's Message arrived in 1798; the Third Angel's Message arrives in 1844.

In this history of the Millerites there is an increase of knowledge that produces two classes of worshippers. On October 22, 1844, the Millerite temple, roughly 50 people, followed Christ into the Most Holy Place; and, that temple was developed in 46 years, just like Herod's temple, the reconstruction took 46 years, just like Moses's time period to receive instructions on building the temple was 46 days.

Do you see that waymark? I hope so.

A Covenant

The Great Controversy, page 417:

> "The 'true tabernacle' in heaven is the sanctuary of the new covenant. And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant." *The Great Controversy*, 417.

THOSE WHO FOLLOWED

Page 433 of *The Great Controversy* says,

> "Those who by faith followed their great High Priest as He entered upon His ministry in the most holy place, beheld the ark of His testament. As they had studied the subject of the sanctuary they had come to understand the Saviour's change of ministration, and they saw that He was now officiating before the ark of God, pleading His blood in behalf of sinners." *The Great Controversy*, 433.

So, the Lord entered into covenant with Millerite Adventism in this history when they moved into the Most Holy Place with Him, 'followed Him withersoever He went.'

Of course, the manifestation of God's power here is the Midnight Cry, which parallels the outpouring of the Holy Spirit on Pentecost, which parallels the Lord coming down on Sinai with trumpets, fire, and shaking.

THE MESSENGER OF THE COVENANT

Okay. Malachi 3:1, in terms of the covenant that they entered into at the beginning of modern Israel, that we entered into as Millerite Adventism: Malachi 3:1, it says,

> "[1]Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts." Malachi 3:1 (KJV).

In *The Great Controversy,* page 426, it says,

> "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, in Malachi 3:1, this coming of the Lord suddenly to His temple was fulfilled on October 22, 1844; and, when Christ came to His temple on October 22, 1844, He came as the Messenger of the Covenant. He was entering into covenant with Millerite Adventism.

And He sent a messenger to prepare the way before Him, and that messenger was William Miller.

When He came to the history of the Christian Church, to enter into covenant with the Christian Church, in this time period [at the end of Ancient Israel], His messenger that prepared the way for Him was John the Baptist. And Sister White compares John the Baptist with William Miller, and others.

When He came to enter into covenant with Ancient Israel at Sinai, the messenger that prepared the way was Moses. Moses prefigures John the Baptist, and John the Baptist prefigures William Miller.

A KINGDOM OF PRIESTS

So, in Exodus 19, verses 5 and 6—it is in your notes—speaking of the covenant, it says,

> "[5]Now therefore, **if ye will obey my voice indeed, and keep my covenant**, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: [6]And ye shall be unto me **a kingdom of priests, and an holy nation**. These *are* the words which thou shalt speak unto the children of Israel." Exodus 19:5–6 (KJV).

PENTECOST, THE MILLERITES AND THE 144,000

So, if you go to 1 Peter 2:2-12, when the Lord entered into covenant here in Sinai, Moses is quoted (Exodus 19:5-6), Moses recorded, 'If you obey God's voice and enter into covenant with Him, you will be a kingdom of priests and an holy nation.'

> "[5]Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine. [6]And ye shall be unto me a king of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel." Exodus 19:5-6 (KJV).

In 1 Peter 2, Peter is commenting on the Christian Church entering into covenant with Christ in that history. And in verse 2, it says,

> "[2]As newborn babes, desire the sincere milk of the word, that ye may grow thereby: [3]If so be ye have tasted that the Lord *is* gracious. [4]To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious."—

You enter into covenant with Him, you are going to come to this testing Stone that has been disallowed of men.

In each of these histories, the Foundation is disallowed of men. They are disallowing the Cornerstone, the Foundation.

> —"[5]Ye also, as lively stones, are built up a spiritual house,"—

What are you? ". . . are built up a spiritual house, . . . ," the Lord built up a spiritual house of the Millerites from 1798 to 1844.

> —"[5]Ye also, as lively stones, are built up a spiritual house, an holy priesthood,"—

What does that tell you, if they are a holy priesthood? That the Lord is entering into covenant with them.

> —"to offer up spiritual sacrifices, acceptable to God by Jesus Christ. [6]Wherefore also it is contained in the scripture, BEHOLD, I LAY IN SION A CHIEF CORNER STONE, ELECT, PRECIOUS: AND HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED. [7]Unto you therefore which believe *he is* precious: but unto them which be disobedient, THE STONE, WHICH THE BUILDERS DISALLOWED, THE SAME IS MADE THE HEAD OF THE CORNER, [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. [9]But ye *are* a chosen generation,"—

This [the beginning of Ancient Israel] was a chosen generation in the time of Moses; this [at the end of Ancient Israel] was a chosen generation in the time of the Disciples; this [at the beginning of modern Israel] was a chosen generation in the time of the Millerites; this [at the end of modern Israel] is a chosen generation we call the 144,000. They are becoming a holy nation

in these histories. But, the thing that makes them holy or unholy is how they relate to this Cornerstone, this Foundation Stone in each of these histories. It is the dividing line.

Verse 9,

> —"[9]But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness [gestures to the period of Darkness in the Millerite reform line] into his marvelous light: [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. [11]Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; [12]Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may be *your* good works, which they shall behold, glorify God in the day of visitation." 1 Peter 2:2-12 (KJV).

What is a *Gentile?* Someone outside the family of God, to keep it simple.

Here in this history, Peter is telling how the Christian Church in times past was not the people of God. They were Gentiles. But, now that He has called them into a covenant relationship, they become a holy nation of peculiar people. Then, in verse 12, he is making sure that they understand now that they are no longer Gentiles because he is contrasting them with Gentiles.

He says, "Make sure your conversation is correct among Gentiles."

So, when they have entered into covenant with Him, they become His peculiar people, in the history of Moses at Sinai, in the history of the Christian Church, in the history of Millerite Adventism.

But, the point of reference that divides the two classes of worshippers in Peter is those who believe and those that are disobedient unto the Word, in verse 8. The point of controversy is the Foundation stone.

A SURE FOUNDATION

Go to Isaiah 28, verse 14, because this is where Peter is quoting from. He is quoting from Isaiah, Isaiah 28:14, concerning this Stone.

And, that is what we are talking about in this study, the "Foundations Rejected," and the Foundation is this Cornerstone.

Isaiah 28:14 says,

> "[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,"—

There are two covenants being made in each of these histories. There was a group of people in this history [at the beginning of Ancient Israel] that made a covenant with death, and where did they die? They died in the wilderness. They did not go into the Promised Land.

There was a people here [at the end of Ancient Israel] that made a covenant with death, and where did they die? They died in Jerusalem, in the destruction of Jerusalem.

There was a people here [at the beginning of Millerite Adventism] that made a covenant with death, and where did they die? Well, the Protestants were left in 'perfect darkness,' so I do not know where all the apostate Protestants have died since the Millerite History; but, you get the point.

But, in each of these histories there is a group that is making a covenant with life. Okay?

Peter was just talking about the covenant of life for those that believe, but he is quoting from here in Isaiah.

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,"—

What is their refuge?

FROM THE AUDIENCE: Lies.

BROTHER PIPPENGER: Okay. What happens if lies are your refuge? You receive strong delusion because you would not receive the love of the truth.

> —"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).

The overflowing scourge is The Sunday Law.

So, in these histories the Lord is making a covenant with life with those that believe upon the Foundation Stone; and, those that are rejecting the Foundation are making a covenant with death.

THE FOUNDATIONS REJECTED

Okay, now, in your notes here I want you to see each of these histories; because, what we are emphasizing here is this waymark [indicating "Foundations Rejected"]. We do not have it listed in each of these histories, but this is a waymark. In each of these histories there is a rejection of the Foundations, and the Foundations are in other places illustrated in the Scriptures.

MOSES—BEGINNING

But, the first one I want you to see is at the beginning, in this history, in the history of Moses, from *The Great Controversy,* page 437, it says,

> "'The Sabbath therefore lies at **the very foundation of divine worship**, for it teaches this great truth in the most impressive manner, and no other institution does this." *The Great Controversy*, 437.

Aaron is setting up The Sunday Law when he is building that golden calf. Okay? We will deal with that more in detail in a following study.

But, Aaron—and who is Aaron? Is he the wife of Moses? He is the brother of Moses, but a pretty close relationship, right?—But, Aaron, other than Moses—Moses is the leader, okay? But, really, Moses is the prophet and Aaron is the leader of Ancient Israel.

And you could say in modern Israel there was a prophetess and a leader, right?

And in the history of Moses, Aaron set aside the Foundations early on.

And in this history of Millerite Adventism, the leader set aside the Foundations early on; but, we will deal with that later.

CHRIST—END

At the end of Ancient Israel, the Foundations were rejected. We have read this before:

> "Christ, **the foundation of the whole Jewish economy, stood before the Jewish rulers**, to be condemned by his own nation." *Review and Herald*, June 12, 1900.

They rejected the Foundation.

SOLOMON

The Desire of Ages, page 598,

> "In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us." *The Desire of Ages*, 598.

Okay. We have read this yesterday that the builders of Solomon's temple rejected this foundation stone but ultimately was forced to use it. But, in the meantime, before they did, it was an annoyance to them, Sister says. It was in the way of their work.

So, in Solomon's temple we see the Foundation rejected; in Moses's time we see the Foundation rejected; in Christ's time we see the Foundation rejected.

CYRUS

And we have dealt with this next one. In Cyrus, in the history of the Three Decrees, when they are laying the foundation stone, what are the old men who had seen the former temple doing? They are weeping and complaining, when they should have been praising the Lord for His providence; and, symbolically, they are putting into the record the Foundation is scorned.

Prophets and Kings, page 564,

"God had moved upon the heart of Cyrus to aid them in rebuilding the temple, and this should have called forth expressions of profound gratitude. But some **failed of discerning God's opening providences. Instead of rejoicing, they cherished thoughts of discontent and discouragement.** They had seen the glory of Solomon's temple, and they lamented because of the inferiority of the building now to be erected." *Prophets and Kings*, 564.

MILLER

Okay. In Miller's time period, what was the foundation in Miller's time period? Right here, the 1843 Chart. This represents the foundational truths of Adventism.

And in Miller's *Apology and Defense*, pages 24-25, it says,

"I had never been positive as to any particular day for the Lord's appearing, believing that no man could know the day and hour. In all my published lectures, it will be seen on the title page, 'about the year 1843.' In all my oral lectures, I invariably told my audiences that the periods would terminate in 1843, if there were no mistake in my calculation; but that I could not say the end might not come even before that time, and they should be continually prepared. **In 1842, some of my brethren preached with great positiveness the exact year**, and **censured me for putting in an IF**. The public press had also published that I had fixed upon a definite day, the 23rd of April, for the Lord's Advent. Therefore, in December of that year, as I could see no error in my reckoning, I published my belief, that sometime between **March 21st, 1843, and March 21st, 1844**, the Lord would come."—

There is the Foundation put in place, the foundational message.

—"Some had their minds fixed on particular days; but I could see no evidence for such, unless the types of the Mosaic law pointed to the feast of Tabernacles.

"During the year '43,"—

The foundational message on this 1843 Chart, it is going to get rejected by the Protestants.

—"During the year '43, the most violent denunciations were heaped upon me, and those associated with me, by the press, and some pulpits. Our motives were assailed, our principles misrepresented, and our characters traduced. Time passed on: and **the 21st of March, 1844** went by, without our witnessing the appearing of the Lord. Our disappointment was great; and **many walked no more with us**." William Miller, *Apology and Defense*, 24–25.

So, in Millerite History, the Foundations were rejected, the Foundations being this Chart. The truths on this Chart were rejected by the Protestants of the United States.

PARALLEL MOVEMENTS

So, to remind us that all these movements are parallel movements, *The Great Controversy,* page 343, says,

> "The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present"—*THAT IS THE LATTER RAIN MOVEMENT*—"The important movements of the present have their parallel in those of the past,"—*MOSES, CHRIST, MILLERITES*—"and the experience of the church in former ages has lessons of great value for our own time." *The Great Controversy*, 343.

All these great Reform Movements parallel each other and they all prefigure the Reform Movement of the Latter Rain.

THE FIRST AND SECOND ANGELS' MESSAGES

The 1888 Materials, beginning at page 803, says,

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

Here is the line of prophecy [pointing to the reform line of the Millerite History (Figure No. 31.)] And he has given the Three Angels' Messages their place in this line.

> —"and their work is not to cease till the close of this earth's history. The first and second angel's messages"—*[MARKED AS 1 (AUGUST 11, 1840) AND 2 (JUNE 1842) ON THE REFORM LINE IN FIGURE NO. 31]*—"are still truth for this time, and are to run **parallel with this which follows**."—

What follows the First and Second Angeles' Messages? The Third Angel's Message.

And the history of the Third Angel's Message is the history of the Latter Rain, and the history of the Latter Rain is going to parallel the Millerite History, which is the history of the First and Second Angel's Messages. That is the second witness to the fact that the Millerite History is repeated in our history.

> —"The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, the light of all the three messages is combined." *The 1888 Materials,* 803–804.

THE PARABLE OF THE TEN VIRGINS

The Great Controversy, page 393:

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

And in *Review and Herald,* August 19, 1890, speaking of the parable of the Ten Virgins, Sister White says,

> "I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." *Review and Herald,* August 19, 1890.

This parable has been fulfilled to the very letter in the Millerite History, and it will be fulfilled again to the very letter in the history of the Latter Rain.

That is three witnesses to the fact that the Millerite History repeats to the very letter at the end of the world.

THE SEVEN THUNDERS

And then we have already put this in as a reference, *The Seventh-day Adventist Bible Commentary,* volume 7, page 971:

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

The Seven Thunders are the events that took place in this history of the Millerites [1798 to 1844].

But, she says in the same article:

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

So, the Seven Thunders represent a delineation of events that transpired from 1798 to 1844, the delineation of events that transpired under the First and Second Angels' Messages, and the Seven Thunders represent future events that will be disclosed in their order. So, there you have four witnesses that the Millerite History is repeated to the very letter at the end of the world in the history of the Latter Rain.

TODAY

COVENANT

So, today we should expect that the Lord is going to enter into covenant with the people that we call the 144,000.

And then in *Review and Herald,* February 26, 1914, it says,

"**In the last days of this earth's history, God's covenant with his commandment-keeping people is to be renewed**." *Review and Herald,* February 26,

A TARRYING TIME

There is going to be a Tarrying Time. James 5:7 says,

"[7]Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman"—

Who is the Husbandman? Christ. This is the Husbandman with a capital "H."

—"Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." James 5:7 KJV).

When does the divine Husbandman tarry in our history? At the beginning of the Latter Rain.

And how does the Latter Rain? It comes in two phases, the Early and the Latter; the Spring and the Summer. And the Tarrying Time for us begins when the Latter Rain begins to sprinkle.

FORTY-SIX

TEMPLE ERROR IN CHRIST'S DAY

In order to understand the 46 in our history, we need to understand that in these histories here [at the ending of Ancient Israel] there is a misunderstanding of the temple.

The Great Controversy, page 25; this is the history of Christ.

"With the overthrow of Jerusalem the disciples associated the events of Christ's personal coming in temporal glory to take the throne of universal empire, to punish the impenitent Jews, and to break from off the nation the Roman yoke. The Lord had told them that he would come the second time. **Hence at the mention of judgments upon Jerusalem, their minds reverted to that coming**, and as they were gathered about the Saviour upon the Mount of Olives, they asked, 'When shall these things be? and what shall be the sign of thy coming, and of the end of the world?' [Matthew 24:3.]

"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."—

See, they had a misunderstanding about the temple. They thought the temple was going to be restored and there was going to be an earthly kingdom set up by Christ. In the time of Christ there is a misunderstanding about the temple.

—"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.

TEMPLE ERROR IN MILLER'S DAY

Was there a misunderstanding about the temple in the time of the Millerites? Yes. They thought the temple, the sanctuary, was the Earth.

The Great Controversy, page 352,

> "Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy." *The Great Controversy*, 352.

So, temple error here in Christ's day, temple error here at the beginning of modern Israel, and there is going to be a temple error at the end of modern Israel.

TEMPLE ERROR TODAY

What is the temple error at the end of the world?

Manuscript Releases, volume 14, page 280, says,

> "In the work of God no kingly authority is to be exercised by any human being, or by two or three. The representatives of the **Conference**, as it has been carried with authority for the last 20 years, shall be no longer justified in saying, '**The temple of the Lord, the temple of the Lord are we**.'"—

Of course, if you go into Jeremiah where he puts this expression in place, Jeremiah does not say *we.* He says *these.* Sister White is making a specific application to a misconception of the temple in our day and age.

> —"'The temple of the Lord, the temple of the Lord are we.' The men in positions of trust have not been carrying the work wisely.
>
> "The Lord calls for wise men to preside over His work, and to be faithful shepherds of His flock. He has a work to be done in every city. The **General Conference has fallen into strange ways**, and we have reason to marvel that judgment has not fallen, showing 'by terrible things in righteousness' that God is not a man that He should lie." *Manuscript Releases,* volume 14, 280.

So, there is a temple misunderstanding in our time at the end of the world when those people believe that the structure, the corporate structure of the Seventh-day Church is the temple.

TEMPLE TRUTH TODAY

But what is the temple in our day and age?

1 Corinthians 3:9-21.

> "[9]For we are labourers together with God: ye are God's husbandry, *ye are* God's building. [10]According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. [11]For other foundation can no man lay than that is laid, which is Jesus Christ. [12]Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; [13]Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. [14]If any man's work abide which he hath built thereupon, he shall receive a reward. [15]If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. [16]Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? [17]If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which *temple* ye are. [18]Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. [19]For the wisdom of this world is foolishness with God. For it is written, HE TAKEN THE WISE IN THEIR OWN CRAFTINESS. [20]And again, THE LORD KNOWETH THE THOUGHTS OF THE WISE, THAT THEY ARE VAIN. [21]Therefore let no man glory in men. For all things are your's; . . . ." 1 Corinthians 3:9-21 (KJV).

What is the truth about the temple that you and I have to understand here? It is certainly not that the General Conference is the temple of the Lord, the temple of the Lord.

Verse 9 of 1 Corinthians 3 says,

> "[9]For we are labourers together with God: ye are God's husbandry, *ye are* God's building."—

How many years did it take to raise up the Millerite building? Forty-six years.

And where do we get this raising up the building? We get it from Peter where he says there was a building raised in the history of Christ.

But, all these passages in the Bible are speaking about the end of the world, ". . . *ye are* God's building."

Verse 10,

> —"[10]According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon."—

Build it on what? The foundation.

What are you going to put on the foundation?

> —"[11]For other foundation can no man lay than that is laid, which is Jesus Christ. [12]Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; [13]Every man's work shall be made manifest: for the day shall

declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—

Who is it that brings the fire? It is the Purifier and Refiner in Malachi.

He is going to refine and purify who? The sons of Levi.

Verse 14,

—"[14]If any man's work abide which he hath built thereupon, he shall receive a reward. [15]If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. [16]Know ye not that"—

'Know ye not that the General conference is the temple of god; is that what it says?"

—"[16]Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? [17]If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which *temple* ye are. [18]Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. [19]For the wisdom of this world is foolishness with God. For it is written, HE TAKEN THE WISE IN THEIR OWN CRAFTINESS. [20]And again, THE LORD KNOWETH THE THOUGHTS OF THE WISE, THAT THEY ARE VAIN. [21]Therefore let no man glory in men. For all things are your's; . . . ." 1 Corinthians 3:9-21 (KJV).

FORTY-SIX CHROMOSOMES IN THE TEMPLE OF GOD

So, what is the temple misconception? Well, that the leadership of the Church is the temple: "The temple of the Lord, the temple of the Lord are we."

And what is the true understanding of the temple? That we are the temple of the Holy Spirit; and, when Christ created us, He created us based upon 46 chromosomes. So, we see the number 46 associated with this temple story; the 46 associated with the temple of the Millerites; the number 46 of Herod's temple in the time of the beginning of the Christian Church; and, 46 days when Moses was given instruction on building the temple.

MANIFESTATION OF THE POWER OF GOD

Okay. There is going to be a manifestation of the power of God in the time period at the end of modern Israel. Revelation 18:1,

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

Removal of God's Hand

Luke 24:13-16, and 30-31.

"[13]And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. [14]And they talked together

> of all these things which had happened. [15]And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them. [16]But **their eyes were holden that they should not know him**. . . . [30]And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. [31] And **their eyes were opened**, and they knew him; and he vanished out of their sight." Luke 24:13–16, 30–31 (KJV).

In Luke 24:13-16—it is in your notes—and then 30 to 31, you will see I am just going to cut snippets out of it because of time.

But on the "old paths," on the Road to Emmaus, the disciples were walking with Christ. It says, "But their eyes were holden that they should not know him. . . ." They could not see; and, at the end of this in verse 31, it says, "And their eyes were opened." Okay?

Moses could not see; His hand was over his face and then the hand was removed and he could see the glory of God; so, too, with the disciples; so, too in this history of the Millerites when the Lord removed His hand from these figures [the figures "2520, 677, 1843 and 2300, 457, 1843," in the upper right-hand corner of the 1843 Chart], then they could see the time prophecies here ended in 1844.

So, is the Lord going to remove His hand in our history?

Review and Herald, July 20, 1897:

> "**God is dishonored when we do not receive the communications which he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness**. When the call shall come, 'Behold, the bridegroom cometh; go ye out to meet him,' those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God's Holy Spirit is asked for, **if we plead, as did Moses**, 'Show me thy glory,' the love of God will be shed abroad in our hearts. Through the golden pipes, the golden oil will be communicated to us. 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' By receiving the bright beams of the Sun of Righteousness, God's children shine as lights in the world." *Review and Herald*, July 20, 1897.

Two classes of worshippers in Adventism: one of them is not going to have the oil, they are going to remain in darkness; the others are going to have the oil.

And what is the oil? It is the messages of God's Spirit that He communicates to us.

And how do we receive them? By entering into the same experience that Moses did when he pled with the Lord to show him His glory and the Lord removed His hand.

And, when He removes His hand, what do we receive? The outpouring of the Holy Spirit: "Not by might, nor by power, but by my spirit, saith the LORD of hosts." Zechariah 4:6.

So, the Lord is going to remove His hand for the wise virgins [at the end of modern Israel] that are repeating this history [of Moses at the beginning of Ancient Israel], and this history [of Christ at the end of Ancient Israel], and this history [of the Millerites at the beginning of modern Israel].

FOUNDATION REJECTED

And in this history [at the end of the world], the other waymark that we are dealing with today is that the Foundations [indicating the 1843 and 1850 Charts] are going to be rejected.

Testimonies, volume 8, beginning at page 296:

> "The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days."—

What is the work that prepares God's people to stand in the Last Days? Well, Ezekiel 37 says there is a prophetic message that brings the bones and flesh and sinew together with the muscles, but it does not sand up. But, before it stands up, that body has to be assembled.

Is that not what Genesis tells us right from the beginning, that first the Lord created Adam out of the dust of the Earth, and then second what did He do? He breathed into him the breath of life.

And, this is Ezekiel 37: First, there is a prophetic message that brings the body together, but it is not standing. Then, there is a prophetic message that comes from the Four Winds represented as an angry horse seeking to break loose and bring death and destruction upon the whole world.

In our history, **in our history** as in the Millerite History, there are two messages. The First Message prepares God's people to stand; the second message is when the Spirit is breathed into them and they stand up on their feet a mighty army. But, that is not what we are looking at here.

> —"The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days."—

The enemy is seeking to prevent Seventh-day Adventists from understanding what the last six verses of Daniel 11 represent, because that is the message that prepares us to stand.

> —"His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience"—*[REFERRING TO THE BOARD OF THE MILLERITE HISTORY]*,—"[they] rob the people of God of their past experience, giving them instead a false science. 'Thus saith the Lord: Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.' [Jeremiah 6:16.]
>
> "Let none seek to tear away **the foundations of our faith**,—the **foundations that were laid at the beginning of our work**,"—

What were the Foundations that were laid at the beginning of our work? Every reform line marks the foundations taking place right here [between the waymarks of the First and Second Angels' Messages].

When the Angel comes down, what were the Foundations at the beginning of our work; what is the symbol of it? It is right here [referring to the 1843 Chart].

This [referring to the 1850 Chart] is not simply the Foundations; this, in this corner [referring to the lower left-hand corner of the 1850 Chart] has what we call the Pillars of Adventism: the Sabbath, the Third Angel's Message, the Sanctuary. This Chart, the '50 Chart, it has it all. It has both the Foundation and the Pillars.

But this 1843 Chart is the Foundations of our faith. This, according to Sister White, is Jeremiah's "old paths."

> —"the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger **foundation** than that which has been laid; but this is a great deception. 'Other **foundation** can no man lay than that is laid.' [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock." *Testimonies*, volume 8, 296–297.

FOUR PARALLEL HISTORIES

MOSES' TWO TABLES: THE COMMANDMENTS OF GOD

"God's law is the transcript of His character." *Christ's Object Lessons*, 305.

PENTECOST'S TWO LOAVES: THE SPIRIT OF PROPHECY

> "[35]And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:35 (KJV).
>
> "[19]We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: [20]Knowing this first, that no prophecy of the scripture is of any private interpretation. [21]For the prophecy came not in old time by the will of man: but **holy men of God spake *as they were* moved by the Holy Ghost**." 2 Peter 1:19–21 (KJV).

HABAKKUK'S TWO TABLES: THE FAITH OF JESUS

> "The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.** I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off **the platform** on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? **It is to be as the Rock of Ages**. It has been guiding me ever since it was given." *Review and Herald*, April 14, 1903.
>
> "In his [Paul's] presentation of the gospel he sought to make plain the prophecies relating to the first advent of Christ. He showed conclusively that these prophecies had been literally fulfilled in Jesus of Nazareth. **The foundation of his faith was the sure word of prophecy**." *Acts of the Apostles*, 124.

THE REMNANT: THE BIBLE AND THE SPIRIT OF PROPHECY

> "[12]Here is the patience of the saints: here *are* they that **keep the commandments of God**, and **the faith of Jesus**." Revelation 14:12 (KJV).

> "[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 12:17 (KJV).
>
> "[8]And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. [9]And he saith unto me, write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. [10]And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for **the testimony of Jesus is the spirit of prophecy**." Revelation 19:8–10 (KJV).

These four histories [the beginning and the ending of Ancient Israel, and the beginning and the ending of modern Israel] are airtight parallels that tell us the argument that produces, brings to a conclusion, the two classes of worshippers. This is the argument over the Foundations.

And this is why Isaiah 58:12 says the 144,000, one of the works that they are going to accomplish because they are going to raise up the Foundations of many generations, they are going to show the foundations of Noah, of Elijah, of Moses, of Cyrus, of Christ, of the Millerites, in order to make sure that God's people at the end of the world understand the importance and significance of this argument over the Foundations.

And the way the 144,000 fulfill Isaiah 58:12 is through the methods set forth in Isaiah 28, bringing line upon line, from here a little and there a little; and, this is the rest and this is the refreshing that they would not hear.

Shall we pray?

Benediction: Heavenly Father, we want to be benefitted by these Foundations that were laid at the beginning of our work. We want to stand upon the Rock that you might remove your hand for our understanding that we might understand more fully your character. We want the increase of knowledge. We want all the golden oil that can be poured into our vessels that we might share with those around us. We want to be building upon the Rock, and not the sand, making a covenant of life and not of death. Lord, we pray for the work that is going on here in terms of recording this message and sending it out over the LiveStream, and we pray for those that at some point in time will consider these things and we ask that you give them discernment to rightly divide the Word of Truth. In Jesus's name, amen.

HABAKKUK'S TWO TABLES #15

Part Two: LINE UPON LINE

Presentation by Jeff Pippinger

Invocation by Brother Jeff Pippenger: Heavenly Father, we once again thank you for another good night's rest and opportunity to wake and serve you this day. We ask a blessing upon this service this day. As we begin our worship here this morning, our study, we ask that you will forgive our sins that we might be fit vessels to receive the golden oil that you wish to convey to us that we might share with those we come in contact with. Please purify these vessels, remove any stain, any sin that is preventing us from receiving and imparting this life-giving message. We want the Latter Rain. We want you to open our understanding to your Word. We ask that this work this morning will be part of that for each of us. We pray for the words spoken, the thoughts conveyed be for your honor and glory; and, that those who would receive and be confronted with these things would receive them in a way that you have designed and that they would have the appropriate impact upon their individual experiences. We pray for the Holy Spirit to be with us now, and we ask that you send your holy angels to fill this room. We ask a blessing upon the production of the DVDs and the sending out of the LiveStreaming. We thank you for all these things. In Jesus's name, amen.

BROTHER PIPPENGER: We are dealing with Habakkuk's Two Tables. We are now looking at these Two Tables as typified in the Scriptures.

We, yesterday, finished up showing that the Two Tables of the Ten Commandments at the beginning of Ancient Israel were the Foundation; and, at the end of Ancient Israel, the Jews did not know they were rejecting the Foundation and Person of Christ, who was the perfect reflection of those Two Tables.

We showed that this history is identifying the history of modern Israel who were given these Two Tables [referring to the 1843 and 1850 Charts] as a symbol of the covenant that the Lord entered into with Adventism in the Millerite History. And now that we are at the end of Adventism, just as the Jews of old fought against their foundational truth, Adventism is fighting against the truths on these Two Tables.

THE PARABLE OF THE TEN VIRGINS

We want to begin this study by making some applications of these typifications before we move further to look at other places where these Two Tables are typified.

In your notes, it says in *The Great Controversy,* page 393,

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

And in *Review and Herald,* August 19, 1890, it says,

> "I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel's

message, has been fulfilled and will continue to be present truth till the close of time." *Review and Herald*, August 19, 1890.

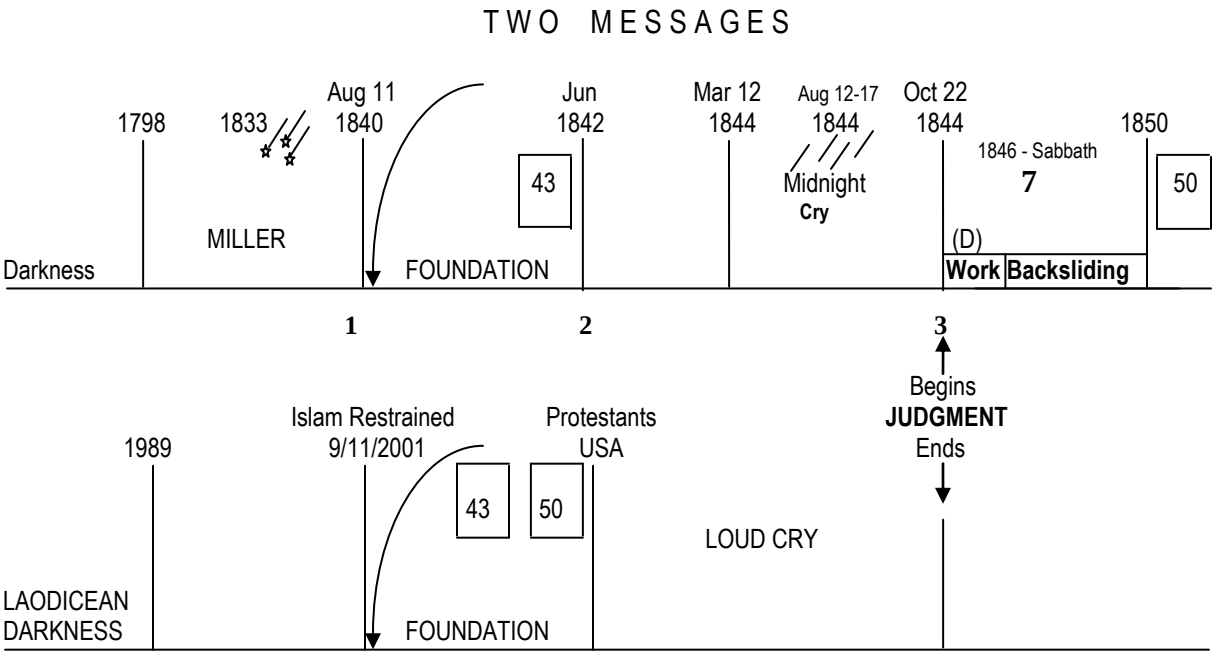


Figure No. 32.

We are saying that here in the Millerite History, the parable of the Ten Virgins was fulfilled to the very letter.

And in our history the parable of the Ten Virgins will be fulfilled to the very letter.

We are saying that one of the things that need to be noted as a student of prophecy is that in the Millerite History is using the beginning history to illustrate the ending history. And as you bring the prophetic lines upon the prophetic lines, when you have a beginning history and an ending history there are certain characteristics that both of these histories will possess.

As an example, we have pointed out that at the beginning of Ancient Israel we have the feasts set up, that at the beginning of Ancient Israel it is governed upon timelines, so to speak, of Passover, Wave Sheaf Offering, Pentecost; and, the end of Ancient Israel received Christ the Passover on the cross, the Resurrection (the Wave Sheaf Offering) on Sunday, and then Pentecost with the Disciples. Those characteristics are specific to the beginning and the end of Ancient Israel.

And, the characteristics of the parable of the Ten Virgins are specific to the beginning and the end of Adventism.

THE SEVEN THUNDERS

We are teaching that the Latter Rain Message is the message of line upon line. This is the Latter Rain Message; this is how it is taught; and, it is premised upon the fact that history repeats: the history of the Millerites is repeated in our history.

Truth is established upon the testimony of two or three, and we have already put in the record a second testimony to this principle that Millerite History repeats. We will read it again.

The Seventh-day Adventist Bible Commentary, volume 7, page 971, says,

> "The special light given to John which was expressed in the seven thunders was a delineation of **events**"—

The Seven Thunders represent a delineation of events.

> —"which would transpire under the first and second angels' messages. . . ."—

We identified seven events in this history, and they transpire under the First and Second Angels' Messages; because, the history of the Millerites, from 1798 to 1844, is the history of the First and Second Angels. In 1844 the Third Angel arrives, and Sister White says the Seven Thunders represent a delineation—and the word *delineation* means to set forth upon a line—a delineation of events that would take place, that would transpire under the First and Second Angels' Messages.

And in the same passage, she says,

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

So, the Seven Thunders represent a delineation of events that took place in the history of the Millerites, the history of the First and Second Angels' Messages; but, they also represent a delineation of events that will take place in the future. They represent the events that take place when the parable of the Ten Virgins is fulfilled to the very letter once again at the end of the world.

Now, there is both in the parable of the Ten Virgins and in the truth about the Seven Thunders—and, please notice that the Seven Thunders, whether Sister White is talking about the Millerite History or the future, she calls them "events"—the parable of the Ten Virgins is emphasizing the experience of the Millerites, the experience of the 144,000; and, the Seven Thunders is teaching the same thing, that the Millerite History is repeated at the end of the world.

But, the Seven Thunders is not so much representing the experience of the people in either of those histories; it is emphasizing the events. When we bring line upon line, when we bring these two lines together, the parable of the Ten Virgins and the Seven Thunders, suddenly we have the experience of God's people and the seven primary events in that history.

The First and Second Angels' Messages

Okay. Now, we want to put a third testimony which we have looked at before, to the fact that Millerite History repeats to the very letter. This is from *The 1888 Materials,* beginning at page 803. It says,

> "God has given the messages of Revelation 14 **their place in the line of prophecy**, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and are to run

> **parallel with this which follows**. The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, the light of all the three messages is combined." *The 1888 Materials,* 803–804.

So, when it comes to this passage, Sister White says the First and Second Angels' Messages—and she emphasizes the line of prophecy—the First and Second Angels' Messages are still truth for this time "and are to run parallel with this which follows." And what follows is this history down here, the history of the 144,000.

So, with these three references, and there are others, you see that the parable of the Ten Virgins is the experience of God's people being represented. And, the experience of God's people is produced by the Everlasting Gospel. The Everlasting Gospel is accomplished in these prophetic Reform Movements, and the Everlasting Gospel is the work of Christ in producing two classes of worshippers through the introduction of a three-step testing message. And, as the Everlasting Gospel is doing its work in these histories, God's people will have an experience of either developing and demonstrating that they are a foolish or a wise virgin, and that experience is best represented in the parable of the Ten Virgins.

In this time where the Everlasting Gospel is being accomplished, there are certain events; thus, the reference to the Seven Thunders. We have read quotes where these waymarks have to be in their order; we have no right to change the location of these messages, we are told. There is a specific order. There cannot be a Third Angel without the First and the Second. So, the events, their order, where they arrive in history is part of this prophetic testimony.

Then in this last quote, this history here [of the Millerites] will be paralleled by this history here [of the 144,000].

And this history here [of the Millerites], we marked the deadly wound of the Papacy 1798 as the time of the end for this history.

And in 1989, with the collapse of the Soviet Union in fulfillment of Daniel 11, verse 40, there was a prophecy fulfilled that identified that the last six verses of Daniel 11 have begun to be fulfilled, and the last six verses of Daniel 11 are the events that lead to Michael standing up in Daniel 12:1.

With the collapse of the Soviet Union in fulfillment of Daniel 11, verse 40, in 1989, the events connected with the Close of Probation became the present truth testing message for this generation. There was an increase of knowledge on these truths that are represented in these verses, and these verses are talking about where Judgment ends, down here [indicating on the board (see Figure No. 32)].

This prophetic testing message is different than the Millerites. In 1798 with the deadly wound of the Papacy, there was an increase of knowledge, and that increase of knowledge that would test this generation that would accomplish the Everlasting Gospel for that generation was not an increase of knowledge about Judgment ending but was an increase of knowledge about Judgment beginning. Okay?

But, notice, the end of the Millerite History and the end of the history of the 144,000, they are both about Judgment. This [the Millerite History] is the beginning and this [the history of the 144,000] is the end; because, this history of the 144,000 is to parallel this history of the Millerites.

So, we have a fulfillment of a prophecy here in 1989 that is dealing with the Papacy, and we have a fulfillment of a prophecy here in 1798 that is dealing with the Papacy. They are both from the Book of Daniel. When they are unsealed, we have an increase of knowledge.

And we know from our study upon the prophetic lines over the last couple of weeks that there comes a point where the message that is going through history is empowered and it is marked as being empowered when a Divine Symbol comes down, whether it is the Lord confronting Moses with circumcision or it is Michael the Archangel coming down and confronting Satan and Cyrus in their struggle, or it is the dove coming down at Christ's baptism. With the Millerites it was the Angel of Revelation 10 descending which, Sister White says, is no less than the personage than Jesus Christ. And with us [in the history of the 144,000], it is the Angel of Revelation 18.

And what marks the empowerment for the Millerites was the restraint of Islam on August 11, 1840, in fulfillment of the time prophecy in the Second Woe of the Sixth Trumpet.

So, what we are saying is, what brings the Angel down in the Millerite History was the restraint of Islam; and, what brings the Angel of Revelation 18 down in our history was the restraint of Islam but was placed upon radical Islam immediately after September 11, 2001. George Bush went to the United Nations and told the whole world that we were now in a worldwide war with terrorism, and they began to take control of their bank accounts and restrain them.

In each of these histories, after the message is empowered, the foundational work is done, whether it was done by Christ in His history, or Cyrus putting the foundation stone in the temple, or the foundational work of the Millerites in this 1843 Chart; and, it is all prefiguring that in our history of the 144,000 that there is going to be a return to the Old Paths. These two Charts [the 1843 and the 1850 Charts] are the Old Paths. This is the foundational work that we do.

In order to prove that this is the foundational work, we use the Latter Rain Message. We bring line upon line from the Bible to show that at every point in these delineations that are found in these reform lines that are in a specific order, that at every one of these reform lines **at this point** the foundational work is done; therefore, when it is all brought down to the end of the world, there will be a foundational work in our history. And the foundational work that is done in our history is that we have to return to these Charts because now we have to understand the role of Islam in Bible history.

In order to understand the role of Islam in Bible History that has just marked the arrival of the Third Woe that has just been restrained, we have to return to the prophetic logic, proof-texting; the prophetic logic that William Miller used and introduced. And, the prophetic logic of William Miller is represented on these Two Tables of Habakkuk. And his prophetic logic is illustrated here [pointing to the first Islamic symbol in lower right-hand corner of the 1843 Chart] that the First Woe is Islam and, [again referencing to the second Islamic symbol in the same area of the 1843 Chart] the Second Woe is Islam; that the Fifth Trumpet, the First Woe [moving to the far right of the 1850 Chart] is Islam, and that the Sixth Trumpet, the Second Woe is Islam.

Therefore, when Islam is restrained at September 11, 2001, in order to clearly defend the role of Islam, we have to return to the Old Paths [the 1843 and 1850 Charts] and, when we do, we will find rest. This is where the refreshing begins.

And then at this waymark of June 1842 in the Millerite History, the Protestants of the United States closed their doors against the message. And in this [same] waymark here [in the

history of the 144,000] is when the Protestants in the United States pass a Sunday Law and purify the Adventist Church.

The waymark that followed the activity of the Protestants in the Millerite History was the Midnight Cry. It is prefiguring the Loud Cry in our history. Judgment begins; Judgment ends.

The First and Second Angels' Messages are still truth for this time and they are to run parallel with this which follows. The parable of the Ten Virgins has been and will be fulfilled to the very letter.

The Seven Thunders represent a delineation of events that would transpire under the First and Second Angels' Messages and they also represent a delineation of events at the end of the world.

SPECIFICATIONS

So, we have read this quote before, *Review and Herald*, July 31, 1888, a long time ago. It says,

> "We must have a **knowledge of the Scriptures**, that we may **trace** down **the lines of prophecy**,"—*THAT IS WHAT WE HAVE BEEN DOING HERE*—"and understand **the specifications given by the prophets**, and by Christ and the apostles; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness." *Review and Herald*, July 31, 1888.

The point being here: If we trace down these lines, we mark the waymarks that are to be guarded. Not only are we to mark the waymarks and trace down the line but we need to understand the specifications of these waymarks, what do these waymarks represent.

I will give you an example. Miller's message here, the First Angel's Message is empowered. How is it empowered? Because, on August 11, 1840, the Rules of Prophetic Interpretation adopted by William Miller were confirmed.

And what was the primary rule adopted by the Millerites? You can see it on these Charts. It is the day-for-a-year principle.

And the primary rule that was confirmed on August 11, 1840, was confirmed because they predicted that on August 11, 1840, the Ottoman Empire would come to a conclusion; and, everyone thought they were a bunch of idiots for saying so. They predicted it in 1838; but, when it came to pass on August 11, 1840, suddenly that rule was confirmed and a power came into the message.

We need to understand the specifications of that waymark, because on September 11th of 2001, the primary rule—the primary rule of this message, the Latter Rain Message, the Third Angel's Message [pointing out 1989]—the primary rule was confirmed. And what was the primary rule? That the Millerite History is repeated to the very letter in the history of the 144,000; and, now you can see that just as Islam was restrained here in 1840 and the Angel came down, Islam was restrained here on September 11, 2001, and the Angel came down. All the pieces of the puzzle came together for anyone that wished to see.

Okay. There are some variables in here that we are not dealing with at this point. I will let you know what I mean about "variables" here so that you will understand.

These Rules in 1840 were confirmed for the world. The Protestants were watching the Millerites making their claim about the year-day principle; and, when it came to pass, the Protestants took note. Okay?

But, there is a different dynamic going on in our history. These Rules here about Millerite History repeating to the very letter, these were not confirmed for the world. These were confirmed for Adventism. There is a different dynamic going on here.

Okay. This history of the Millerites is taking place in the time period that in Revelation is called "Philadelphia." This history of the 144,000 is taking place in the time period called "Laodicea." There are factors like that, specifications about these prophecies that we need to understand.

So, I only gave you those couple of examples to tell you that, yes, I am aware that there are some things that I am leaving by the wayside; but, you can only cover so many things.

So, in this study here, what we want to look at is the fact that the First and Second Angels' Messages, they are typified throughout the Bible. **The First and Second Angels' Messages are typified throughout the Bible.**

And the connection to these Two Tables [of the 1843 and 1850 Charts] is that it is from the First Message being empowered to the Second Message; and, the First and Second Messages are being typified throughout the Bible. It is in here that the foundational work is done, and it is the foundational work that produces the Second Message. You cannot separate this. You need to see this relationship.

An easy one to see, I think, is that when Moses lays the foundational message of Sabbath reform when he comes to Egypt, immediately Pharaoh says, "Okay. You've got to gather your own straw, you take Sabbath off, and you keep making the same amount of bricks." You see, this foundational work of Moses produces a cause and effect with Pharaoh. All right?

So, the First and Second Angels' Messages are a subject of prophecy. We are going to look at a few places where they are.

ELIJAH

In Matthew 17—it is in your notes—verses 10 through 12, it says,

> "[10]And his disciples asked him, saying, Why then say the scribes that [Elijah]"—IT SAYS ***ELIAS***—"[Elijah] **must first come?** [11]And Jesus answered and said unto them, Elias [Elijah] **truly shall first come**, and restore all things. [12]But I say unto you, That Elias [Elijah] is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." Matthew 17:10–12 (KJV).

So, who is Elijah that Jesus is identifying?

FROM THE AUDIENCE: John the Baptist.

BROTHER PIPPENGER: John the Baptist.

And who is going to suffer like John the Baptist?

FROM THE AUDIENCE: Jesus.

BROTHER PIPPENGER: Jesus.

So, in this history we see John and Jesus as two messengers; but, they have been typified by whom?

FROM THE AUDIENCE: Elijah.

BROTHER PIPPENGER: Elijah.

And who is the other messenger that is associated with Elijah? It is Elisha.

BROTHER PIPPENGER: And who comes first? Elijah; and then comes Elisha.

Did Elisha do more miracles than Elijah? Yes.

Did Jesus do more miracles than John the Baptist? Yes.

The subject of these messengers is the First and Second Angels' Messages.

TWO CALLS

Who was the messenger of the First Angel [indicating on the board the Millerite History]? William Miller.

And who did Sister White compare William Miller with? Elijah and John the Baptist.

Okay. Elijah must come first. Miller must come first, and then who follows Miller? Elisha; Jesus.

Where do we see Jesus [in the Millerite History]? Elijah comes first, Miller comes first, and then on August 11, 1840, a Mighty Angel comes down out of Heaven and Sister White says this is no less a personage than Jesus Christ. So, these two messengers are representing a two-step message. The First and Second Angels' Messages have been typified in the Scriptures.

Notice what Sister White says in *Review and Herald,* December 6, 1892.

> "So in the last work for the warning of the world, **two distinct calls are made to the churches**. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And in the loud cry of the third angel's message a voice is heard from heaven saying, '**Come out of her, my people**.'" *Review and Herald,* December 6, 1892.

If you turn to Revelation 18—and this is what Sister White is trying to instruct us on—in Revelation 18, verse 1, it says,

> "[1]And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. [2]And he cried mightily. . . ."—

There is an Angel here that cries mightily, and Sister White, referring to these verses, says two distinct calls are made to the churches. Then notice verse 4.

> —"[4]And I heard another voice from heaven, saying, Come out of her, my people, ..." Revelation 18:1-2, 4 (KJV).

So, in Revelation 18, two calls are given to the churches.

And what are the two calls? Well, they are two messages.

What are the two messages? Well, it is Elijah and Elisha; it is John the Baptist and Jesus; it is the First and Second Angels' Messages in this history.

We want to look at a place where these two messages are typified, Ezekiel 37; but, before we do, I want to show you something from the Book of Genesis. You have it in your notes, Genesis 2:7.

"[7]And the Lord God formed man *of* the dust of the ground,"—

Was man alive at that point?

FROM THE AUDIENCE: Negative.

BROTHER PIPPENGER: Okay. Not alive.

—"[7]And the LORD God formed man *of* the dust of the ground,"—*FIRST STEP*—"and breathed into his nostrils the breath of life; and man became a living soul. Genesis 2:7.

There is a two-step process. If you have discernment and enough Biblical information, you can recognize this two-step process is nothing more than prefiguring the First and Second Angels' Messages. Okay? This is Ezekiel 37, and we are going to read Ezekiel 37 and there are two messages in Ezekiel 37, and the first message is going to bring the body together but it is not alive; and, the second message, He is going to breathe into them life. This is the creation of Adam, and the creation of Adam is a two-step process. It is Elijah and Elisha. It is bringing the body together and then bringing the body to life.

EZEKIEL 37 AND THE BREATH OF GOD

If you will, turn with me now to Ezekiel 37. What we are saying here is that Ezekiel 37 is representing the Millerite History, the First and Second Angels' Messages, but primarily it is representing our history at the end of the world where the Millerite History is repeated to the very letter.

We have already discussed some in this series that when a prophet becomes part of the prophecy himself, he represents God's people at the end of the world.

When John in Revelation 10 is told to go take the Little Book out of the hand of the Angel and eat it, and, "It is going to be sweet in your mouth and bitter in your stomach," John is representing the Millerites, as well as the 144,000.

When Zechariah in chapter 4 is awakened, he is awakened at the Midnight Cry and he is shown the Seven-Branch Candlestick in the Holy Place of the Sanctuary, and he does not know what it is, just as the Millerites were awakened at the Midnight Cry and did not understand what the Sanctuary was.

And Zechariah there is pointing forward to when God's people are awakened at the end of the world when the Millerite History is repeated and they are going to realize that Seven-Branch Candlestick—they understand that it is a piece of furniture in the Holy Place, but they do not understand that it also represents the outpouring of the Holy Spirit, because God's people at the end of the world, that is the issue they do not understand, is the Latter Rain.

So, Zechariah is representing both the Millerites and us, just as John the Baptist was representing the Millerites and us. When a prophet becomes a part of the prophecy, he is representing God's people at the end of the world. And, this is the case with Ezekiel, also.

In verse 1 of Ezekiel 37, it says,

"[1]The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,"—

We are going to read a passage where Sister White is going to say, in my words, "These bones are the Seventh-day Adventist Church at the end of the world. Ezekiel is taking the Seventh-day Adventist Church at the end of the world.

> —"[2]And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. [3]And he said unto me, Son of man, can these bones live? And I answered, O LORD GOD, thou knowest."—

He is taking the Adventist Church and he surveys the Adventist Church. Who else surveyed the Adventist Church? Nehemiah surveyed the Adventist Church for three nights, but that is another story.

But, Ezekiel does not know whether they can be brought back to life or not. This is overwhelming. He looked at Adventism today with the Spiritual Formations, the Celebration, the false teachings, and he says, "Man, I do not know if they can live.

Verse 4,

> —"[4]Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. [5]Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: [6]And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD."—

Now Ezekiel is commanded. He says, "You are going to prophesy to Adventism and tell them that there is a point in time when the Latter Rain arrives. There is a point in time when He brings Adventism back to life." And, this pretty much in the flow of events in Ezekiel 37 is the promise. Adventism has been promised that they will be those, if they are faithful, to participate in the outpouring of the Holy Spirit in the Latter Rain. So, the promise is put in the record here for Adventism.

Now, in verse 7, Ezekiel is going to illustrate this two-step work. It says,

> —"[7]So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking,"—

What is that noise? What is that noise?

The Lord willing, we will take the time to show that in all of these histories, in this Darkness, one of the symbols of this Darkness is this is the wilderness.

Okay. The Darkness of the Papacy in Revelation, chapter 12, the woman fled into the wilderness.

In the time of Christ, John the Baptist was a voice crying in the wilderness.

Out of the wilderness there comes a voice. Where did Moses come from? From the wilderness.

The noise is the voice crying in the wilderness. It is the message that comes out of the Darkness that is going to impact these sleeping people—and "sleeping" is kind.

Verse 7,

—“[7]So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking “—

This message that comes into these histories is going to cause a shaking.

—“and the bones came together, bone to his bone. [8]And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.”—

So, this First Message, the First Angel’s Message, it brings a body of believers together. Okay? It brings a body of believers together; but, they are not a mighty army yet. They are not alive yet. They are not receiving the outpouring of the Spirit.

So, in verse 9—this is Adam being formed from the dust in the ground, but he is not alive yet. In verse 9 Adam is going to be brought to life.

—“[9]Then said he unto me, Prophesy unto the wind,”—

What is the wind a symbol of? The Holy Spirit.

—“[9]Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the”—

How many winds? The Four Winds.

Do all the prophets agree with one another?

Do we have a reference of the Four Winds that is familiar ground for most Adventists? Yes, it is Revelation 7 where four angels are holding the Four Winds of strife.

This prophecy evidently is a prophecy about the Spirit and about the restraining of the Four Winds.

—“Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. [10]So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. [11]Then he said unto me, Son of man, these bones are the whole house of Israel:”—

Who is the House of Israel at the end of the world?

FROM THE AUDIENCE: Adventism.

BROTHER PIPPENGER: The Seventh-day Adventist Church.

—“behold, they say, Our bones are dried, and our hope is lost: we are cut off from our parts. [12]Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. [13]And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, [14]And shall put my spirit in you, and ye shall live, and I

shall place you in your own land: then shall ye know that I the LORD have spoken *it,* and performed *it,* saith the LORD." Ezekiel 37:1-14 (KJV).

THE BREATH OF PENTECOST

We are going to go through this prophesy now very quickly, but hopefully very clearly. We have already read in the past *Spirit of Prophecy,* volume 3, page 243. It says,

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

So, when Christ breathes upon us, what is it? It is the delivering the outpouring of the Spirit. Okay?

So, this second message in Ezekiel that brings the bones to life is an outpouring of the Spirit upon them.

REVIVAL

Sister White says in referencing Ezekiel 37 in *Bible Training School,* December 1, 1903,

> "The dry bones need to be"—

And who are the dry bones according to Ezekiel? It is the whole House of Israel; but, at the end of the world they are dead in their Laodicean sins and trespasses.

> —"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.

They need to be revived; they need to be resurrected.

And in *Selected Messages,* book 1, page 121, she says,

> "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work." *Selected Messages,* book 1, 121.

What she is saying is, we are a bunch of dead, dry bones and we need to be brought to life.

And then in *Testimonies to Ministers,* page 113, it says,

> "When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience." *Testimonies to Ministers*, 112–114.

What brings the dead, dry bones of Adventism to life is a message from Daniel and Revelation that is breathed upon them by Christ, and they need it.

Notice *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**"—*'HE,' JOHN, THE BOOK OF REVELATION*—"**records the closing messages**"—*JOHN RECORDS THE CLOSING MESSAGES*—"**which are to ripen the harvest of the earth**,"—

What ripens the harvest? The Latter Rain.

What are John's messages in the Book of Revelation? They are the Latter Rain.

> —"**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.

The Latter Rain Message either produces sheaves or fagots. Okay? It is a prophetic testing message that produces two classes of worshippers. It comes from Daniel and Revelation. It brings the dry bones back to life. Daniel, Ezekiel, and Revelation are all the same message; but, what brings us to life is a two-step message, a message that first brings a body of believers together in the midst of a shaking from the message that comes from the wilderness and then brings that body of believers into a mighty army.

A MESSAGE

Manuscript Releases, volume 12, page 205:

> "What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them—Christ and His righteousness! **A lifegiving message was needed to give life to the dry bones**." *Manuscript Releases,* volume 12, 205.

When Ezekiel is commanded to prophesy to the bones, what is it? It is a life-giving message. Not magic; it is a message.

And what message is it? It is the Message of Christ's Righteousness.

I want to throw something in here: This message arrives here [at the waymark of the First Angel's Message] in both of these histories. This is the voice that causes the shaking and brings the body together in these two histories. This is the Book of Daniel; this is Daniel 8:14 [referring to the period of time between 1798 and 1840 of the Millerite History] and this is Daniel 11:40 [referring to the period of time between 1989 and September 11, 2001, of the history of the 144,000].

Daniel 8:14 is announcing the opening of Judgment, "The hour of judgment has come!"

Daniel 11:45 is announcing the close of Judgment. It is the events that lead to the close of probation.

This same message is the beginning and the end.

This causes a body of believers in the history of the Millerites and this causes a body of believers in this history of the 144,000; and, then, the Spirit is to be poured out among them with a second message.

So, if you were to take these lines and lay them over the history of Christ, the history of Christ has several illustrations of this truth, not just one. And in one of those illustrations, the Triumphal Entry, which is the illustration of the Midnight Cry, Jesus told a couple of His disciples to go get an ass that He could ride on as He entered into Jerusalem; and, it is worth noting that this Message of Christ's Righteousness, the message of the Triumphal Entry, there were people throwing off the garments of their self-righteousness at His feet because He was going to place the garments of righteousness upon them. And those people, according to Sister White, were the people that He had healed of blindness and deafness and raised from the dead. Okay? That was the people that were there. That was the Message of Christ's Righteousness, which is a life-giving message that the dry bones need to have to come to life.

But, what was carrying Christ? What message was carrying Christ? It was the message of the ass.

Okay. In both of these histories we have the restraints of Islam, of Islam. It is the wild Arabian ass in Bible prophecy and it is the message that carries the message of Christ's righteousness.

ADVENTISM

> "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.
>
> *Review and Herald,* November 18, 1902,
>
> **"A straight testimony** must be borne to our churches and institutions, to arouse the sleeping ones.'"—

There is a sister that just recently started watching this material. I mean "this material," when people ask us where to begin with this message, we say, "Go to the 2004 Prophecy School." I mean, the message started well before 2004, but the 2004 Prophecy School was purposefully put together. After years of this message, it was the first time that Future for America said, "Okay. We are going to hold our own meeting." Before that it was just invitations to come and speak.

But, the reason we held that meeting was so that we could record the message to that point. So there the foundational parts of this message are found; so, we will tell people, "You start there."

And, there is a sister in Alaska that within the past less than a week, she spoke to my wife and she has been watching all these things—and she is probably right. I'm not defending myself. She says, I'm watching the material from the past," like 2004, but she says, "but I am also watching the new stuff." And she says, "You need to tell Jeff that he is getting harsher."

Okay. So, my wife, she made a little bit of a defense for me, but she did pass that counsel for me.

But, Brothers and Sisters, I do not know that it is harshness. It says,

—"'**A straight testimony** must be borne to our churches and institutions, to"—*WHAT?*—"'to arouse the sleeping ones.'"—

Sister White says we have a more pointed message than John the Baptist, and John the Baptist looked the Pharisees in the eye and said, "Who has warned you to flee from the wrath to come, you snakes and vipers?"

Do we have a more pointed message than John the Baptist?

—"'**A straight testimony** must be borne to our churches and institutions, to arouse the sleeping ones.'

"When the word of the Lord is believed and obeyed, steady advancement will be made. Let us now see our great need. **The Lord cannot use us until he breathes life into the dry bones.** I heard the words spoken: 'Without the deep moving of the Spirit of God upon the heart, without its life-giving influence, truth becomes a dead letter.'" *Review and Herald*, November 18, 1902.

In *Review and Herald,* January 17, 1893, it says,

"But not only does this simile of the dry bones apply to the world, but also to **those who have been blessed with great light**;"—

Here Sister White is specifically talking about Adventism.

—"for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but they have not spiritual life. But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. **The breath of life must vivify the bodies** that they may stand upright, and spring into activity. **These bones represent the house of Israel, the church of God**, and the hope of the church is the vivifying influence of the Holy Spirit. **The Lord must breathe upon the dry bones**, that they may live.

"The Spirit of God, with its vivifying power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. **Without the Holy Spirit, without the breath of God**, there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb's book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are among those who have 'a name that thou livest, and art dead.'

"Unless there is genuine conversion of the soul to God; unless **the vital breath of God** quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy His character, labor in His spirit, they are naked, they have not on the robe of His righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after

their own ideas, have not God working in them to will and to do of His good pleasure.

"**This class is well represented by the valley of dry bones Ezekiel saw in vision**." *Review and Herald,* January 17, 1893.

So, I hope you see that it is not I who is applying these two messages in Ezekiel here at the end of the world.

Ezekiel 37, at one level, is typifying the First and Second Angels' Messages. Ezekiel 37 is identifying the First Message as the message that brings a body of believers together, and the Second Message is where there is a manifestation of the Spirit of God and an army is raised up to finish the work for that history. And that is just what happened in the Millerite History.

But, in the Millerite History, when we look at the First and Second Angels' Messages, we realize that a power came in, no less the personage of Jesus Christ came in, at the restraint of Islam.

And the line upon line message of this Hour is telling us this history is going to be paralleled in this history of the 144,000.

So, we are saying there is a parallel message in our history and that the Second Message arrives on the scene once again when Islam is restrained, and that these Two Messages are the subject of Ezekiel 37; because, this is where the First and Second Angels' Messages are typified, one of the places in the Bible.

What does this have to do with the Two Tables [pointing to the 1843 and 1850 Charts]? It has to do this with the Two Tables: Ezekiel 37 is going to be in another place where we are going to recognize that the role of Islam in Bible prophecy is specifically marked at the right point in time, and it is marked right here in the foundational work. And in order to identify the role of Islam in Bible prophecy, you have to return to the Foundations; you have to return to Habakkuk's Two Tables.

So, it is in this sense that as Ezekiel 37 typifies the First and Second Angels' Messages, that is this connection to these two Charts, the Old Paths. They are typified; they are addressed in Bible prophecy.

MANUSCRIPT RELEASES, VOLUME 20, 216-217

Notice this in *Manuscript Releases,* volume 20, beginning at page 216.

And by now in our studies, we have spent 15 presentations, and I have never figured out how to do one of them in less than an hour; so, we have at least 20-something hours into this. And in these 20-something hours we have dealt with several issues that are going to be addressed in these three paragraphs.

"Just as long as those who profess the truth are serving Satan,"—

That just tells you something right there. There are people that are Seventh-day Adventists, they are serving Satan.

And someone might hear me say that and say, "This brother is being harsh." But, the reality of it is, and we are informed, that you are either decidedly on the side of Christ or you are decidedly on the side of Satan. There is no middle ground. There are two classes, and there are only two leaders.

—"Just as long as those who profess the truth are serving Satan, his hellish shadow will cut off their views of God and heaven. They will be as those who have lost their first love. They cannot view eternal realities. That which God has prepared for us is represented in Zechariah, chapters 3 and 4, and 4:12–14: 'And I answered again, and said unto him,"—

Here is Zechariah representing God's people at the end of the world.

—"'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?"—

Now, we have spent enough time, we know in this group what the olive branches are, have we not? It is the two phases of the Word of God, where in Zechariah it was the Law and the Prophets; for the Millerites it was the Old and New Testaments; for us today it is the Bible and the Spirit of Prophecy. But, what those two witnesses bring to us is a message; and these people that are serving Satan and professing to be Seventh-day Adventists, they cannot see these messages. They cannot understand this truth, that the holy oil that comes down through those two pipes are messages that are designed to awaken, purify, and empower. They cannot understand it.

—"'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? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.'

"The Lord is full of resources. He has no lack of facilities. It is because of our lack of faith, our earthliness, our cheap talk, our unbelief, manifested in our conversation, that dark shadows gather about us. Christ is not revealed in word or character as the One altogether lovely, and the chiefest among ten thousand. When the soul is content to lift itself up unto vanity, the Spirit of the Lord can do little for it. Our shortsighted vision beholds the shadow, but cannot see the glory beyond. **Angels are holding the four winds**,"—[to be continued]

Where are the angels holding the Four Winds? In Revelation, chapter 7.

"[1]And after these things I saw four angels standing on the four corners of the earth, holding **the four winds of the earth**, that the wind should not blow on the earth, nor on the sea, nor on any tree.

"[2]And **I saw another angel ascending from the east,** having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, [3]Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Revelation 7:1-3 (KJV).

And what are the angels holding the Four Winds, for what purpose? So, the 144,000 can be sealed in their foreheads.

[Continuing with *Manuscript Releases,* volume 20, 216 – 217.]

> —"**Angels are holding the four winds**,"—*AND NOW SHE IS GOING TO DEFINE THE FOUR WINDS FOR US*—"**Angels are holding the four winds represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path**."—

She has just defined the four winds that are being held by the four angels as an angry horse that is going to bring death. All right? She defined that.

But, what does this have to do with Ezekiel 37? I have already inferred that when Ezekiel is told to prophesy into the wind, prophesy to the four winds there in Ezekiel 37, that his reference to the four winds is connecting with Revelation 7. I have made that inference, but does Sister White connect Ezekiel 37 with Revelation 7?

Notice the next paragraph.

> —"Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? **Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live.** We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit." *Manuscript Releases,* volume 20, 216-217.

Sister White here just tied the Second Message of Ezekiel 37 in with the Message of the Four Winds of Revelation 7. She just said the Second Message of Ezekiel 37 is the sealing message of the 144,000; and, in so doing, she told us that those Four Winds are an angry horse.

THE ANCIENT PEOPLE

In Isaiah 44:6-8, we want to find out who the angry horse of Bible prophecy is.

Isaiah 44:6-8 deals with a principle that we have been emphasizing repeatedly in these studies.

Verse 6 of Isaiah 44 says,

> "[6]Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God."—

It is Jesus that sets forth the history of the beginning of Ancient Israel in order to illustrate the history of the end of Ancient Israel. He is the First and the Last. He is the Beginning and the End. He is the Alpha and the Omega. It is His signature to illustrate the end with the beginning.

Verse 7,

> —"[7]And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? And the things that are coming, and shall come, let them shew unto them. [8]Fear ye not, neither be afraid: have not I told thee

> from that time, and have declare *it?* Ye *are* even my witnesses. Is there a God beside me? Yea, *there is* no God; I know not *any.*" Isaiah 44:6-8 (KJV).

"Ye are my witnesses." You are a witness of what? Well, in these verses you are to witness the fact that Jesus is the First and the Last. He is the God that illustrates the end with the beginning, and you are supposed to mark that in His work of illustrating the end from the beginning that He appointed ancient people to do so.

If you are going to understand spiritual Babylon in the Book of Revelation at the end of the world, then you are going to have to understand Babylon at the beginning of the world; because, Jesus illustrates Babylon at the end with Babylon at the beginning.

If you are going to understand spiritual Israel that are being sealed in Revelation 7, you are going to have to understand Israel, the descendants of Jacob; because, Jesus uses the beginning to illustrate the end.

If you are going to understand who Egypt is in Revelation 11, verse 8, with atheistic France, then you are going to have to understand that in Ezekiel 29:2, Ezekiel tells us that Egypt is the dragon; because, it is the beginning story of Egypt that tells us the ending story of Egypt.

Jesus illustrates the end from the beginning and, in doing so, He has appointed the ancient people as the symbols to tell this story.

ISHMAEL'S PROPHECY

And we are going to look at the angry horse of Bible prophecy that was appointed in the beginning to illustrate the end. If you would, go to Genesis 16:12.

The angry horse of Bible prophecy, Brothers and Sisters, you go into Islam and you see the symbols that Islam identifies for itself, the Arabian horse. You go into Islam and you read their myths about who they are and supposedly the Angel Gabriel delivered his messages to Mohammad, riding upon these horses. The Arabian horse is not only a symbol of Islam in the culture of mankind, it is the symbol that Islam chooses for itself. Any way you look at Islam, they come from the horse family.

And if you ask someone in Islam who their father is, they will tell you one of two people. They might say Abraham, but more likely than not they are going to tell you that it was Abraham's son. His name is Ishmael.

And in verse 12, Ishmael is introduced into the Scriptures as the father of Islam. And it says,

> "[12]And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Genesis 16:12 (KJV).

The very first reference here of Ishmael and Islam is that he would be a wild man.

THE WILD ARABIAN ASS

And this world *wild*, you will see in your notes, means:

> **Wild:** sense of *running* wild; the *onager:*— wild (ass).

And the *onager* is a word that means the wild Arabian ass.

It says that Ishmael will be a wild man, and it means that Ishmael will be the wild Arabian ass.

And notice what it says his role in Bible prophecy is to be. His hand is going to be against every man, and his activity is going to bring every man's hand in the world together against him.

Have you seen the whole world coming together to deal with radical Islam? That is right there in Genesis 16:12.

And, it says that his spirit is going to be in all his brethren. This spirit of being against every man but Islam, that is a very fundamental doctrine of the *Koran:* "Either convert to our spirit or die." His spirit is in all his brethren.

You will notice that this word *wild* is also found in other places in the Bible, but I want you to see Jeremiah 2:24, which is in your notes.

> "[24]A **wild ass** used to the wilderness,"—

This term *wild ass* is translated as "wild man" in Genesis 16:12, the wild Arabian ass.

> —"A **wild ass** used to the wilderness, *that* **snuffeth up the wind** at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her." Jeremiah 2:24 (KJV).

When you look at the wild ass in Bible prophecy, you will notice that one of the characteristics associated with him is his breathing, breathing in the wind. Okay. This connects with Ezekiel 37, "Breath into them the Spirit," the wind, the Four Winds that are restrained.

And why is it that the Arabians will take the wild ass along with the camels as they go across the desert? Because, the wild Arabian ass has the ability to smell water through the sand. If you are going to get in the middle of nowhere and you need water and you do not know where it is, you want the wild Arabian ass because he has such good nostrils that he can smell that water better than anyone else.

So, one of the characteristics of the wild Arabian ass, who was Ishmael in Bible prophecy, is this breathing, this wind, which is a part of Ezekiel 37.

THE FIRST AND LAST

The first mention of Islam in Bible prophecy is in Genesis; the last mentioned is in Revelation, and it is that these references on these 1843 and 1850 Charts come from Revelation, chapter 9. And notice some snippets in your notes from Revelation 9 concerning Islam. It says,

> "[7]And the shapes of the locusts"—*THIS IS ISLAM*—"*were* like unto **horses prepared unto battle**. . . . [9]the sound of chariots of **many horses** running to **battle**. . . . [16]And the number of the army of the **horsemen** *were* two hundred thousand thousand: and I heard the number of them. [17]And thus **I saw the horses** in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and **the heads of the horses** *were* as the heads of lions; . . . " Revelation 9:7, 9, 16, 17 (KJV).

So, what am I saying here? I am saying, from the first reference of Islam in the Bible in Genesis 16:12 Ishmael is the wild Arabian ass, the horse family, to the last reference in the Bible it is the horse family.

ISLAM IS THE ANGRY HORSE

The symbol of Islam, from the beginning unto the end, from Genesis to Revelation, is the horse. And Sister White says, "Angels are holding the four winds, **represented as an angry horse** seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path."

What does an angry horse symbolize in Bible prophecy?

Okay. In our time period, going back to the First and Second Angels' Messages are going to be paralleled in our history, we are saying the First Message is here [between 1798 and 1840; 1989 and September 11, 2001]. This is where a body of believers is brought together; but, they are brought in to be a mighty army when the breath of the Lord is breathed upon them.

And do you remember the story—we put it in the record—do you remember the story in John, chapter 2, that Mary sees Christ right after He is resurrected and He says, "Don't touch me. I have to ascend."

And then immediately thereafter where does He show up, where does Christ show up? In the midst of His Disciples.

So, we see that Christ descended. And what did He do? He breathed upon them the Holy Spirit.

So, in this history, no less than the personage of Jesus Christ descends and puts His foot upon the land and His foot upon the sea, with a Little Book opened in His hand, and He breathes upon them the Holy Spirit.

And what causes Him to come down? The restraint of Islam, in both histories, this is where the breathing begins.

THE OLD PATHS

And in order to prove this, we are going to have to do a foundational work. We are going to have to return to the Old Paths.

Notice Isaiah 58:12:

> "[12]And *they that shall be* of thee shall build the old waste places: thou shalt raise up **the foundations of many generations**;"— and thou shalt be called, The repairer of the breach, **The restorer of paths** to dwell in." Isaiah 58:12 (KJV).

We are premising this argument that we are making here on understanding the foundational work in each of these generations in these Reform Movements. We are 'raising up the foundations of many generations' in order to emphasize this foundational work here in our history.

> "[12]And *they that shall be* of thee shall build the old waste places: thou shalt raise up **the foundations of many generations**; and thou shalt be called, The repairer of the breach, **The restorer of paths** to dwell in." Isaiah 58:12 (KJV).

When you raise up the foundations of many generations, you are restoring what? The paths to dwell in.

And what are the paths to dwell in? Jeremiah 6:16,

"[16]Thus saith the Lord, Stand ye in the ways, and see,"—

What are the *ways* there? Where are you supposed to stand? You are supposed to stand in Adventism, "Stand you in Adventism and look around. Stand you in Adventism."

Have you ever seen a prophet doing that?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: Ezekiel did. Ezekiel was taken to Adventism. He was taken to a valley of dead, dry bones; and, the Lord said, "Look around. What do you see? Can these bones be brought back to life?"

Jeremiah is agreeing with Him: Stand in Adventism and see.

> —"and **ask for the old paths**, where *is* the good way, and walk therein, and **ye shall find rest** for your souls. But they said, **We will not walk *therein*.**" Jeremiah 6:16 (KJV).

It is when we stand in the Old Paths [indicating the 1843 and 1850 Charts on the board] that we accomplish the foundational work.

Why do we have to stand in the Old Paths? Because, Brothers and Sisters, we have got to defend the restraint of Islam being a waymark in Advent history, in both the beginning and the end, in order that the dead, dry bones of Adventism have the possibility to awaken and to become part of the army that carries the final warning message to the world. We have to defend this restraint of Islam.

And what does Sister White say? Angels are holding the Four Winds, and the Four Winds are held while the 144,000 are being sealed; but, Sister White says that the Four Winds is the angry horse of Bible prophecy, and the angry horse of Bible prophecy was restrained on August 11, 1840, and a restraint was put upon it on September 11, 2001. The sealing of the 144,000 began.

The message from the Four Winds of Ezekiel is being breathed upon His people and they are being raised up as a mighty army, even if you are not seeing what is happening in Adventism today. It is happening.

DIRECTED BY THE HAND OF THE LORD
DESIGNED FOR GOD'S PEOPLE

Now, you have two references here about the Old Paths. We have already read these more than once. One is Sister White's endorsement of this 1843 Chart, 'directed by the hand of the Lord and should not be altered'; and, the other reference is that she saw a prophecy of the 1850 Chart in the Bible and that God was in the publishment of this Chart. We have already read them; they are in your notes.

> "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed." *Early Writings*, 74–75.

> "I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much." *Manuscript Releases,* volume 13, 359.

DESTRUCTION AND DEATH

Why do I have those [the Charts] up there? Because, these Charts are the Old Paths. This is where we have to return to if we are going to identify who the angry horse is.

The angry horse of Bible prophecy, right there, Brothers and Sisters [pointing to the 1850 Chart].

And what is he doing in the quote? Sister White says he is seeking to break loose. He is restrained. He is **seeking** to break loose. The Four Winds are restrained; he is seeking to break loose while the 144,000 are in the sealing process.

She says, "Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the"—United States, is that what she says?

FROM THE AUDIENCE: She says "the whole earth."

BROTHER PIPPENGER: The whole earth.

I remember, early on, early on after 9/11, the last time we were in Korea—and this was some time ago—we were presenting this message to the Koreans, and very few of the Koreans spoke English and I do not speak—*gamsamnida* is my entire vocabulary in Korean. So, I did not speak Korean, so I did not have a whole lot of interaction there; but, I could tell—and it is hard to talk to Koreans. It is hard to read their body language, any language. We would go into meetings, and it was not always the case. Sometimes it was just a typical Adventist church. But, there were some places where we had meetings where they had rented buildings and it was just wood floors, and the Koreans would just come in and they would sit down on the wood floors, flat on the wood floors, period.

Virtually everyone that came in to those meetings, they would pray and then they would sit on those wood floors. And if you went for two hours, they would sit there without moving, they and their children, dead silence, with virtually no facial expression. So, it is really hard to read them.

But, I could tell, **I could tell**—this was early on—that they were having a hard time seeing Islam in Bible prophecy. Maybe they still do.

But, do you know what the Lord did? Maybe you do not remember this, and I only remember this because it connected with what we were doing. That is probably the only reason I remember it. Early on after George Bush went into Iraq to put a restraint upon Islam—remember he did that immediately after 9/11?—there was a point in time where they, in Iraq, where the Muslims caught a couple of Korean reporters. And if I recall what they did is they murdered them and hung them up on an overpass for everyone to see, and it was a big deal. That happened the very week that we were presenting this message in Korea.

So, where it says, "Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path," you could look at the Koreans right then and there and say, "This isn't just about Islam and the United States. This is even touching Korea. This is the whole world. The whole world is being confronted by Islam, like it or not."

And what are they bringing, according to Sister White, these Four Winds? Death and destruction.

REVELATION 9/11

And in your notes, in Revelation 9, verse 11—9/11—Revelation 9:11, it says,

> "[11]And they had a king over them,"—*ISLAM DID*—"*which is* the angel of the bottomless pit, whose **name** in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon." Revelation **9:11** (KJV).

And,

> *Abaddon:* a destroying angel; *Apollyon:* a destroyer

Abaddon is a destroying angel, and *Apollyon* is a destroyer. Sister White says angels are holding the Four Winds represented as an angry horse, seeking to bring death and destruction. The characteristics, **the character** in Bible prophecy is the name. The king that represents Islam, his character, his name is Death and Destruction.

So, not only does Sister White identify the restraint of the Four Winds as the restraint of Islam, she says the characteristics are the same characteristics that are found in Revelation 9:11.

SUMMARY

So, what we are saying here is that the history of the Millerites is the history of Two Messages, Elijah and Elisha, John the Baptist and Jesus, the First and Second Angels' Messages; and, this history is to run parallel with our history.

And the Second Message is where the breath of life is breathed into the body that has been brought together by the First Message.

And in the Millerite History, the breath came into the body when Islam was restrained; and, in our history the breath comes into the body when Islam is restrained.

But, in order to prove this, you have to return to the Old Paths. You have to do the foundational work in our history that has been represented by all these foundations of these generations after generation. And in order to do the foundational work, you have to return to Habakkuk's Two tables. These Two Tables are typified in Bible prophecy.

Shall we pray?

Benediction: Heavenly Father, we give you permission to do what it takes in our individual experience that we might place ourselves in a position to where you can breathe the Holy Spirit upon us and raise us up as one of the army that carries this final warning message to Planet Earth, that we might go home and be with you for eternity. We understand that as Seventh-day Adventists we are sleeping virgins, we are Laodiceans, we are a valley of dead, dry bones and our greatest need is to seek for this revival, this resurrection that is illustrated in Ezekiel 37. We understand that we have a work to do as students of prophecy, to first eat that Little Book and make this message our own, receive it; and, then we have the responsibility to not only receive the golden oil but to pass it on to others. But as dead, dry bones we have a difficulty even seeing any of this as reality. Please shake us, awaken us to recognize our responsibility of being that of

seeking for a revival as our first work. We pray a blessing upon these studies that we have carried out these three weeks. We ask that you would bring us back together this Sunday at 7:00 a.m., Arkansas time, that we might our consideration of Habakkuk's Two Tables. In Jesus's name, amen.

Habakkuk's Two Tables #16

Part Two: LINE UPON LINE

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we ask you to be with us here this morning as we take up this worship, this study. We want the presence of your Holy Spirit in our hearts, in our minds. We ask that you grant us that presence, that you would forgive our sins that we might be fully alert to what you have for us, what you say to us; and, as for myself, that you would overrule any of my human thinking and that the thoughts and words I convey would be ones that would glorify and honor you. I ask that you take a coal from off your altar and touch my lips that the Word spoken be empowered with purity that comes from a coal touching the lips. We want the Latter Rain. We ask that you would send the golden oil down through the pipes into our vessels that we might have an abundance supply to share with those whom we come in contact. We ask that you bless this study now in Jesus's name. Amen.

BROTHER PIPPENGER: We are in the second section of our study of Habakkuk's Two Tables. We will probably be here for a few more weeks. We are now in the second section looking at the Tables and the truth on the Tables as typified in the Scriptures. And there are several places that have been recognized in the Scriptures where these Two Tables from the Millerite History have been typified.

We are going to do one here in the near future, probably Tuesday, which to me is fairly important. I was going to do it this morning, and then I realized it would be better understood if we put a couple of other studies in place beforehand.

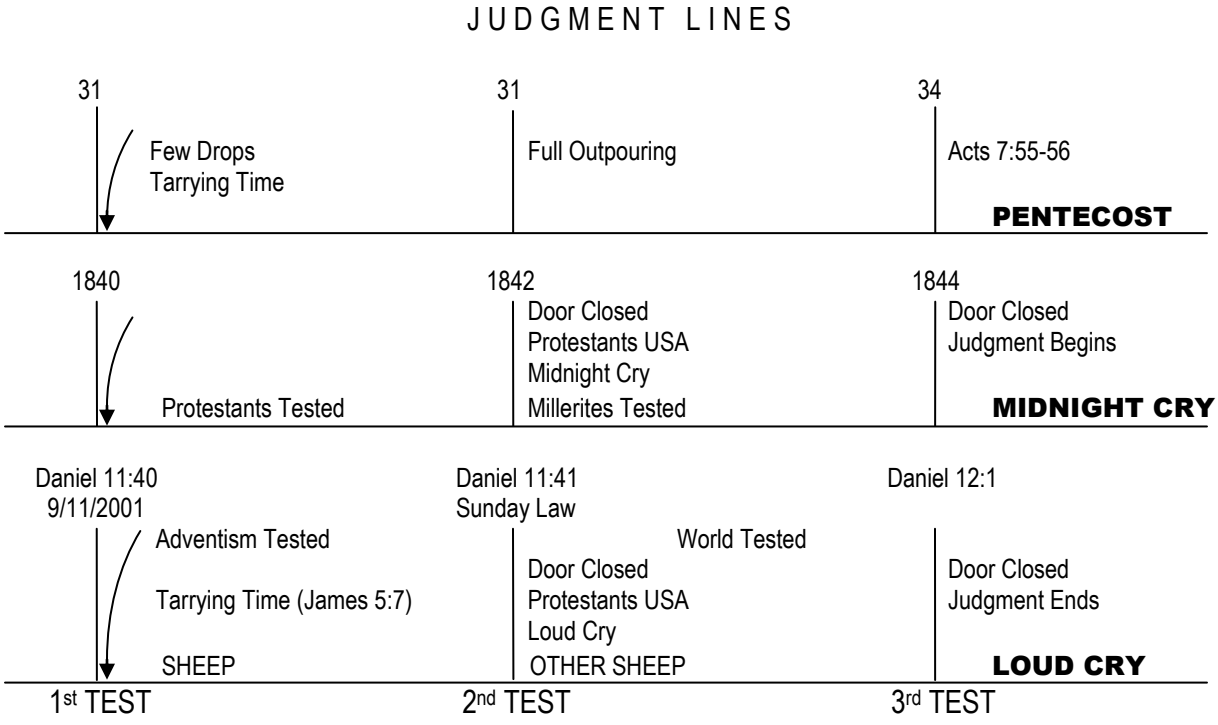


Figure No. 33.

So, what we are going to look at today is what I am calling the Judgment Lines. There may be a better way to express it.

This [1840 to 1844] is the beginning of the Judgment; [9/11/2001 to Daniel 12:1] the end of Judgment. And the Judgment message is the prophetic testing message for both of these histories.

Whereas, in the time of Cyrus, the prophetic testing message that was the Everlasting Gospel was to come out of Babylon and build the City and the temple, and the streets and the wall.

The prophetic testing message in the time of Christ was that Christ the Messiah was here to confirm the covenant for one week.

Each of these reform lines has its own distinct prophetic message.

And for Adventism, the beginning [1840 to 1844 (see Figure No. 33 above)] and end [9/11/2001 to Daniel 12:1] of Adventism, our prophetic testing message is derived from the fact that the Millerites announced the opening of Judgment, and we at the end announce the close of Judgment.

And one of the most difficult passages to come to grips with, from my personal experience is Revelation 18:1-4; and, one of the reasons it is difficult to come to grips with, difficult to teach, is because in order to do it correctly, I believe you have to place Revelation 18 in the context of a judgment line, that this is the end of the Judgment. You look at Revelation 18 from that perspective; but, then at a secondary level you have to look at Revelation 18 as identifying the two temple cleansings, and that is what we will do tomorrow.

What do I mean by that? Here is what I mean by that: The First Angel's Message was empowered in 1840 and began the testing process in the time of the Millerites; and, the Second Angel's Message arrives in 1842; and, in 1844 you have the door close and Judgment begins.

So, at the end of the world, this history [of the Millerites] is repeated at that level.

When the Angel of Revelation 18 comes down, the testing message is empowered. As the Protestants closed their doors in the Millerite History, marking the second waymark in that history, the Protestants in the United States pass a Sunday Law, marking the second waymark in this history.

On the third waymark in the history of the Millerites, Judgment begins; on the third waymark in the history of the 144,000, Judgment closes.

Okay. So, those are the lines that we are dealing with, the Judgment.

But, in terms of the two temple cleansings, everyone is tested by a three-step process; and, on 9/11 the first test for Adventism begins, the first temple cleansing begins. And at The Sunday Law you are at the third test for Adventism. Between 9/11 and The Sunday Law you have these three tests, the first, second, and third. And then the testing process goes to those outside of Adventism and they have a first, second, and third test.

So, when you are dealing with Revelation 18, you have to identify that there are two truths, two primary truths, with the prophetic lines that are going on there or you can get kind of confused. So, we are going to take up the Judgment Lines here this morning, and then tomorrow take up the two temple cleansings so that we can see both of those things. And the reason that we want to do that is on Tuesday we are going to look at the beginning and the ending of the testing process for Ancient Israel and compare it with us today.

You have on your notes three of William Miller's Rules. You have Rule Nos. VI, VIII, and X.

Rule VI says,

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

So, he is talking about figures, visions, and parables.

Then in Rule VIII, it says,

> **RULE VIII** - Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events; such as mountains, meaning governments; beasts meaning kingdoms. Waters, meaning people. Lamp, meaning Word of God. Day, meaning year.

Then in Rule X, it says—and this is the one that I want you to see,

> **RULE X**- Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

You know, a day is a day; a day is a year; a day is a thousand years, in the Bible.

So, what we are saying here is, these Judgment Lines, these are figures; and, we want to put in place right from the outset that based upon William Miller's Rules, which Sister White says that those that proclaim the Third Angels' Messages will be using William Miller's Rules, that is acceptable prophetically to take a figure, these lines, and derive two understandings from them and it is not a contradiction. So, we are putting that in place right at the start.

And in Millerite History, when we talk about these Two Tables [the 1843 and 1850 Charts], we generally go to Habakkuk, chapter 2; but, if you read carefully the Pioneers or Sister White, the other passage of the Scripture that was connected with the development and understanding of these Charts was Ezekiel, chapter 12. And Habakkuk, chapter 2, can be shown to be fulfilled in the Millerite History and it is fulfilled again at the end of the world; and, Ezekiel 12 was fulfilled in the Millerite History and it will be fulfilled again primarily at the end of the world. So, I want to take a passage out of Ezekiel 12 to add to this understanding that we are putting in place by William Miller's Rules.

And in Ezekiel 12—this is not the entire passage that the Millerites understood to be connected to this 1843 Chart, just a few verses—in Ezekiel 12:21-23, it says,

> "[21]And the word of the LORD came unto me, saying, [22]Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and **every vision faileth?**"—

And they are saying that today. You may not understand it, you may not have investigated it; but, the Seventh-day Adventist Church, just the dynamics of history, it has placed a department in the General Conference that has become the voice of correct doctrine. And that is how Ted Wilson has identified it since he has become the General Conference president. It is paralleling a department in the Catholic Church. They have a department in the Catholic Church that is the "Corrector of True and False Doctrine," too; and, of course, we were never suppose to do that in

Adventism. But we have it there and you can show that the brethren in the Biblical Research Institute have said that they no longer believe in the Trumpets as the Pioneers did. So, these parts of the Charts have officially been rejected.

They do not believe in the 2520.

Of course, they do not believe in the Daily, AD508. And if you do not believe in the Daily, then you do not believe in the two time prophecies that begin in AD508, the 1290 and the 1335. And, it can be shown; even though Laodicean Adventists are unwilling to fulfill their responsibilities as Bereans and students of prophecy, but it can be shown that if you throw out AD508 and the Daily that you destroy the 2300-year prophecy with William Miller's argument. William Miller identified this fact in his time period.

And the current General Conference president's father, Neal C. Wilson, representing the Seventh-day Adventist Church in the 1980s, I believe, maybe the '70s, in a court of law as the General Conference president of the Seventh-day Adventist Church, when questioned about Adventist understanding of the antichrist of Bible prophecy being the Pope of Rome, Neal said that the understanding that the Papacy as the antichrist of Bible prophecy 'has been assigned to the historical trash heap.' That is a legal document.

So, my point is, even what we understand about Rome here [on the 1843 and 1850 Charts] has been officially and legally rejected at the highest levels of the Adventist Church.

So, my point is—and I am really not trying to be critical. I am trying to make a case about Ezekiel 12 here. We are in a time where Israel is saying,

> —"The days are prolonged, and **every vision faileth?**"—

"These visions, they are all bad. This 1843 Chart is just full of errors." That is where we are at.

> —"[23]Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and **the effect of every vision**." Ezekiel 12:21–23 (KJV).

So, we are living in a time where all the visions in the Bible are going to be fulfilled. Okay? So, when you understand that, then you see the logic, the justification for taking Revelation 18 and seeing how that is a vision that is identifying the end of the Judgment; but, it is also identifying the two temple cleansings. Every vision is going to be fulfilled in our time period, because all the prophets are speaking more about the end of the world than of the days in which they lived.

1840 - 1844

Okay. What I have tried to say is, I have forewarned you, today and tomorrow we are going to derive two lessons from Revelation 18.

In *The Great Controversy,* page 611, it says.

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

Which Angel is that? That is the Revelation 18 Angel. Does everyone believe that [raising his hand]?

They are unwilling to bite on that (laughing).

Okay. The Angel of Revelation 18 is the Angel that lightens the whole Earth with his glory; but, we will correct that as we go through.

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

Sister White here is comparing the history of Revelation 18. That is this line [pointing to the third line of Figure No. 33 (history of the Loud Cry)] with this history [pointing to the second line of Figure No. 33 (history of the Midnight Cry)], 1840 -1844.

And then in the next paragraph, she says,

> —"**The work will be similar to that of the Day of Pentecost**."—

This is the history of Pentecost [pointing to the first line of Figure No. 33].

And if you are wondering why I have AD31 and AD31, I have it because this [the first waymark] is where Christ comes and breathes upon the Disciples, just days before Pentecost, but it is all in AD31. And I have this Judgment Line extended out to the stoning of Stephen in AD34.

> —"As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close for the ripening of the harvest. 'Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.' Hosea 6:3. 'Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.' Joel 2:23. 'In the last days, saith God, I will pour out of My Spirit upon all flesh.' 'And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' Acts 2:17, 21.
>
> "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.' Acts 3:19, 20." *The Great Controversy*, 611.

So, we are going to look at these three histories because Sister White has tied these three histories together, and she does it in several places.

You may not have recognized it, but in our studies already, we read from *Early Writings*, page 259, we read the second and third paragraphs of that chapter. And if we were to include the first paragraph of that chapter, the first paragraph of that chapter is talking about our day and age, Revelation 18. The second paragraph is talking about the time of Christ, and the third paragraph is talking about the Millerite History.

There are several places where Sister White ties these three histories together, and these three histories, they are all a fulfillment of Joel. Joel is a triple application of prophecy.

And in Acts, when Peter was defending the manifestation of the Holy Spirit at Pentecost, he let the Jews know that this was a fulfillment of Joel. And in the Millerite History, the falling of the stars in 1833 was a fulfillment of Joel. And Joel is primarily speaking about this time period, the Latter Rain. So, these three histories Sister White often ties together the three fulfillments of the Book of Joel.

THE DIVINE SYMBOL DESCENDS

So, we want to take some waymarks from all these histories, which should be familiar to us at this point in our studies, and put them together and then derive some understanding from them.

PENTECOST—JOHN 20:19-21; JOHN 20:17-18

We will begin with Pentecost. Turn with me, if you would, to John.

And we have already gone over this. I am aware of that. This is already in the record of this series, but we are making a different point, so some of these things are going to be a bit redundant.

John, chapter 20, and this is 19, onward to verse 21. It says,

> "[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." John 20:19-21 (KJV).

Okay. So, Jesus appears to the Disciples. But, if you back up now to verses 17 and 18, we will be able to see something about Jesus appearing to the Disciples. In verse 17, it says,

> "[17]Jesus saith unto her,"—

Who is "her"? It is Mary Magdalene.

Where is she at? She is at the tomb of His resurrection.

> —"[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, ..." John 20:17-19 (KJV).

So, here, [first waymark of line 1 of Figure No. 33] when Jesus stands in the midst, He had just come down out of Heaven; because, He was with Mary and He said, "Don't touch me because I have to ascend to my Father."

And when He comes to the Disciples there, He is going to let them visually see Him, handle Him. He is going to eat for them. Okay? He was not opposed to being touched at that point because He had already ascended; and, therefore, that same day He had returned. He came down out of Heaven.

Do you follow the logic there?

So, there are three waymarks there. Did you catch them?

I mean, there is the obvious one. We are seeing that right here at the first waymark Jesus comes down; because, when Jesus comes down it is marking the empowerment of a message. All right? That is the obvious one.

But, what are the three waymarks that are not so obvious? Did you catch them?

When Jesus comes down, He is going to give them a visual test; when He comes down, there are doors that are closed; and, when He comes down, He is going to eat, **He is going to eat**. These are the waymarks that come into so many of these other histories, but we will not go there.

So, in this history, here [the first waymark of the second Judgment Line of Figure No. 33]—and we have read this one, too, *The Seventh-day Adventist Bible Commentary*, volume 7, page 971, 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**." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

Jesus comes down here at the beginning of this history [referring to the first waymark of the history of Pentecost in Figure No. 33] that Sister White says parallels this history [referring to the second Judgment Line of the Millerite History in Figure No. 33], which Sister White says parallels this history [referring to the third Judgment Line of the history of the 144,000 in Figure No. 33]. Jesus comes down here [at the first waymark of the history of Pentecost], and the Angel of Revelation 10 that came down on August 11, 1840, is no less a personage than Jesus Christ.

In your notes, the next paragraph is from *Early Writings*, page 245.

And if you think I am misrepresenting this passage, you need to go in and read the paragraphs before and after this paragraph; because, it does not specifically say in this paragraph but it is absolutely airtight, crystal clear in this paragraph Sister White is talking about the First Angel of Revelation 14. There is no question mark, because she is talking about the history of the Millerites and she goes through in the following paragraph and talks about the Second Angel and the Midnight Cry.

This paragraph here is describing the First Angel. So, notice what she says—this Angel here [indicating 1840 on the board (see Figure No. 33)]. We have already put that in the record. The First Angel arrived in 1798. It is a Pioneer understanding. We put this in the record earlier on, and it is the same Angel that comes down on August 11, 1840, to mark the empowerment of the message. They are the same Angel. Okay?

This is *Early Writings*, page 245:

> "Jesus commissioned **a mighty angel to descend** and warn the inhabitants of the earth to prepare for His second appearing."—

That is this Angel, on August 11, 1840, the First Angel.

> —"As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was **to lighten the earth with his glory** and warn man of the coming wrath of God. Multitudes received the light. Some of these seemed to be very solemn, while others were joyful and enraptured. All who received the light turned their faces toward heaven and glorified God. Though it was shed upon all, some merely came under its influence, but did not heartily receive it. Many were filled with great wrath. Ministers and people united with the vile and stoutly resisted the light shed by the mighty angel. But all who received it withdrew from the world and were closely united with one another." *Early Writings*, 245.

This Angel of August 11, 1840, has the identical characteristics as this Angel of September 11, 2001. This Angel of August 11, 1840, is no less the personage of Jesus Christ.

Here, AD31, Jesus Christ comes down.

Who is the Angel of Revelation 18? No less the personage than Jesus Christ.

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

Of course, you have to look closely prophetically at the angels. Angels are a symbol for the work that God's people do, they are symbols of Christ—and know that Christ does not leave the Most Holy Place and comes down on September 11th. This is prophetic symbolism.

But, nevertheless, all three of these histories begin with a Divine Symbol coming down and they all represent Jesus Christ.

TWO STEPS

THE LAST WORK

In these histories we have two steps; so, we are going to put the two steps in place.

In *Review and Herald,* December 6, 1892—and we will deal with this particular quote several times today and tomorrow—it says,

> "So in the last work for the warning of the world, **two distinct calls are made to the churches**."—

That is this history [of the Loud Cry]. She is saying there are two distinct calls made to the churches.

> —"The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And in the loud cry of the third angel's message a voice is heard from heaven saying, '**Come out of her, my people**.'" *Review and Herald*, December 6, 1892.

Now, how many calls did she say there were?

FROM THE AUDIENCE: Two.

BROTHER PIPPENGER: Two.

And what does she say the second call is? "Come out of her, my people, ..."

But, she is saying in the last work of warning for the world, this [September 11, 2001] is Revelation 18, right here. Okay. This is the last work of warning for the world; she says there are two calls.

So, let us read Revelation 18, verses 1 through 4, and see that Sister White is doing nothing more than commenting in agreement with Revelation 18, which is the last work of warning for the world.

Verse 1 says,

> "[1]And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. [2]And **he cried mightily with a strong voice**, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. [3]For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.
>
> "[4]And **I heard another voice** from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:1–4 (KJV).

There are two voices, two calls, two messages. That is what Sister White says: in the last work of warning for the world there are two distinct calls, and the first distinct call is Revelation 18:1-3, and the next call is, "Come out of her, my people, . . . ," which arrives at The Sunday Law; but, we will show that to you. But, in this history, Revelation 18, two messages.

And, I am not trying to deny the fact that in each of these histories where we will see a two-step message that they lead to a closed door, which is the Third Message; but, the histories are based upon these two messages and those two histories end with a closing of a door, which is the Third Message.

PENTECOST—JOHN 20:19-21; JOHN 20:17-18; LUKE 24:42-49

Okay. In Pentecost, we have already from John 20, when Christ came down He breathed upon them; but, a parallel passage in Luke 24—let us go to Luke 24, because we want to see the

two-step process in the history of Pentecost that parallels the two-step process in the history of Revelation 18—in Luke 24, beginning in verse 42, it says,

> "[42]And they gave him a piece of a broiled fish, and of an honeycomb. [43]And he took *it,* and did eat before them."—

Notice that right here Jesus eats [first waymark in the history of Pentecost].

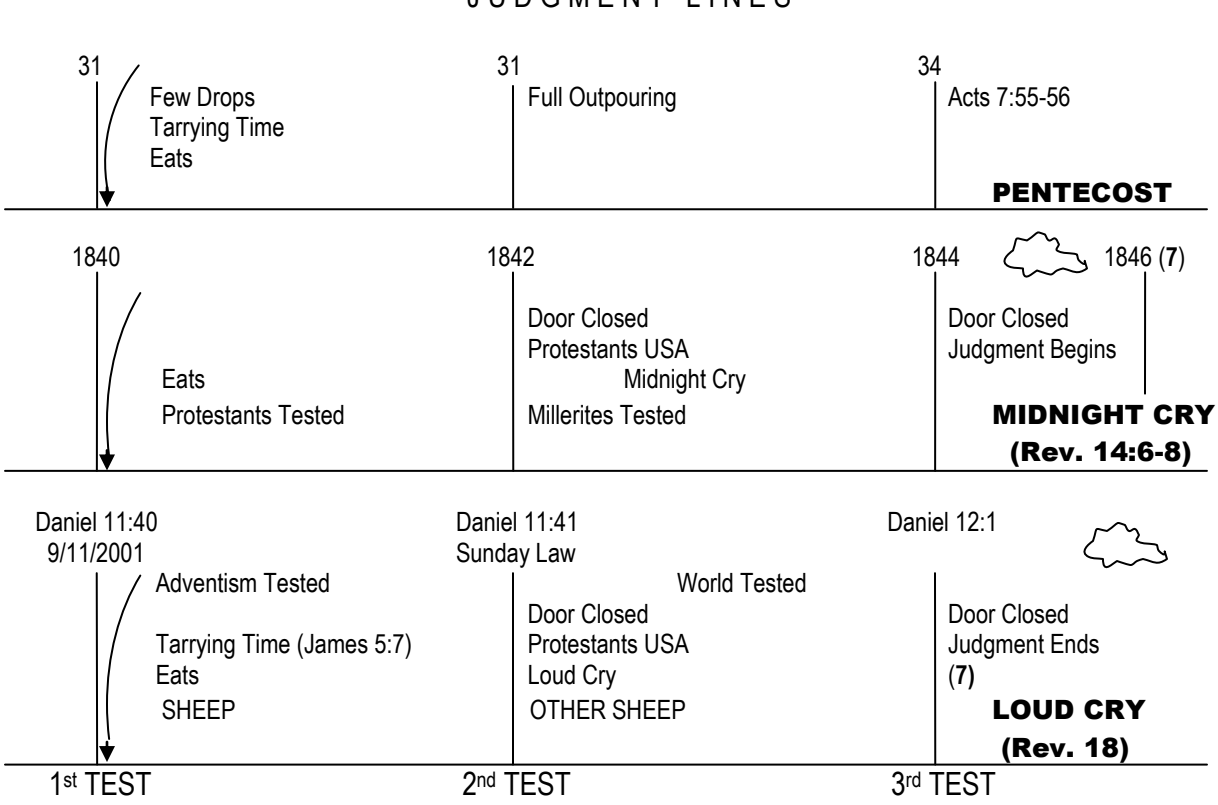


Figure No. 34A.

Okay. Right here when the Angel came down out of Heaven on August 11, 1840, what was John told to do? "Go take the Little Book and eat it."

And based upon the testimony of two, when the same Angel of Revelation 18 comes down, what are God's people supposed to do with the Little Book of Daniel opened in His hand? They are to eat it.

And, of course, when we line this history of the Loud Cry up with Christ's three tests in the wilderness, what is His first test? About eating; but, we are not there yet.

And in Luke 43, it says,

> —"[43]And he took *it,* and did eat before them, [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."—

What is He defining His digestion to be? The words that He gave them. All right. You are going to eat the Little Book.

Verse 45,

> —"[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 t Jerusalem. [48]And ye are witnesses of these things.
>
> "[49]And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:42-49 (KJV).

There is a Tarrying Time right here [referring to the first waymark in the history of Pentecost] when Jesus comes down out of Heaven. He emphasizes His eating the Little Book. He defines what He is eating, the fish and the honey as the words that He has given them. A Tarrying Time is marked and He breathes upon them—we have already established this in our studies—the Holy Spirit which is a few drops.

Sister White says in *Spirit of Prophecy,* volume 3, page 243,

> "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, here we are seeing illustrated two steps: a few drops in this history, a full outpouring at Pentecost.

Revelation 18, two distinct calls are to the churches.

And, of course, the history of the Millerites is the history of the First and Second Angels' Messages.

1840 - 1844

Notice your next quote. We have read this before, and we will read it one more time. *1888 Materials,* beginning at page 803:

> "God has given the messages of Revelation 14 **their place in the line of prophecy**, and their work is not to cease till the close of this earth's history. The first and second angels' messages are still truth for this time,"—

Here is the empowerment of the First Angel's Message [1840]; here is the arrival of the Second Angel's Message [1842]. This history is still truth for this time.

> —"The first and second angel's messages are still truth for this time, and are to run **parallel with this which follows**."—

And what follows?

She is going to tell us.

> —"The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, the light of all the three messages is combined." *The 1888 Materials,* 803–804.

So, here Sister White is saying the Millerite History is the history of the First and Second Angels' Messages, and she says this history here will be paralleled in the history of Revelation 18. And in the history of Revelation 18, she says two distinct calls are made to these churches; and in Revelation 18, verses 1 through 3, we have one voice; and, verse 4, we have another voice; and, she says that this history of the First and Second Angels' Messages parallels Pentecost; and, at Pentecost when Christ comes down, He breathes upon them a few drops prior to the full outpouring at Pentecost. These are airtight parallels.

A TESTING PROCESS

1840 - 1844—THE THREE ANGEL'S TESTING MESSAGES

Now, what we need to put in place next, to my understanding, is that these are tests. So, we are going to read something to show that these are tests. Please note in this passage that Sister White is going to tie the Millerite History with Revelation 18 and the parable of the Ten Virgins all together.

Manuscript Releases, volume 16, pages 269-270:

> "**Many who heard the first and second angels' messages** thought they would live to see Christ coming in the clouds of heaven."—

Did they? Yes, they did; but, they did not see Christ coming in the clouds of Heaven like we expect Christ to come in the clouds of Heaven.

What did they see? They saw Daniel 7:13. Go to Daniel 7:13; it is not in your notes. I had not intended to put this in, but we might as well put it in.

Beginning at Daniel 7:13, it says,

> "[13]I saw in the night visions, and, behold, *one* like the son of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. [14]And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed." Daniel 7:13-14 (KJV).

In 1844 when Christ came to the Most Holy Place to receive a kingdom, He came with clouds [see Figure No. 34A].

And here in this history of Revelation 18 He is going to come in clouds again; but, this is the Second Coming.

Continuing with *Manuscript Releases,* volume 16, pages 269-270:

—"**Many who heard the first and second angels'** messages thought they would live to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part as wise virgins, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel's message was needed. **This proclamation was to be made**. Many who went forth to meet the Bridegroom **under the messages of the first and second angels,** refused the third angel's message, **the last testing message to be given to the world**."—

Many people of this history of the Millerites refused the Third Angel's Message. And what was the Third Angel's Message in this history? It was the Sabbath.

When did the Sabbath arrive? 1846 is when it was recognized and accepted by James and Ellen White [marks the event on the board (see Figure No. 34A)].

Who was rejecting the Sabbath in that history? Miller; because, as we went through the reform lines we see after these third waymarks there is always the number 7.

What is the number 7 here in our history? The Seven Last Plagues, in this history.

So, what I want you to see in all this, if they rejected the Third testing message, it means the First and Second were testing messages. These Messages are testing messages. That last statement of that paragraph says,

—Many who went forth to meet the Bridegroom **under the messages of the first and second angels,** refused the third angel's message, **the last testing message to be given to the world**."—

Notice here that she is tying together the First and Second Angels' Messages, which is found in Revelation 14, with the parable of the Ten Virgins, which is found in Matthew 25. She is doing just what Miller says, proof-texting: taking this line from here and taking this line from over there, "here a little and there a little."

And now notice what she says in the next paragraph. She has just referenced Matthew 25 and Revelation 14, and in the next paragraph she says,

—"**A similar work will be accomplished when that other angel**, represented in Revelation 18, gives his message. **The first, second, and third angels' messages will need to be repeated.** The call will be given to the church, [Revelation 18:2–5 quoted]."—

And, Revelation 18:2-5 contains both of these voices. Verse 2 is where He cries mightily; verse 4, He hears another voice, "Come out of her, my people, ..."

So, she is saying that this history here, the history of the First and Second Angels' Messages and the fulfillment of the parable of the Ten Virgins were a testing process, and this will be repeated in Revelation 18.

Then she says, after she quotes verses 2 through 5 of Revelation 18,

"**Take each verse of this chapter**,"—

Of what chapter?

FROM THE AUDIENCE: Revelation 18.
BROTHER PIPPENGER: Revelation 18.

—"**Take each verse of this** chapter, and read it carefully, **especially the last two**: [verse 23, 24 quoted.]"—

For some reason, when it come to her comparing the history of the First and Second Angels' Messages with the history of Revelation 18, she says, "Read Revelation 18 carefully, but really focus in on the last two verses." That is what she says; so, we are going to do that in a moment.

But, we are going to read on. After quoting the last two verses of 23 and 24, she says,

—"The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied."—

Now, how many specifications in the parable of the Ten Virgins are there? Well, there are ten virgins, five are wise and five foolish; there is oil; there are lamps; they slept; the Bridegroom goes away; there is a cry at Midnight Cry. There are lots of specifications in the parable of the Ten Virgins that should be carefully studied; but, which one does she emphasize?

—"The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. **A time will come when the door will be shut**."—*OH, THERE IS THE EMPHASIS!*—"We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise. . . ."—

And then she spends a few paragraphs emphasizing the fruits of our Christian experience in connection with the wise and foolish virgins, and then she says,

—"**This is the test**. Those who are counted among the wise virgins will let their light burn in good works. There are many who will not remain at the feet of Jesus, and learn of Him. They have not a knowledge of His ways. Let none rest in the idea that baptism has saved them, while they give no evidence that they are conformed to the image of Christ, while they cling to their old habits, while they exert their influence on the side of the world, and weave their fabric with the threads of worldly ideas and customs. These have not kept the oil in the vessels with their lamps. They are not ready for the Bridegroom. The oil is the holy grace that is sent from heaven, and there must be an inward adorning with that grace, that they may be enabled to stand when He appeareth." *Manuscript Releases*, volume 16, 269–270.

Okay. We are going to look at that passage a little bit more closely.

ESPECIALLY THE LAST TWO

In your notes we are going to start by looking at the last two verses of Revelation 18, and I am going to start in the last four verses, verses 21 through 24.

This is Revelation 18. The last four verses says,

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

In this passage that we just read from the *Spirit of Prophecy*, Sister White says every specification of the parable of the Ten Virgins, should be carefully studied; and, then she points out for her that the time will come when the door will be shut. And in that same passage, she says every verse in Revelation 18 should be studied, especially the last two verses; and, you will find that in the last four verses of Revelation 18 are talking about the close of human probation.

So, consistent with her emphasizing the closing of the door in the parable of the Ten Virgins, she wants us to understand, the Holy Spirit wants us to understand, that Michael stands up in the last four verses of Revelation 18. This is the close of human probation. And in these four verses you can see several Biblical truths to prove this, if you are a proof-texter.

If you are not a proof-texter you cannot; because, Revelation is written in Greek and the Old Testament that we can go to is written in Hebrew, and it is just not legitimate if you are of the historical critical method to expect the Hebrew to be upholding the Greek. But, we are proof-texters. We believe that the entire Word of God has been directed by the Holy Spirit, so we have no problem identifying that in the last four verses of Revelation 18, the Old Testament teaches us that this is the close of human probation.

In Jeremiah 51, Jeremiah is instructed to take a stone and cast it into the midst of the Euphrates. I am not going to read all the verses as it is in your notes. I am going to cut in to verse 63.

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

In Revelation 18, verse 21, a stone, like a great millstone was cast into the sea. Jeremiah is marking the end of Ancient Babylon by taking a stone and casting it into the Euphrates, noting

Babylon in a local setting; but, here at the end of the world when Babylon the great is encompassing the whole world, John sees the stone cast into the sea in both instances, marking the end of Babylon, Babylon's fall, the close of human probation.

And in Revelation 18, verses 23 and 24, we have the expression that in the Old Testament marked the close of probation. Notice Jeremiah 25:10-11. It says,

> "[10]Moreover I will take from them **the voice of mirth**, and **the voice of gladness**, **the voice of the bridegroom**, and **the voice of the bride**, the **sound of the millstones**, and **the light of the candle**. [11]And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years." Jeremiah 25:10–11 (KJV).

What is this passage talking about? That Jerusalem has just been destroyed, the close of their probation. They have been carried to probation.

And what is the symbol of the close of their probation? Well, no more bridegroom and bride's voice, no more sound of a millstone, no light of a candle; and, those are the terms that John are using here in Revelation 18 to show that this is a close of probation for spiritual Babylon at the end of the world.

And you have another reference. There is more than one, but I put one more in here from Jeremiah 7:34.

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

These are terms that are describing the close of probation.

So, when Sister White says every verse in Revelation 18 should be carefully studied, but especially the last two, she is saying that you as a student of prophecy need to understand that it is in these final verses of Revelation 18 when Michael stands up when human probation closes, which is Daniel 12:1, which is in your notes.

> "[1]And **at that time shall Michael stand up**, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1 (KJV).

So, this being the line of Revelation 18, I hope you understand when I say "Loud Cry," I am referring to Revelation 18.

This line, the Midnight Cry, is Revelation 14:6-8.

What Sister White wants us to understand is that right here, at the end of Revelation 18, Daniel 12:1, human probation closes.

The reason that we want to put that in place is because in Revelation 18 two distinct calls are made to the churches: Revelation 18:1-3 is the first call [indicating His SHEEP at the first waymark]; and, Revelation 18:4 and onward is the second call [indicating His OTHER SHEEP

at the second waymark]. And verse 4, the second call, is "Come out of her, my people, ..." So, from Revelation 18, verses 4 through verse 20, you have the final ingathering for mankind; and, then in verse 21 a stone is thrown into the sea saying that this is where the door closes [indicating the third waymark]. So, we have a closing of a door in Revelation 18, beginning in verses 21 through 24.

But, before you get there, you have one voice beginning when the Mighty Angel comes down, and another voice at the second waymark, "Come out of her, my people, ..."

Now, here, Daniel 12:1 when Michael stands up, the close of this door, that is paralleling up here [at the third waymark of the history of Pentecost) the close of this door because in Acts 7:55-56 this is the end of the 490 years for Israel.

> "[55]But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and **Jesus standing on the right hand of God**, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7:55–56 (KJV).

Their probation is up and they are stoning Stephen. And what does Stephen do in verses 55 and 56? He looks up into Heaven and he sees Jesus standing, marking the close of probation here in the history of Pentecost and prefiguring this here at the third waymark in the history of Revelation 18; because, these are parallel histories.

Of course, Jesus had to stand up here in 1844 when He moves from the Holy to the Most Holy Place, and we have already read Daniel 7:13, He comes before the Ancient of Days, He comes before the Father. He is standing.

Jesus is standing in all three of those places, just like it is Jesus who comes down in all these places; but, some 'people do not ever hear anything about Christ in these prophecies.' From the beginning to the end it is about Jesus, but they do not hear anything about Jesus.

THE SECOND CALL (VOICE)

We have already read this; but, *Review and Herald,* December 6, 1892.

> "So in the last work for the warning of the world, **two distinct calls are made to the churches**. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And in the loud cry of the third angel's message **a voice is heard from heaven saying**, '**Come out of her, my people**.'" *Review and Herald,* December 6, 1892.

The second voice is the one that says, "Come out of her, my people, . . . ," back here at the second waymark of the history of Revelation 18.

The first voice is here, at the first waymark, "Babylon is fallen, is fallen, ..."

Maranatha, page 173, says,

> "Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6–12, the church will have fully reached the

> condition foretold by the second angel, and **the people of God still in Babylon will be called upon to separate from her communion**."—

The people of God that are still in Babylon are not Seventh-day Adventists. Okay? They are not. They are a secondary group, because there are two calls. All right?

> —"and **the people of God still in Babylon will be called upon to separate from her** communion. This message is the last that will ever be given to the world; and it will accomplish its work."—

Now, always watch the *whens* and *thens* in the writings of Sister White; because, she often says, 'when this, this, and this happens, then this will happen.' And this has one of her *whens* and *thens* in it.

> —"**When** those that 'believed not the truth, but had pleasure in unrighteousness' 2 Thessalonians 2:12, shall be left to receive strong delusion and to believe a lie, **then** the light of truth will shine upon all whose hearts are open to receive it, and all **the children of the Lord that remain in Babylon** will heed the call: '**Come out of her, my people**.' Revelation 18:4. *Maranatha*, 173.

What call are they heeding? The second call, **the second call**.

But, who is it that believes a lie and receives the strong delusion? Well, that is Seventh-day Adventists.

When you come to the conclusion of Christ's Everlasting Gospel in Adventism, if you are alive as a Seventh-day Adventist, you are receiving the outpouring of one or another Spirit. If you are a foolish virgin, you are receiving the outpouring of the strong delusion of Satan's spirit. If you are a wise virgin, you are receiving the outpouring of the Holy Spirit.

"When those that 'believed not the truth, but had pleasure in unrighteousness' 2 Thessalonians 2:12, shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: 'Come out of her, my people."

TWO DISTINCT CALLS

Two distinct calls are made to the churches.

> "So in the last work for the warning of the world, **two distinct calls are made to the churches**." *Review and Herald*, December 6, 1892.

FIRST CALL

In John 10:27,

> "[27]My sheep"—

Who is His sheep? That is Adventism. We will show you in a minute.

—"[27]My sheep hear my voice, and I know them, and they follow me." John 10:27 (KJV).

His sheep follow Him "withersoever He goeth." This is His sheep here [reflecting at the first waymark of the history of Revelation 18]. They are going to hear His voice.

SECOND CALL

But then in chapter 10 of John, verse 16, it says,

"[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.

Here is where the other sheep are called out of Babylon [reflected at the second waymark of the history of Revelation 18].

And, Sister White says in Revelation 18 two distinct calls are made to the churches. Whose calls are they? Us and them: He is calling Adventism and those in Babylon, but He says they hear His voice.

It is Jesus coming down here [at the first waymark] and these messages are the voice of Jesus, and it is Jesus standing up here.

You do not see Jesus in the prophetic message? How blind can you be!

They will hear His voice, **His voice**. This is the work of Christ. This is a common subject in the Scriptures.

Notice Isaiah 56:8.

"[8]The Lord GOD which **gathereth the outcasts of Israel**"—

Who are the outcasts of Israel? It is God's people that something happens to them that they get labeled as the outcasts.

—"[8]The Lord GOD saith, **Yet will I gather *others* to him, beside those** that are gathered unto him." Isaiah 56:8 (KJV).

He gathers Adventism here [at the first waymark], the outcasts of Adventism; but, He is going to gather other sheep here [at the second waymark]. This is the New Testament, the Old Testament, the Spirit of Prophecy teaching. He does so by two distinct calls that is being made to the churches.

So, who are the outcasts of Israel?

Psalm 147:2-3 says,

"[2]**The Lord doth build up Jerusalem**:"—

We will not go into it right here, but right now the Lord is building up Jerusalem. He is building it again, just like He was building it in the Millerite History, just like He built it when they came out of Babylon, just like He built it in the time of Moses—I guess He did not build it in the time of Moses; He built the sanctuary that was my point.

I do not want any emails on that one. I have corrected it (laughter).

> —"**The Lord doth build up** Jerusalem: he **gathereth** together **the outcasts of Israel**. [3]He healeth the broken in heart, and bindeth up their wounds. Psalm 1 47:2–3.

Well, whoever the outcasts of Israel are, they are wounded and have some broken hearts about the experience they go through.

And we have already looked at this subject earlier in this series; but, once again, Isaiah 11, verse 12, says,

> "[12]And he shall set up an **ensign** for **the nations**,"—

And when we looked at it, what draws the nations—that is the other sheep—what He brings is that there is an ensign lifted up.

> —"[12]And he shall set up an ensign for **the nations**, and shall assemble **the outcasts of Israel**, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11:12 (KJV).

The ensign gets lifted up at The Sunday Law. It is the wise virgins of Adventism; and, by the experience that they are living, proclaiming, dealing with, the other sheep are going to see Christ in their experience and come and stand with them. That ensign is the outcasts of Israel.

Now, remember, He has this flock of sheep [referring to the first waymark] and another flock of sheep [at the second waymark], and the ensign is lifted up to bring the other sheep from the world in. And in Zechariah 9:16, it says,

> [16]And the LORD their God shall save them in that day as **the flock of his people**:"—[the sheep at the first waymark]—"for they *shall be as* the stones of a crown, **lifted up as an ensign** upon his land." Zechariah 9:16 (KJV).

Okay. This flock is lifted up as an ensign on the land to bring these other sheep in.

Two distinct calls are made to the churches.

Ezekiel 20:33-38 says this,

> "[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 in the wilderness of the land of Egypt,"—

Ezekiel is referring to past history to make this illustration about us at the end of the world, comparing it with Egypt.

—“[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,”—

What does it mean to pass under the rod? To be judged. That is a term for judgment.

—“I will cause you to pass under the rod, and I will bring you into **the bond of the covenant**:”—

When He is building Jerusalem with the outcasts of Israel, He is entering into covenant with them.

—“I will cause you to pass under the rod,”—

In the time of the Judgment of the Living.

—“and I will bring you into the bond of the covenant.—

“I am going to enter into covenant with the outcasts of Israel in the time of the Judgment of the Living, and lift the outcasts up as an ensign.”

—“[38]And **I will purge out from among you the rebels**,”—

Ohh, in this time period where He is building Jerusalem and enters into covenant with His sheep, with His flock, with the outcasts of Israel, He is also going to kick out the rebels of Adventism.

—“[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).

So, what we are saying here is that in Revelation 18, two distinct calls are made to the churches. These two messages, these two calls, have been prefigured by the First and Second Angels’ Messages. They have been prefigured in the history of Pentecost by the few drops and the full outpouring.

This first call, this first message, gathers together the outcasts of Israel, which is a flock, His sheep; and, these sheep are lifted up as an ensign to gather the other sheep up in Babylon out. And at this same point in time, the rebels of Adventism are purged from the camp.

CROWNS TAKEN

Review and Herald, June 15, 1897, says,

“When **those who have had abundance of light**—

That is Seventh-day Adventists.

—"When **those who have had abundance of light** throw off the restraint which the Word of God imposes, and make void his law, **others will come in to fill their place**, and take their crown." *Review and Herald*, June 15, 1897.

Right here, The Sunday Law. This is The Sunday Law; this is Daniel 11:41

September 11, 2001, is Daniel 11:40. Daniel 11:40 identifies the collapse of the Soviet Union in 1989, but the history of verse 40, it goes all the way to verse 41 and verse 41 is The Sunday Law.

September 11th is Daniel 11:40, this first waymark; this second waymark is Daniel 11:41; and, this third waymark is Daniel 12:1. It is Revelation 18, but these are two parallel lines.

It is not an accident that Daniel 11:40 is lining up with 1840; but, we will not go there but they are the same history.

And I will not go there, either. I will not show you the 40 in the history of Pentecost, but at some other time. Okay?

THE LINE IS DRAWN

Signs of the Times, November 8, 1899:

"None are condemned until they have had the light and have seen the obligation of the fourth commandment."—

Do we have to see the light to be condemned?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: No, we do not.

My Brother just said, "Yes," because that is what the sentence says and now he is saying, "Why am I contradicting Inspiration?"

If I have had opportunity to see the light and not taken advantage of the opportunity, then I am going to be held accountable as if I had actually seen the light. So, it is a little bit broader and Sister White agrees with this.

—"None are condemned until they have had the light and have seen the obligation of the fourth commandment."—

Are Seventh-day Adventists going to be held accountable to the light of the Sabbath? Oh, yes.

—"But **when the decree**"—*THE SUNDAY LAW DECREE*—"**shall go forth enforcing the counterfeit sabbath**, and **the loud cry of 'the third angel'** shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true."—

The false and true who?

Right here, right here [referring to the second waymark at The Sunday Law]: This is the false and the true virgins. There is going to be a line drawn.

Here [between to the first waymark and second waymark] are the sheep that are going to be lifted up as the ensign, and you are going to see that they genuinely keep the Sabbath; but, these other guys are going to be purged. They are the rebels.

And now these people [the other sheep], who have not up to this point been held accountable for the light of the Sabbath, they are going to make their choice.

> —"Then those who still continue in transgression will receive the mark of the beast." *Signs of the Times*, November 8, 1899.

After you have seen this light [of the Sabbath between the second and third waymarks, and reject that], you are going to receive the mark of the beast, too.

But Adventists, when The Sunday Law comes, they do not have any probationary time. They are already held accountable to the light of the Sabbath, and it is a peace and safety message from Satan that says otherwise. Even if the majority of Adventist pastors teach that, it is the Devil's teaching.

THE TIME OF THEIR VISITATION

Testimonies, volume 9, page 97:

> "Oh, that the people might know the time of their visitation!"—

What is the time of their visitation? Okay. It is the time when Christ came and visited the Jews.

And how long did He visit the Jews for? Seven years: first, in person for three and a half years, and then three and a half years in the presence of His Disciples. 'He came to confirm the covenant with many for one week.'

When was the time of visitation? It is right here in this history of the Pentecost. It ends right here at AD34. This is the time of their visitation in this history.

1840 to 1844 was the time of visitation in the Millerite History.

We are now in the time of visitation.

When the Angel descends, the time of visitation is underway.

> —"Oh, that the people might know the time of their visitation?"—

"Oh, what these guys are teaching about 9/11, man, this is a bunch of darkness. This is a bunch of hooey. These guys are fanatics; they are in a delusion."

Oh, that the people of God might know the time of their visitation! Brothers and Sisters who are making those foolish claims, you had better shake off your Laodicean lethargy and investigate and see if this is not so; because, the time of your visitation is almost up! The door is about to close!

> —"There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. **The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth**."—

This is the other sheep. The time of God's destructive judgment Sister White defines, in connection with this statement. She makes a definition of it. She says this [beginning at the third waymark] is the destructive judgments that take place in the Seven Last Plagues when there is no probation.

She says this [between the second waymark and the third waymark] is the judgments of God while probation is still open, and those judgments begin at The Sunday Law; because, national apostasy is followed by national ruin.

And, Brothers and Sisters, if you cannot see the economy of the world is hanging by a thread, that it is propped up by a bunch of—by nothing!—and The Sunday Law comes and national apostasy is followed by national ruin in the United States—if the United States sneezes, the world gets a cold. When the United States goes down, the whole world goes down.

The time of God's destructive judgments is right here, when The Sunday Law arrives in the United States, until Michael stands up. It is a time of mercy for those who have had no opportunity to learn what the truth is. It is a time of mercy for the other sheep.

It is NOT a time of mercy for Adventism. The time of their visitation ends right here at The Sunday Law.

> —"**The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth.** Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, **while the door is closed to those who would not enter**." *Testimonies*, volume 9, 97.

See, there was a closing door here at this second waymark of 1842 by the Protestants in the United States. There was a closed door in the parable of the Ten Virgins in the Holy Place, here in 1844 at the third waymark.

There is a closed door when Michael stands up at the third waymark of Revelation 18.

And there is a closed door here at The Sunday Law in the United States.

Who is it closed upon? Seventh-day Adventists. This is where the rebels get purged. This is where the outcasts are lifted up as an ensign to bring the other sheep in, in the time of God's destructive judgments.

If you do not understand this sequence of events, you need to get your nose into the Bible and Spirit of Prophecy; because, The Sunday Law is almost here. Probation is almost over. The door of Probation is about to close.

TWO SHUT DOORS

1842

Passing over 1842 and 1844 because we have already referenced it. For 1842, in the history of Revelation 18, *Testimonies*, volume 1, page 21, says,

> "**In June, 1842**, Mr. Miller gave his second course of lectures at the Casco Street church in Portland [Maine]. . . . With few exceptions, **the different denominations closed the doors of their churches** against Mr. Miller." *Testimonies*, volume 1, 21.

1844

In the next quote from *The Great Controversy*, page 427, I cut off because we have already read it in our series, the whole quote, and I cut and pasted here to make a point. But when I did I left the last sentence off in your notes.

> "The proclamation, 'Behold, the Bridegroom cometh,' in the summer of 1844, led thousands to expect the immediate advent of the Lord. At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom."—

In *The Great Controversy,* page 427, in your notes, the next statement is that from the parable of the Ten Virgins, they came and the door was closed.

> —"They that were ready went in with Him to the marriage: and the door was shut." *The Great Controversy*, 427.

So here we have a door closed, and in 1842 we have a door closed, and here at The Sunday Law we have a door closed, and at the third waymark of Revelation 18 Judgment Line we have a door closed.

We have doors closed in the history of Pentecost.

A TIME WILL COME WHEN THE DOOR WILL BE SHUT

And we have read the next series of quotes. We will go through them one more time, to make an emphasis.

> "Trials"—

What is a trial? A test.

> —"Trials are to come upon God's people and **the tares are to be separated from the wheat.**" *Review and Herald*, March 19, 1895.

What separates the tares from the wheat? A testing process, trials.

And who are the wheat and the tares? The wise and foolish virgins.

Where are the wheat and the tares? They are in the church.

> "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.

What angels? The Three Angels, the testing process represented by the Three Angels' Messages. This is what we will be dealing with tomorrow.

In this history of Revelation 18, there is a three-step testing process from 9/11 to The Sunday Law. The Sunday Law is the third test for Adventism. One, two, three [counting three tests beginning at 9/11 and ending at The Sunday Law]. These testing messages represented by the Three Angels are what separate the wheat from the tares.

> "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.

Then, in *Christ's Object Lessons,* page 123,

> "Again, these parables teach that there is to be **no probation after the judgment**."—

The Third Message is 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.

Right here [at The Sunday Law], when the wheat and tares of Adventism are separated, probation closes; the door closes.

Okay. Now, if you still are fighting this concept, we will try it one more time.

WHEN THE DECREE GOES FORTH

Testimonies, volume 5, page 216, says,

> "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, 216.

At The Sunday Law in the United States, Seventh-day Adventists in the United States are going to receive the Seal of God, here. They have to receive it. They have to be lifted up as an ensign first. And do not think that this is not a truth attacked by teachers in Adventism, because it is. They fight. What we are teaching right here they fight.

Here, when the decree goes forth [enacting The Sunday Law], you receive the Seal of God and your character remains pure and spotless for eternity.

"Oh, but, Brother Jeff, I teach that everyone receives the Seal of God at the same time down here when Michael stands up [at the third waymark]."

Well, Brother, you are dead wrong. You are teaching a peace and safety satanic message when you teach that.

Notice the next quote, 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**"—

That is these people here [between the second and third waymarks]. The world, the other sheep, 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 only way the world can be warned is by seeing people keeping the Law of God in The Sunday Law crisis, and those people will have the Seal of God upon them already.

—"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.

In order for the world to be warned, they have to see men and women with the Seal of God standing for the Law of God in The Sunday Law crisis. There is no way everyone receives the Seal of God at the same time. That is satanic teaching. You receive the Seal when the decree goes forth. You are lifted up as an ensign; the outcasts of Israel are lifted up as an ensign. They bring other sheep to them.

If you think I am putting too much emphasis on the closing of the doors in this history, you are wrong. If someone says they have the Present Truth Message in Adventism today and it is not about the closing door, then you can know for sure that they do not have the right message; because, all the prophets are speaking about the end of the world.

A SHUT DOOR MESSAGE

And look at the summary as we close off the history of the Millerites and the history of the Bible that are all pointing forward to us.

This is *Selected Messages*, book 1, beginning at page 62.

"For a time after the disappointment in 1844, I did hold, in common with the advent body, that the door of mercy was then forever closed to the world. **This position was taken before my first vision was given me. It was the light given me of God that corrected our error, and enabled us to see the true position**."—

Some people claim that this makes Sister White a false prophet because she believed incorrectly about a closed door before her first vision.

Before her first vision, what did she think about the Day of Rest?

Would she have a problem eating a piece of ham before her first vision?

Okay. So, this is just a twisted argument by those people that want to reject the Spirit of Prophecy.

When her first vision came, the shut-door theory was put in place. Okay?

—"**It was the light given me of God that corrected our error, and enabled us to see the true position.**

"I am still a believer in the shut-door theory, but not in the sense in which we at first employed the term or in which it is employed by my opponents."—

There was a shut-door controversy in this history here [after the third waymark], after 1844 in here.

There is a shut-door controversy in Adventism right here [after the first waymark] after 9/11 in here; because, most in Adventism do not want to believe that there is a shut door at The Sunday Law and their pastors and elders confirm them in that deadly error.

But, notice what Sister White says,

—"There was **a shut door in Noah's day**. There was at that time a withdrawal of the Spirit of God from the sinful race that perished in the waters of the Flood. God Himself gave **the shut-door message** to Noah:"—

What was the shut-door message to Noah? That probation is about to close and, during this time period, the Holy Spirit is being withdrawn from one class of worshippers that will not receive the shut-door message. And, it was a message.

—"God Himself gave the shut-door message to Noah: 'My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years' (Genesis 6:3)."—

Noah's message was, "If you are going to receive the outpouring of the Holy Spirit, you better understand the shut-door message."

The next paragraph:

—"There was **a shut door in the days of Abraham**. Mercy ceased to plead with the inhabitants of Sodom, and all but Lot, with his wife and two daughters, were consumed by the fire sent down from heaven."—

And, of course, Sister White says that Lot is a symbol of those people that escape, that come out of Babylon. And when the two angels went to Sodom, how many times did they shut the door? Twice! Read the story. There are two shut doors in these histories, because there are two distinct calls to the churches.

The next paragraph:

—"There was **a shut door in Christ's day**. The Son of God declared to the unbelieving Jews of that generation, 'Your house is left unto you desolate' (Matthew 23:38).

"Looking down the stream of time to the last days, the same infinite power proclaimed through John: 'These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth' (Revelation 3:7).

> "I was shown in vision, and I still believe, that there was **a shut door in 1844**. All who saw the light of the first and second angels' messages and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and **who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them**.
>
> "Those who did not see the light, had not the guilt of its rejection."—

That is these people [the other sheep].

> —"Those who did not see the light, had not the guilt of its rejection. It was only the class who had despised the light from heaven that the Spirit of God could not reach."—

What is the light from Heaven that this whole passage is telling us about? The shut-door message. You have got to have a shut-door message if you are going to receive the outpouring of the Holy Spirit.

> —"And this class included, as I have stated, both those who refused to accept the message when it was presented to them, and also those who, **having received it, afterward renounced their faith**. These might have a form of godliness, and profess to be followers of Christ; but having no living connection with God, they would be taken captive by the delusions of Satan."—

There is your strong delusion at the end of the world.

> —"These two classes are brought to view in the vision—**those who declared the light which they had followed a delusion**, and the wicked of the world who, having rejected the light, had been rejected of God. No reference is made to those who had not seen the light, and therefore were not guilty of its rejection." *Selected Messages*, book 1, 62–63.

There is a shut-door message right here [indicating the period between the first and second waymarks of the history of Revelation 18], and there is a class that is going to be held accountable to that light, whether they want to take the time to study it out or not. That is in this history here [of 1842 to 1844]; but, this history of Revelation 10 is illustrating this history here of Revelation 18, and this history of Pentecost is illustrating this history of Revelation 10. All these histories are illustrating our history.

And in Malachi 3:6, it says,

> "[6]For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed." Malachi 3:6 (KJV).

And for a second testimony, Hebrews 13:8,

> "[8]Jesus Christ the same yesterday, and today, and forever." Hebrews 13:8 (KJV).

Tomorrow we will look at these histories in terms of two temple cleansings.
Shall we pray?

Benediction: Heavenly Father, we want to be among those that receive the light of the shut door, receive the outpouring of the Holy Spirit; but, we know that our intellectual understanding is not sufficient. We need to have this light. Change us from the inside out that we might be transformed into your image. But, we know that part of this transformation takes place as we pass the oil along to those around us, so we pray that this day you would bring us with contact with men and women that are desiring to receive a little bit of the truth, and we ask that you give us discernment to recognize these divine appointments and then the courage to act upon them that we might present the oil to those who we are coming in contact with in order to receive more of the oil, that through this process that you might perfect our characters, perfect our experience, that though we become the outcasts of Israel we might have the exalted privilege of being among that number that is lifted up as an ensign in the near future. We thank you for your prophetic Word. We thank you that when rightly perceived we can see Jesus from the beginning, through the middle, and all the way to the end in your prophetic Word. And we ask that you continue to guide us up this narrow path to the Earth made new. In Jesus's name, amen.

Habakkuk's Two Tables #17

Part Two: LINE UPON LINE

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us to this morning's worship, for a good night's rest, for opportunity to study your Word at the beginning of the day, and another day that we might serve you. As we take up our study, we ask that you grant us the presence and the direction of your Holy Spirit, that you forgive our sins that we might understand your voice as you speak to us, and that you would allow me to be hid behind your cross that the message conveyed would be one from your Throne Room on high. We want the Latter Rain poured out upon us. We ask that you would prepare our vessels to receive the truths that come down through those pipes and that we might have the golden oil to share with those whom we come in contact with. We thank you for these things in Jesus's name. Amen.

BROTHER PIPPENGER: We are in a second section of our consideration of Habakkuk's Two Tables. The first section was Sister White's endorsement of the truths on these Tables [the 1843 and 1850 Charts]; then, we went on to consider the typology of these Charts, and we have been spending a great deal of time on this. We have much more to cover before we go into our third section, which will be to actually look at the documents on the Charts from the Work of God; and, then our fourth section, to look at the controversy in Adventism through the years over these doctrines and these Charts.

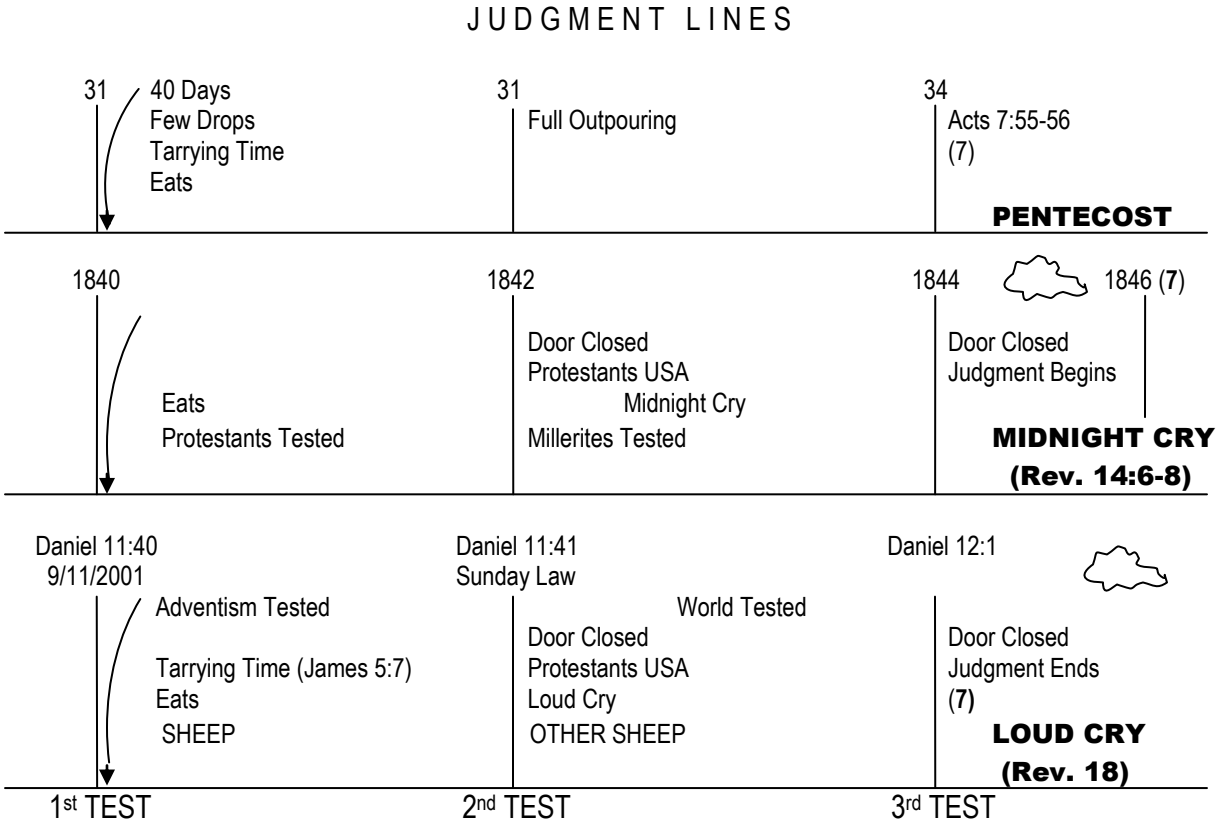


Figure No. 34B.

Yesterday we began to put an understanding in place of one of the most difficult passages, at least for myself, to illustrate in Revelation 18. I say it is difficult because what we looked at yesterday was that Sister White often ties these three histories together, the history of Pentecost, the history of the Millerites, and the history of the Latter Rain; and, the parallels are just perfect.

But, these same three histories teach a secondary lesson of the cleansing of the temple; and, if you do not recognize that the cleansing of the temple has specifications unto itself, then you can sometimes struggle over illustrating Revelation 18; because, in Revelation 18 it begins at 9/11 (Revelation 18:1), when we are looking at the Judgment Lines.

The beginning of the Judgment in the Millerites; the end of the Judgment in our history: we can see the empowerment of the First Message here is 9/11. The Angels both come down.

Then we can see the Second Message [second waymark] in the Millerite History is accomplished by an activity of the Protestants of the United States, prefiguring a second waymark in our history when the Protestants in the United States pass The Sunday Law.

Then we can see the third waymark in the Millerite History marking when Judgment begins and pointing forward to the third waymark in our history when Judgment ends and Michael stands up.

And, this is all valid.

But, when you consider that Christ twice cleanses the temple, cleanses the temple for Adventism and then cleanses the temple of the Protestants; and, in the Millerite History cleanses the temple of the Protestants first and then the Millerites here [at the third waymark], the cleansing process is still the Three Angels' Messages. So, you will see a first waymark, a second waymark, and a third waymark in here [from 9/11 to The Sunday Law]; and, then a first waymark, a second waymark, and a third waymark in here [from The Sunday Law to the third waymark], when you are looking at from the perspective of the cleansing of the temple.

So, you have to make a distinction with these lines in order to see them. If you do not understand the distinction you will struggle.

That is what we are dealing with.

And, we are using William Miller's Rules as a point of reference.

Rule X from Miller's Rules says,

RULE X- Figures sometimes have two or more different significations,"—

We are using this truth saying that these lines here have more than one signification.

—as day is used in a figurative sense to represent three different periods of time.

Miller's proof of this Rule.

And we have been focusing in on Ezekiel 12, which Sister White identifies as a secondary passage in the Scriptures that is connected with the history of this 1843 Chart. And verse 21 of Ezekiel 12 says,

> "[21]And the word of the LORD came unto me, saying, Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and **every vision faileth?** Tell them therefore, Thus saith the Lord GOD; I will make

> this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and **the effect of every vision**. Ezekiel 12:21–23.

Now, this had a fulfillment in the Millerite History, but it is primarily going to be fulfilled in our history.

And, we have spent a little bit of time in the reform lines prior to looking at this as carefully as we are, and we have shown that one of the characteristics of the Mystery of Iniquity—because, the Mystery of Iniquity is a waymark in every one of these histories—and one of the characteristics that Paul identifies of the Mystery of Iniquity is that "it doth already work." The Mystery of Iniquity is a work that Satan begins before the actual Reform Movement arrives in history.

Before Noah begins to construct the ark, the sons of God have been marrying the daughters of men. The mixing of the holy and the unholy seed is a symbol of the Mystery of Iniquity.

With this mixing of the two seeds prior to the message of Noah, when Noah comes on the scene of history, he has a population that are considering his message that have already lost their connection with the God of Heaven, because there is no middle ground. You are either decidedly on the side of Satan or decidedly on the side of Christ. And when you mix with the unholy seed, you are decidedly on the side of Satan.

In the time of the deliverance from Egypt, it was the Egyptian mystery of iniquity, the philosophy, the customs, the traditions that the Jews had learned in Egypt for those hundreds of years that prevented them from understanding clearly the message of Moses and ultimately led them to die in the wilderness.

In the time of Christ, it was the Greek educational system that had prepared the Jews to reject the message of their hour.

In the time of the Millerites, judgment begins with the House of God, and the House of God in the time of the Millerites were the Protestants. They were coming out of the Dark Ages. And, what prevent the Protestants from receiving the messages of the First, Second, and Third Angels' Messages are the customs and traditions that they were holding onto from Roman Catholicism. The classic example of one is, of course, Sunday sacredness.

So, when we get to our history, there is going to be a Mystery of Iniquity that comes into Adventism before the Reform Movement of Adventism begins. The final Reform Movement of Adventism begins in 1989. And 70 years before 1989 places us at the 1919 Bible Conference, which is the starting point for the introduction of the Protestant and Catholic interpretation of the Bible. We are moving now into accepting unholy techniques for investigating God's Word and replacing *proof-texting* with the *historical critical method,* a technique that only those that have an expertise in Biblical history and an expertise in Biblical languages can "rightly divide" the Word of God. We allow human beings to establish the authority of the Word of God, as opposed to using the technique called *proof-texting,* which allows the Lord to establish the authority of the Word of God.

So, when you see these two techniques, these two opposing approaches to the study of the Word of God and you understand that one of them is the Mystery of Iniquity that "doth already work" before the final Reform Movement of the 144,000 comes on the scene; and, you also understand that all the prophets are speaking about the end of the world primarily, and you understand that the Millerite History is repeated to the very letter in our history, and you

understand that Ezekiel 12:21-23 was identified a passage that was specific to the Millerite History, then you know that this passage will be specific to our history. And, then you can see two classes of worshippers in these verses that we just read.

One class of worshippers is saying, "All these visions have failed," and another class of worshippers are saying, "No. This is the time period where the effect of every vision takes place."

I will show you the effect of every vision, because I am going to bring every vision line upon line before your eyes and you can see the effect of every vision.

So, in this verse, rightly approached, you are seeing the controversy in Adventism between the Mystery of Iniquity and Miller's Rules of Biblical Interpretation.

Okay. We have more to say about that in following studies, but I wanted to put it in place here.

So, we are going to switch gears here now. What we are doing here is taking up a difficult passage, Revelation 18. And yesterday we showed you how when we approach Revelation 18, the Latter Rain time period, as the Judgment Line, the line that identifies the opening of the Judgment is opening the line that identifies the close of the Judgment—and we are using Pentecost as the third witness to these things—as we put those in place, then we are going to switch gears and go to the temple cleansings.

Yesterday, I told you that there were the number 40 up here [in the history of Pentecost]—and I do not mean to go into this.

What do I not mean to go into? I do not mean to go into the fact that you can take Daniel 11:40 on through Daniel 12:1 and you can line it up perfectly with the Millerite History. And if you start the Millerite History when you are lining it up in 1840, well, you have 1840, Daniel 11:40; 1842, Daniel 11:42; on through. That is a study all in itself. That is a study that makes people nervous, because that does not seem like it is at all possible. So, we mentioned just a little bit of that yesterday, and I am not going to spend a lot of time here.

The history of 9/11 takes place in the history of Daniel 11:40. Daniel 11:40 is identifying the collapse of the Soviet Union in 1989; but, verse 40 continues all the way into verse 41 and verse 41 is The Sunday Law in the United States. So, September 11, 2001, it comes after 1989, but it comes before The Sunday Law.

So, this history here [our history at 9/11] is still Daniel 11:40; and, this is where the Angel comes down, and it was in 1840 where the Angel came down.

And, yesterday, when we were comparing these two histories with the history of Pentecost, we showed that Christ came down but, first, He meets Mary Magdalene in the garden and says, "Don't touch me. I haven't ascended to my Father."

And then the same day He comes and appears before His Disciples, He comes down out of Heaven; because, He allows them to touch Him. He says, "Go ahead. Touch me. Feel me."

So, He comes down here.

And you have a quote here. And, I did not know the quote off the top of my head yesterday, so I was not willing to put it in place, but I will put it in place here. This is from *Acts of the Apostles,* beginning at page 26.

> "For forty days Christ remained on the earth, preparing the disciples for the work before them and explaining that which heretofore they had been unable to comprehend."—

What is He doing when He comes down? He is opening the Scriptures to them and He is explaining their work.

And what is the work?

Well, in the Millerite History, John is going to give us the same illustration because John is told to go and take the Little Book out of the Angel's hands and eat it; and, when we look at Ezekiel and Jeremiah eating the Little Book, we find out that their work is to carry a message to the House of Israel.

So, here [in Pentecost history] when Jesus comes down for these 40 days, He is explaining the same thing that John symbolically represents in Revelation 10.

> —"For forty days Christ remained on the earth, preparing the disciples for the work before them and explaining that which heretofore they had been unable to comprehend."—

When Sister White comments on John eating the Little Book, does anyone remember what she defines the eating if the Little Book is?

FROM THE AUDIENCE: That glad reception of the message.

BROTHER PIPPENGER: The comprehension of truth, and the glad reception of the message. {1MR 100.1 (*Manuscript Releases,* vol. 1 [No. 19-96]; Ms59-1900 (September 20, 1899) paragraph 25.}

> —"explaining that which heretofore they had been unable to comprehend. He spoke of the prophecies concerning His advent, His rejection by the Jews, and His death, showing that every specification of these prophecies had been fulfilled. He told them that they were to regard this fulfillment of prophecy as an assurance of the power that would attend them in their future labors. 'Then opened He their understanding,' we read, 'that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.' And He added, 'Ye are witnesses of these things.' Luke 24:45-48.
>
> "During these days that Christ spent with His disciples, they gained a new experience. As they heard their beloved Master explaining the Scriptures in the light of all that had happened, their faith in Him was fully established. They reached the place where they could say, 'I know whom I have believed.' 2 Timothy 1:12."—

Now, perhaps this is a stretch for some of you, but this is a sealing that is taking place here. It is representing a sealing. Okay, they have reached the place where they were fully settled into the truth; and, Sister White reach out—and there is no way she could have known this, and some people will argue about this—but, they reached the place to where they would rather die than sin; because,

> —"They reached the place where they could say, 'I know whom I have believed.' 2 Timothy 1:12."—

Okay. That is a Bible Scripture.

What was the last thing that Ellen White said before she died?

FROM THE AUDIENCE: "I know in whom I have believed."

BROTHER PIPPENGER: "I know in whom I have believed."

So, these people were settled into the truth. That is what is being illustrated here, to the point that they would rather die than sin, based upon this message.

And that is what we are saying here [gesturing to the three histories upon the board]. There is a settling into the truth. It is the sealing process that is being illustrated.

—"They began to realize the nature and extent of their work, to see that they were to proclaim to the world the truths entrusted to them. The events of Christ's life, His death and resurrection, the prophecies pointing to these events, the mysteries of the plan of salvation, the power of Jesus for the remission of sins—to all these things they had been witnesses, and they were to make them known to the world. They were to proclaim the gospel of peace and salvation through repentance and the power of the Saviour." *Acts of the Apostles,* 26–27.

Okay. So, we are finishing off yesterday: Daniel 11:40; 1840. And, the 40 Days begin here, just putting that parallel in place. Here is the preparation for the work by opening their understanding.

Here in the history of the Latter Rain at the third waymark we have the Seven Last Plagues marked.

Here at the third waymark we have the understanding of the number 7, the Sabbath, in this history of the Millerites.

Of course, up here in AD34 in the history of Pentecost, Jerusalem was to be destroyed; but, Sister White comments on this in *The Great Controversy,* and because of God's longsuffering and mercy he prolonged the suffering of Jerusalem that prophetically could have taken place in AD34 there at the stoning of Stephen. So, right here at AD34 you can understand the destruction of Jerusalem. And, also in *The Great Controversy,* Sister White says that the destruction of Jerusalem is the symbol of the Seven Last Plagues.

So, you can see the waymarks, and you could go on and on with the waymarks.

THE FIRST TEMPLE CLEANSING

THE MESSIAH TARRIES

But, now we are going to switch this out and change the focus of our study. We are going to go from the Judgment Lines to the Two Temple Cleansings; and, we will move through them slowly so that we do not lose you, I hope.

Okay. How many times did Christ cleanse the temple? He cleansed it twice, at the beginning of His ministry and at the end of His ministry.

We have a quote for you to back that up as we proceed.

[Speaking to the revision to the first of the three histories on the board,] this is no longer *Pentecost.* This is the *Temple Cleansing;* and, I am putting it in the singular because, how does Jesus convey truth?

Well, in many ways; but, what is the primary characteristic of Jesus conveying truth? He illustrates the end from the beginning. So, when you have Him cleansing the temple at the beginning of His ministry and cleansing the temple at the end of His ministry, then these two temple cleansings are the same. He is going to illustrate the same thing with both.

So, we are just going to deal with the temple being cleansed here with this line, and we may put some other lines up here but we are modifying a little bit.

TWO TEMPLE CLEANSINGS

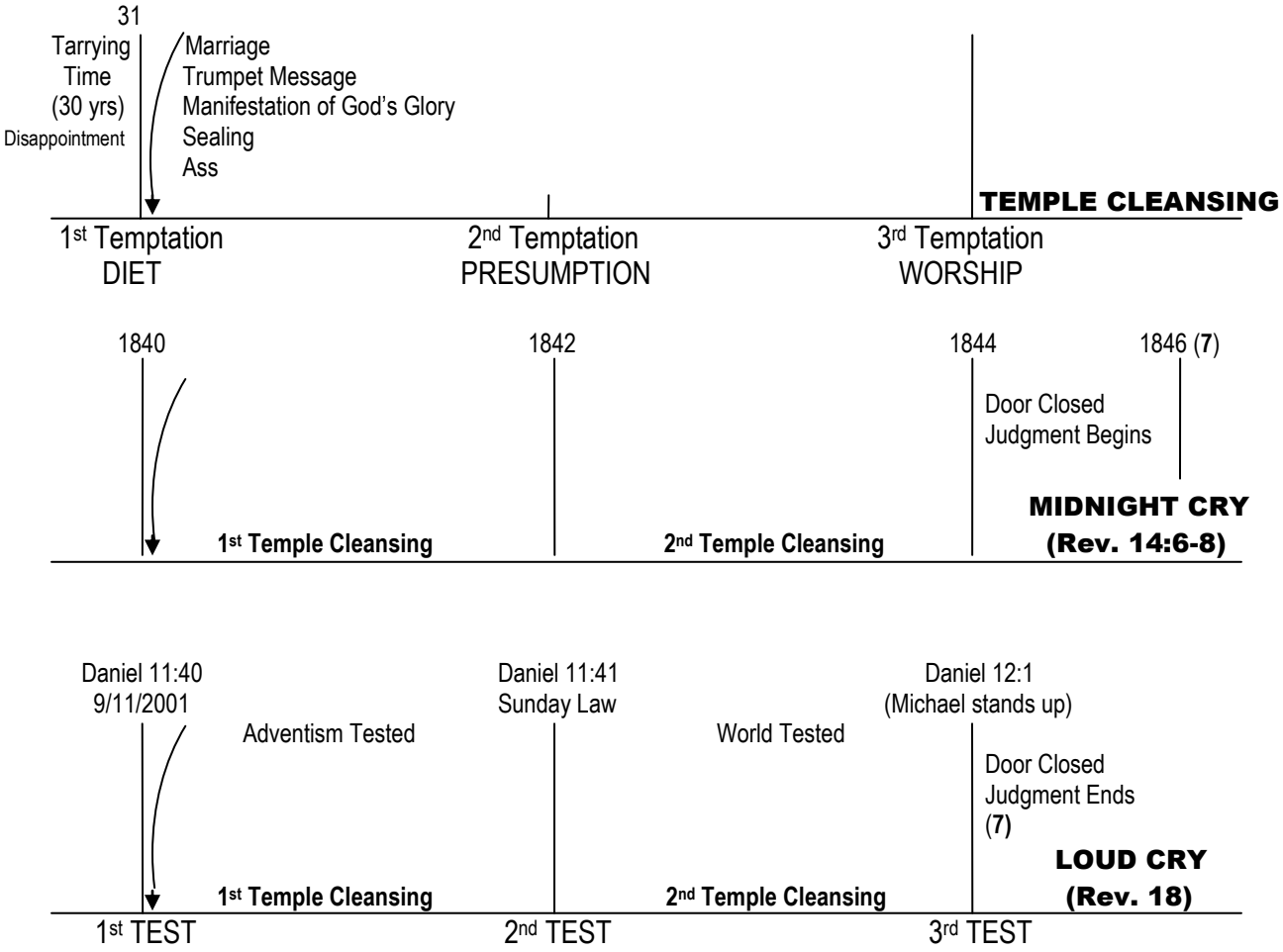


Figure No. 35A.

The Spirit of Prophecy, volume 2, page 102, it says,

> "The future life of Christ was mapped out before him. His divine power had been hidden, and **he had waited in obscurity and humiliation for thirty years**, and was in no haste **to act until the proper time** should arrive. *The Spirit of Prophecy*, volume 2, 102.

There is a Tarrying Time that is marked right here in the history of Christ. He tarried for 30 years in this history. Right?

Is that a stretch? No, it is not a stretch.

He tarried prior to what? To His baptism.

HOLY SPIRIT DESCENDS

And in Matthew 3—or other places but it is in your notes—verses 13 through 17, at the baptism the Holy Spirit comes down in the form of a dove. Is this not correct?

> "[13]Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. [14]But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? [15]And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him." Matthew 3:13-17 (KJV).

So, here when the Divine Symbol comes down, we know many things. We know the message is empowered, the testing process begins; but, this is preceded by a Tarrying Time and then the Divine Symbol comes down at His baptism. Amen?

FROM THE AUDIENCE: Amen.

DEATH AND RESURRECTION

BROTHER PIPPENGER: Let us look at Romans 6:3-5. We want to put this understanding of the baptism in place.

In previous studies we have already identified that Moses typified Christ; and, when Moses's message was being empowered it was in the test of circumcision, and circumcision is typifying baptism.

But, in Romans 6, beginning at verse 3, it says,

> "[3]Know ye not, that so many of us as were baptized into Jesus Christ were baptized into"—*WHAT?*

FROM THE AUDIENCE: His death.

> BROTHER PIPPENGER: —"his death? [4]Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. [5]For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: . . ." Romans 6:3-5 (KJV).

So, what does His baptism represent? Death and resurrection, correct?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, we have His baptism here, and we understand that represents death and resurrection. Keep that in your mind.

THREE TESTS

Matthew 4:1-11—Diet, Presumption, False Worship

> "[1]Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. [2]And when he had fasted forty days and forty nights, he was afterward an hungred. [3]And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. [4]But he answered and said, It is written, MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD. [5]Then the devil taketh him up into the holy city, and sitteth him on a pinnacle of the temple, [6]And saith unto him, If thou be the Son of God, cast thyself down: for it is written, HE SHALL GIVE HIS ANGELS CHARGE CONCERNING THEE: and *IN THEIR* HANDS THEY SHALL BEAR THEE UP, LEST AT ANY TIME, THOU DASH THY FOOT AGAINST A STONE. [7]Jesus said unto him, It is written again, THOU SHALT NOT TEMPT THE LORD THY GOD. [8]Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; [9]And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. [10]Then saith Jesus unto him, Get thee hence, Satan: for it is written, THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE. [11]Then the devil leaveth him, and, behold, angels came and ministered unto him." Matthew 4:1-11 (KJV).

After His baptism, Matthew 4:1-11, He goes into the wilderness to be tempted of the Devil.

And how many temptations are there?

FROM THE AUDIENCE: Three.

BROTHER PIPPENGER: There are three: Appetite—and I am going to put *diet,* because it is a shorter word to write up here.

What is the second temptation? It is in your notes. It is Presumption.

And what is the third temptation? Worship.

You can use other words to express these same truths, but we want to put those in place, and we want to focus on *Presumption,* the second test.

Why? Why do we want to do this? Because, Jesus is our example in all things.

Selected Messages, book 1, beginning at page 281 says,

> "He again demanded of Christ,"—*AND THIS IS THE SECOND TEST*—"if He was indeed the Son of God, to give him evidence by casting Himself from the dizzy height upon which he had placed Him. He urged Christ to show His confidence in the preserving care of His Father by casting Himself down from the Temple. In Satan's first temptation upon the point of appetite, he had tried to insinuate doubts in regard to God's love and care for Christ as His Son, by presenting His surroundings and His hunger as evidence that He was not in favor with God, He was unsuccessful in this. He next tried to take advantage of the faith and perfect trust Christ had shown in His heavenly Father to urge Him to **presumption**. 'If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone' (Matthew 4:6). Jesus promptly answered, 'It is written again, Thou shalt not tempt the Lord thy God' (Matthew 4:7). . . .
>
> "He would not put the faithfulness and love of His Father to a needless trial, although He was in the hands of the enemy, and placed in a position of

> extreme difficulty and peril. He would not, at Satan's suggestion, tempt God by presumptuously experimenting on His providence. Satan had brought in scripture which seemed appropriate for the occasion, hoping to accomplish his designs by making the application to our Saviour at this special time." *Selected Messages,* book 1, 281–282.

The second test is *Presumption. Presumption* is placing your word above God's Word. And those people that introduce the test of presumption, they do it by introducing Scripture and put it in the wrong light.

KING SAUL'S PRESUMPTION

The second test is about placing your word above God's Word, and that is just what Eve did. That is what King Saul did.

Notice the next quote.

> "But Saul **presumed upon his exaltation**,"—

Saul had been exalted. He had become king. He had a victory, and now he was going to get presumptuous and his presumption comes from his exaltation.

> —"But Saul"—*THIS IS KING SAUL*—"But Saul presumed upon his exaltation, and dishonored God by unbelief and disobedience. Though when first called to the throne he was humble and self-distrustful, success made him self-confident."—

Remember when he was first called the throne? What did he do? He was hiding among the luggage. He did not want to be brought up front.

> —"The very first victory of his reign had kindled that pride of heart which was his greatest danger. The valor and military skill displayed in the deliverance of Jabesh-gilead had roused the enthusiasm of the whole nation. The people honored their king, forgetting that he was but the agent by whom God had wrought; and though at first Saul ascribed the glory to God, he afterward took honor to himself. He lost sight of his dependence upon God, and in heart departed from the Lord. Thus the way was prepared for his **sin of presumption** and sacrilege at Gilgal. **The same blind selfconfidence led him to reject Samuel's reproof**."—

What is this "same blind selfconfidence" lead him to do; what did it lead him to do? Reject the Spirit of Prophecy. Okay. This is the rejection of the Spirit of Prophecy.

> —"Saul acknowledged Samuel to be a prophet sent from God; hence he should have accepted the reproof, though he could not himself see that he had sinned. Had he been willing to see and confess his error, this bitter experience would have proved a safeguard for the future." *Patriarchs and Prophets*, 633.

So, presumption was the second test for Christ, and presumption here is where Saul is exalting himself, placing his word above the Spirit of Prophecy, if we are going to bring it down to the end of the world, which we are supposed to do.

Prophets and Kings, page 178, says,

> "The prevailing spirit of our time is one of infidelity and apostasy—a spirit of **avowed illumination because of a knowledge of truth**, but in reality of **the blindest presumption**. **Human theories are exalted and placed where God and His law should be**."—

So, presumption has to do with people that have a knowledge of the truth that place human theories and exalt them above the Word of God.

> —"Satan tempts men and women to disobey, with the promise that in disobedience they will find liberty and freedom that will make them as gods."—

So, this takes us right back to the Garden of Eden, "Ye shall be as gods."

> —"There is seen a spirit of opposition to **the plain word of God**, of **idolatrous exaltation of human wisdom above divine revelation**." *Prophets and Kings*, 178.

Of course, this is a very nice explanation of the Biblical technique of interpretation that came in beginning in 1919, this *historical critical grammatical* method of interpreting the Bible by man, instead of allowing the Bible to interpret itself.

So, we have put that in place. We understand a little bit about what *presumption* is, which is Christ's second test.

What are we saying? We are saying, as we are looking at the temple being cleansed, that it begins with a Tarrying Time. Christ tarried for 30 years before He arrived on the scene of history; and, then His baptism marks the empowerment and testing of the message. His baptism was a representation of death and resurrection; and, He immediately sets in place a threefold test, and the first is appetite [diet], the second is presumption, and the third is worship.

THE MARRIAGE

He is on His way to cleanse the temple at this point, and before He gets there He performs His first miracle. You can see this in John 2:1-10. It is in your notes.

> "[1]And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: [2]And both Jesus was called, and his disciples, to the marriage. [3]And when they wanted wine, the mother of Jesus saith unto him, They have no wine. [4]Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. [5]His mother saith unto the servants, Whatsoever he saith unto you, do *it*. [6]And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. [7]Jesus saith unto them, Fill the waterpots with water, And they filled them up to the brim. [8]And he saith unto them, Draw out now, and bear unto the governor of the feast. And they

> bare *it.* [9]When the ruler of the feast had tasted the water that was made win, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, [10]And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good win until now. [11]This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." John 2:1-11 (KJV).
>
> *The Desire of Ages*, pages 148-149:
>
> "The gift of Christ to the marriage feast was a symbol."—

Here, marked in this history as a waymark is the marriage; because, this history is prefiguring the history of the Millerites and our history, and our history is the parable of the Ten Virgins. It is about the marriage.

> —"The gift of Christ to the marriage feast was a symbol. The water represented baptism into His death; the wine, the shedding of His blood for the sins of the world. The water to fill the jars was brought by human hands, but the word of Christ alone could impart to it life-giving virtue. So with the rites which point to the Saviour's death. It is only by the power of Christ, working through faith, that they have efficacy to nourish the soul.
>
> "The word of Christ supplied ample provision for the feast. So abundant is the provision of His grace to blot out the iniquities of men, and to renew and sustain the soul.
>
> "At the first feast He attended with His disciples, Jesus gave them the cup that symbolized His work for their salvation. At **the last supper He gave it again**,"—

I want you to see that, if you would. He marks the water, the wine, the cup here [at the first waymark], and just before the cross He does it again: the beginning and the end. His work is being symbolized.

> —"At the last supper He gave it again in the institution of that sacred rite by which His death was to be shown forth 'till He come.' 1 Corinthians 11:26. And the sorrow of the disciples at parting from their Lord was comforted with the promise of reunion, as He said, 'I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.' Matthew 26:29." *The Desire of Ages*, 148–149.

So, here I want you to see the Marriage is marked in this history leading up to the first temple cleansing.

FIRST TEMPLE CLEANSING

Now, here is the where we can put in place that there are two temple cleansings in that history.

But, notice as we read this next quote that Sister White is also going to tie this history, the history of Christ, into the history of the Millerites because this is the history where the Second Angel's Message is fulfilled, and in our history.

Selected Messages, book 2, page 118:

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

This is the message that was given in 1840. Sister White just tied the Millerite and our histories together.

> —"Babylon is fallen, 'because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, 'teaching for doctrines the commandments of men' (Matthew 15:9).
>
> "When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. **So in the last work for the warning of the world, two distinct calls are made to the churches**."—

Now, we spent our time on this particular quote yesterday but put no emphasis on it being the two temple cleansings.

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

Now, yesterday we pointed out from a variety of angles that there will be two distinct calls to the churches: Revelation 18:1-3, a call to His sheep; Revelation 18:4, onward, is where He calls His other sheep. Two distinct calls.

What Sister White has just told us here is that these two calls, that represents the first temple cleansing and the second temple cleansing.

And if this is the first temple cleansing, and it is in our history, and this is the second temple cleansing, then up here in the history of the Millerites that parallels our history, this is the first temple cleansing, and this is the second temple cleansing.

You know, I have worked with some brothers that are into producing DVDs and they study the techniques of Hollywood, not in a negative sense. They study the techniques on how to record something correctly and with the best effect. And there are certain rules—I forget what it is—but, when you are doing video you are only supposed to look at one scene for so many seconds, like 12 seconds, and then you are supposed to switch another way because they have discovered, they have tested, they know, that your audience gets bored with looking at the same thing after so much time. So, they are purposely switching back and forth. There are certain rules.

And, one of the rules I just broke. I went up there and I am doing something without any dialogue, and you are not supposed to do that. You are supposed to keep the message flowing, but that was purposeful.

It needs to settle in here at this point that the two temple cleansings in Christ's history are illustrating the two temple cleansings in these other two histories. You need to think about it. You need to let it settle in.

Because, this temple cleansing in our history is going to have a threefold test in it, because Christ's temple cleansing had a threefold test in it; and, this second temple cleansing in our history is going to have a threefold test; and, this first temple cleansing in the Millerite History, a threefold test; and this second temple cleansing in the Millerite History, a threefold test. You have to see the distinction between this threefold test of the temple cleansings and the threefold test of the Judgment Line. So, you need to take the time to think about these truths.

DIVINITY FLASHES THROUGH HUMANITY

Back to Christ's first temple cleansing and second temple cleansing.

How did He cleanse the temple?

Desire of Ages, page 590:

> "Again the piercing look of Jesus swept over the desecrated court of the temple. All eyes were turned toward Him. Priest and ruler, Pharisee and Gentile, looked with astonishment and awe upon Him who stood before them with the majesty of heaven's King. **Divinity flashed through humanity, investing Christ with a dignity and glory He had never manifested before**. Those standing nearest Him drew as far away as the crowd would permit."—

Sister White says 1840 to 1844 was a glorious manifestation of the power of God.

Here at the marriage He manifested a glory that had never been demonstrated before. It is the glorious manifestation of the power of God.

> —"**Except for a few of His disciples, the Saviour stood alone**. Every sound was hushed. The deep silence seemed unbearable. Christ spoke with a power that swayed the people like a mighty tempest: 'It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.' **His voice sounded like a trumpet through the temple**. The displeasure of His countenance seemed like consuming fire. With authority He commanded, 'Take these things hence.' John 2:16." *The Desire of Ages*, 590.

His voice sounded like what?

FROM THE AUDIENCE: A trumpet.

BROTHER PIPPENGER: What is a voice prophetically? What is the voice crying out in the wilderness? It is a message.

PASSOVER

Manuscript Releases, volume 18, page 91:

> "The morning before the Passover supper was to be eaten, Jesus mingled with the throng that filled the outer courts of the temple. His righteous indignation was aroused when He found that within the enclosure, voices of praise and prayer were mingled with voices engaged in the contention of traffic.
>
> "With a voice of authority, Christ commanded: 'Take these things hence; make not My Father's house an house of merchandise.' He overthrew the tables of the moneychangers, and cleansed the temple-courts from unholy traffic." *Manuscript Releases,* volume 18, 91.

When did He do this? When did He do it?

FROM THE AUDIENCE: AD27.

BROTHER PIPPENGER: AD27, but the passage says that He did it the morning before the Passover.

And what was the Passover? The Passover is the cross, is it not? That is when the door closes.

So, in this temple cleansing—and we left some out, we left some waymarks out; but, we have put enough in. This temple cleansing, the first one, begins with the Tarrying Time—does it not?—with the Divine Symbol coming down marking the testing process is underway and the empowerment of the message. Is that not correct?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: The testing in the wilderness tells us that this history is a threefold testing process. And, at the third test, what happens?

FROM THE AUDIENCE: Judgment.

BROTHER PIPPENGER: Judgment, and what else?

FROM THE AUDIENCE: The door closes.

BROTHER PIPPENGER: The door closes. Okay. The door closes.

At Passover, what were they to do? Put the blood upon the lintel and the post.

Were they going to leave the door open so the Angel of Death could come inside?

The Passover is the closing of the door, the third test, judgment of the cross.

Then, Christ marks the marriage because this is the story of the marriage; and, then with a trumpet message He cleanses the temple, marking the beginning of a manifestation of the power of God's glory. Do you see that?

Yes, no?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

THE SECOND TEMPLE CLEANSING

A TARRYING TIME—LAZARUS

Let us go to the second temple cleansing; because, He cleansed the temple at the beginning and the end of His ministry.

Now, why are we looking at the temple cleansings? Because, we have just read; so, in the last warning for the world, two distinct calls are made to the churches, and Sister White has referenced these two distinct calls as two temple cleansings.

Okay. There is a Tarrying Time in the second temple cleansing. All right?

Notice from *The Desire of Ages,* pages 526 and 529:

> "Anxiously they waited for a word from Jesus."—

Who is waiting? Mary and Martha. They are waiting for a word from Jesus because their brother, Lazarus, he is dying and they want Jesus to come and heal them. They know if Jesus is there, He is not going to let Him die.

But, Jesus does not come. What does He do?

FROM THE AUDIENCE: He tarries.

BROTHER PIPPENGER: He tarries.

> —"Anxiously they waited for a word from Jesus. As long as the spark of life was yet alive in their brother, they prayed and watched for Jesus to come. But the messenger returned without Him. Yet he brought the message, 'This sickness is not unto death,' and they clung to the hope that Lazarus would live. Tenderly they tried to speak words of hope and encouragement to the almost unconscious sufferer. When Lazarus died, **they were**"—*WHAT?*

FROM THE AUDIENCE: Bitterly disappointed.

BROTHER PIPPENGER: Bitterly disappointed.

Here we have a disappointment with the Tarrying Time.

Do we have any other Tarrying Times that are associated with a disappointment? Yes, we have the disappointment of Esther when she found out that her people were going to be killed. She and Mordecai were greatly disappointed.

And, did she go tell the king? No.

FROM THE AUDIENCE: She tarried.

BROTHER PIPPENGER: She tarried.

> —"When Lazarus died, **they were bitterly disappointed**; but they felt the sustaining grace of Christ, and this kept them from reflecting any blame on the Saviour. . . .
>
> "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**.'"—

What is the resurrection and the life? Baptism

We have the baptism right here [the first waymark of the first line of Figure No. 35A], and the death and resurrection of Lazarus at the same point in time, do we not?

—"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."—

And what is *Bethany? Beth* is a house. What is *any?*

FROM THE AUDIENCE: Figs.

BROTHER PIPPENGER: You said *figs.* That is *Bethphage.*

Where did Christ go? He left Heaven, he left the riches, and came to Earth to poverty. He went to Bethany, the House of the Poor. He went to the poor house.

—"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,* 526, 529.

Here is the sealing process [adding to Figure No. 35A] marked in the temple cleansing, if you can see it.

TRIUMPHAL ENTRY

And, where is He going to? He is going to the Triumphal Entry.

And, of course, we have read this earlier; but, in *Spirit of Prophecy,* volume 4, pages 250 - 251, Sister White is going to compare the Triumphal Entry of Christ here—because this is where He is going in the second temple cleansing—she is going to compare the Triumphal Entry to the Midnight Cry.

"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, 250–251.

So, He is on His way to the second temple cleaning here. There was a Tarrying Time once again in this temple cleansing story. There is a baptism once again, representing Lazarus's death. There is a disappointment associated with this Tarrying Time, a sealing process is noted, and the Triumphal Entry is a part of this story.

And when the Triumphal Entry is accomplished, it is a fulfillment. Typically we go to Zachariah 9:9; but, the point of proof reference to this story is found in Genesis 49:10-12. It says,

> "[10]The sceptre shall not depart from Judah, nor a lawgiver from between his feet,"—

Now, we intend to deal with this prophetic truth here in our next couple of presentations; but, this is a prediction of Shiloh, and Shiloh is going to come into prophecy at a particular point in time. The prophecy predicting Shiloh is here in Genesis.

> —"[10]The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until **Shiloh** come; and unto him *shall* the gathering of the people *be*."—

What is connected with Shiloh?

> —"[11]Binding his foal unto the vine, and **his ass's colt unto the choice vine**;"—

Who is the choice vine?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ. And, He is bound with the ass.

Okay. Now, when you are talking about Shiloh, the very first mention of Shiloh—and we will have to come to understand who Shiloh is, He is the Son of God. He is Christ—the very first mention of this particular prophecy of Christ, He is bound with the prophecy of the ass.

> —"he washed his garments in wine, and his clothes in the blood of grapes: His eyes *shall be* red with wine, and his teeth white with milk." Genesis 49:10–12 (KJV).

And when is it that Shiloh washes His garments in wine and the blood of grapes? At the cross.

So, when Shiloh comes, it is evidently going to be in the time period of the cross—and this is so—and it is connected with the message of the ass.

Okay. Notice, here is the typical point of reference in the Scriptures for the Triumphal Entry; but, rightly understood, this is just Zachariah commenting on Moses's comments in Genesis 49.

Zachariah 9:9 says,

> "[9]Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King"—

Who is the King? It is Shiloh.

> —"behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and"—*WHAT?*

FROM THE AUDIENCE: Riding upon an ass.

BROTHER PIPPENGER: The vine is connected to the ass.

—"and **riding upon an ass,** and upon a colt **the foal of an ass**. Zechariah 9:9 (KJV).

So, if you go to Matthew 21 now, Matthew 21, verses 1 through 12,

"[1]And when they drew nigh unto Jerusalem, and were come to Bethphage,"—*THAT IS THE HOUSE OF FIGS*—"unto the mount of Olives, then sent Jesus two disciples, [2]Saying unto them, 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."—

Bring them unto the vine. Bring the ass unto the vine.

And why? Because, He is going to wash His garments in the blood of the cross.

—"[3]And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. [4]All this was done, that it might be fulfilled which was spoken by the prophet, saying, [5]TELL YE THE DAUGHTER OF SION, BEHOLD, THY KING COMETH INTO THEE, MEEK, AND SITTING UPON AN ASS, AND A COLT THE FOAL OF AN ASS. [6]And the disciples went, and did as Jesus commanded them. [7]And brought the ass, and the cost, and put on them their cloths, and they set *him* thereon. [8]And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way. [9]And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: BLESSED *IS* HE THAT COMETH IN THE NAME OF THE LORD; Hosanna in the highest.

"[10]And when he was come into Jerusalem, all the city was moved, saying, Who is this? [11]And the multitude said, This is"—*THE VINE, THIS IS SHILOH*—"This is Jesus, the prophet of Nazareth of Galilee.

"[12]And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, ..."

So, in this first temple cleansing, as He is heading to the second temple cleansing, He is riding on the message of the ass.

Do you see it?

WISE MEN FROM THE EAST—MATTHEW 2:1-20

When it comes to the message of the ass, it is a big message. It is the message that Adventism refuses to see.

Because, who is on the ass?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ is on the ass. Christ, the King, is on the ass. Shiloh is on the ass. Christ's Righteousness is on the ass. And the message that carries the Message of Christ's Righteousness is not recognized. And if you do not recognize that message, you do not recognize the righteousness of Christ.

And, it is not a little theme in Bible prophecy; it is a big theme. So, here when God's people at the end of the world are being told, "Hey, Islam returned back in history on

September 11th, 2001," and God's people say, "Ah, we do not believe that. We do not want to hear it," they do not know the large volume of prophetic evidence that supports this position; and, the reason they do not know it is they do not want to know it. It challenges them to set aside their sinful life practices, so they refuse to see it.

But, notice in the birth of Christ. From the beginning to the end the birth of Jesus is marked by Islam; the death of Jesus is marked by Islam, the ass of Bible prophecy.

Go to Matthew 2, verses 1 through 20.

> "[1]Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, [2]Saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him. [3]When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. [4]And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. [5]And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, [6]AND THOU BETHLEHEM, IN THE LAND OF JUDA, ART NOT THE LEAST AMONG THE PRINCES OF JUDA: FOR OUT OF THEE SHALL COME A GOVERNOR, THAT SHALL RULE MY PEOPLE ISRAEL. [7]Then Herod, when he had privily called the wise men, enquired of them diligently what *time* the star appeared. [8]And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also. [9]When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. [10]When they saw the star, they rejoiced with exceeding great joy.
>
> "[11]And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasured, they presented unto him gifts; gold, and frankincense, and myrrh. [12]And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.
>
> "[13]And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. [14]When he arose, he took the young child and his mother by night, and departed into Egypt: [15]And was there until the death of Herod: that it might be fulfilled which was spoken of the lord by the prophet, saying, OUT OF EGYPT HAVE I CALLED MY SON.
>
> "[16]Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. [17]Then was fulfilled that which was spoken by Jeremy the prophet, saying, [18]IN RAMA WAS THERE A VOICE HEARD, LAMENTATION, AND WEEPING, AND GREAT MOURNING, RACHEL WEEPING *FOR* HER CHILDREN, AND WOULD NOT BE COMFORTED, BECAUSE THEY ARE NOT.
>
> "[19]But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, [20]Saying, Arise, and take the young child and his

mother, and go into the land of Israel: for they are dead which sought the young child's life." Matthew 2:1-20 (KJV).

Jesus is born in verse 1, and there are wise men that come from the East. This is the children from the East. These are the descendants of Ishmael. This is the symbol of Islam.

And, why are the wise men from the East coming to His birth? They have a purpose, but what led them there?

FROM THE AUDIENCE: They saw a star.

BROTHER PIPPENGER: They had seen a star, but so what? Can you not go out every night and see a star?

They understood that this star was a fulfillment of what?

FROM THE AUDIENCE: Of prophecy.

BROTHER PIPPENGER: What prophecy?

FROM THE AUDIENCE: Of Balaam.

BROTHER PIPPENGER: Of Balaam.

And who is Balaam associated with? The children of the East. The prophecy in the Bible that is set forth by Islam, by Balaam, is the one that brings the wise men from the East, a symbol of Islam, to the birth of Jesus.

And what was Balaam?

FROM THE AUDIENCE: A false prophet.

BROTHER PIPPENGER: He was a false prophet.

Is Mohammad a false prophet?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes, he is. There is a whole field of investigation there in this story; but, they come and they give Jesus gifts.

What is the purpose of those gifts?

FROM THE AUDIENCE: Because of Herod.

BROTHER PIPPENGER: Because of Herod, a representative of whom, of Greece?

FROM THE AUDIENCE: (Inaudible.)

BROTHER PIPPENGER: Herod is a representative of whom?

FROM THE AUDIENCE: Of Rome.

BROTHER PIPPENGER: Of Pagan Rome. Herod is a representative of Pagan Rome.

What is one of the symbols of Pagan Rome? The number 10. Herod is a symbol of the dragon, the number 10.

What is he going to do? He is going to do the same thing to Jesus that Pharaoh tried to do to Moses. He is going to kill all the babies in the land to try to destroy the Deliverer. That is what Herod is going to do, the symbol of Rome.

So, what does Joseph have to do? He has to flee into Egypt; but, Joseph, he is a man from Bethany, so to speak. He is not from Bethany but he is a poor man. He does not have the finances to flee into Egypt; so, who gives him the finances to flee into Egypt?

FROM THE AUDIENCE: Islam.

BROTHER PIPPENGER: Islam, the wise men from the East.

GENESIS 37:27-28

Okay. Where do we see that story? We see that story in the story of Joseph.

> "[27]Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content. [28]Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt." Genesis 37:27-28 (KJV).

How many of his brothers sold him to the Ishmaelite traders?

FROM THE AUDIENCE: Eleven.

BROTHER PIPPENGER: Eleven? No, ten. Benjamin was at home.

So, once again we have got the number 10 persecuting Joseph; but, it is the Ishmaelite traders of Islam that carries Joseph to safety. To where?

FROM THE AUDIENCE: Egypt.

BROTHER PIPPENGER: Into Egypt; because, Jesus is going to be the one who comes out of Egypt, just like Israel came out of Egypt.

But, to think that you can separate the role of Islam from these Bible passages is a thought that only comes from the fallen apostates, Protestantism interpretation of Biblical study. When you bring line upon line in proof-texting, the role of Islam is throughout the Scriptures.

So, what am I saying? I am saying that at the beginning of Christ's time here on Earth and leading to the cross, Islam is associated with Christ; it is tied to the Vine. And when He is coming into the Triumphal Entry, He is coming into that history which is paralleling the Midnight Cry, leading to the temple cleansing; He is carried on the ass.

The message that carries the message of the coming King, what is that message of the coming King in the history of the Millerites? "Behold! The Bridegroom cometh"; the Midnight Cry. It is carried, it is empowered, by the Message of Islam.

Was that the case in the Millerite History? Yes! "Behold! The Bridegroom cometh" was the ability to actually identify October 22, 1844.

But, why was there any validity to that? Because, the year-day principle had already been confirmed on August 11, 1840, with the restraint of Islam, in fulfillment of Bible prophecy. The year-day principle had been confirmed in a message of Islam, and it was that confirmation that carried the muscle with the message of the Midnight Cry, "Behold! The Bridegroom cometh." It is the ass that carries Christ into the Triumphal Entry, the message of the ass.

SECOND TEMPLE CLEANSING

> "At the beginning of His ministry, Christ had driven from the temple those who defiled it by their unholy traffic; and His stern and godlike demeanor had struck terror to the hearts of the scheming traders. At the close of His mission He came again to the temple, and found it still desecrated as before. The condition of things was even worse than before." *The Desire of* Ages, 589.

Special Testimonies for Ministers and Workers, number 7, 1897:

> "We are not to drift into worldly channels. **Consider the cleansing of the temple** at the beginning of Christ's ministry, and at the close of his life, his

personal labors in the guise of humanity. Whom did he find intent on gain? The Jews had made the courts of the temple a scene of sacrilegious traffic. They had turned the ancient and sacred institution of the Passover into a means of vile profit. They bartered deep, turning the once sacred service instituted by Christ himself, into a worship of mammon. But Christ came **suddenly** into the temple courts; **divinity flashed through humanity**, and, raising a whip of small cords in his hands, with a voice that they will hear again in the execution of the judgment, he said, 'Take these things hence.' 'It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.' These priests and rulers saw as it were an avenging angel with a flaming sword, such as guarded the way to the tree of life.

"**Today** this sacrilegious work is being more than repeated. There will be **messages** borne; and those who have **rejected the messages** God has sent, will hear most startling declarations. **The Holy Spirit will invest the announcement with a sanctity and solemnity which will appear terrible in the ears of those who have heard the pleadings of infinite love, and have not responded to the offers of pardon and forgiveness**. Injured and insulted Deity will speak, proclaiming the sins that have been hidden. As the priests and rulers, full of indignation and terror, sought refuge in flight at the last scene of the cleansing of the temple, **so will it be in the work for these last days**. The **woes** that will be pronounced upon those that have had light from heaven, and yet did not heed it, they will feel, but will have no power to act. **This is represented in the parable of the wise and foolish virgins**."—

She has just tied the temple cleansing in our day with the parable of the Ten Virgins.

—"They cannot obtain a character from the wise virgins, and they have **no oil of grace to discern the clear light or to accept it**. They cannot light their lamps and join the procession that goes in to the marriage supper of the Lamb." *Special Testimonies for Ministers and Workers,* number 7, 1897.

I want you to see here that what cleanses the temple was a message. Divinity flashes through humanity in a message.

What message? Well, the trumpet message.

Was August 11, 1840, the trumpet message? Oh, yes. That was the time prophecy of the Sixth Trumpet.

How about September 11, 2001? Is that a trumpet message? Yes, that is the Third Woe, the Seventh Trumpet.

What does that trumpet message do? It cleanses the temple: Divinity flashes through humanity.

The Desire of Ages, page 161:

"In cleansing the temple from the world's buyers and sellers, **Jesus announced His mission to cleanse the heart from the defilement of sin**,—from

the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. **Malachi 3:1–3 quoted**." *The Desire of Ages*, 161.

When it comes to the cleansing of the temple, Sister White brings in Malachi 3.

What we have done here this morning, **what we have done here this morning**, if you are not following this logic, is we have taken both temple cleansings in the time of Christ and laid them over each other, line upon line. We did this because Sister White informs us that there are two temple cleansings in each of these histories. We want to see what the characteristics of prophetic waymarks of the temple cleansings are and then bring them into the history of the Millerites and into our history.

And, before we do that, we want to be able to tie in the passage in Malachi 3, because this is the point of reference for the cleansing of the temple, both in the time of Christ and at the end of the world, and also in the Millerite History.

This is what we will take up tomorrow. We are ending here.

TWO TEMPLE CLEANSINGS

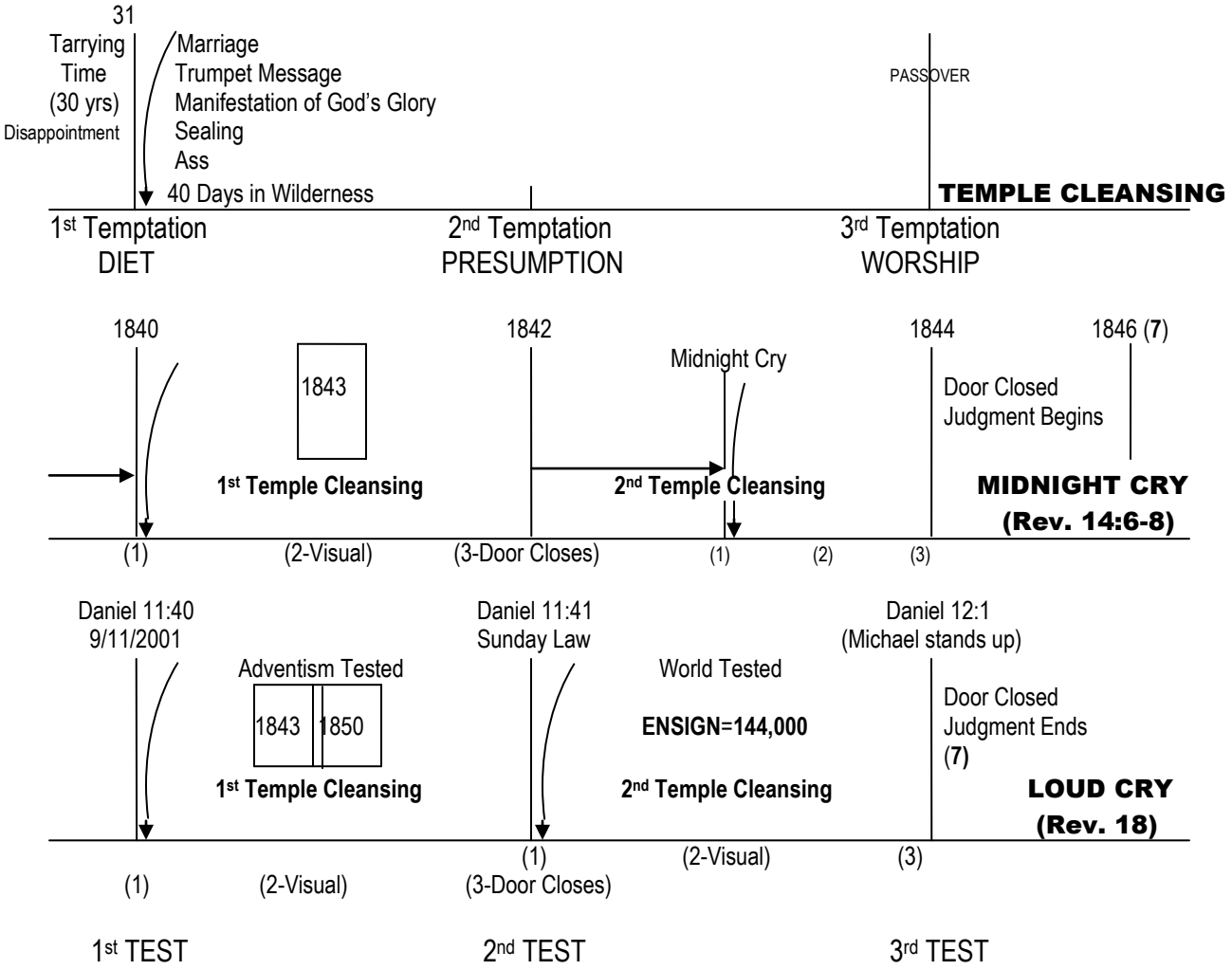


Figure No. 35B.

But, we want to summarize this [the first Judgment Line in Figure No. 35B].

The cleansing of the temple first begins with a Tarrying Time. Upon the testimony of two, Christ tarried for 30 years; He tarried while Lazarus was being put to sleep. This was a disappointment for Martha and Mary associated with this Tarrying Time.

And, then the Divine Symbol comes down at His baptism, and the Divine Symbol is representing death and resurrection, which also Lazarus accomplished in this same history, a secondary waymark in this same truth.

The resurrection of Lazarus represents the sealing. This was Christ's crowning miracle. This was the Seal on His work. This was the sealing time.

When He is going to cleanse the temple, it is a threefold testing process, as represented by His time in the wilderness.

And how long was He in the wilderness? Forty days.

And in yesterday's study, how long was He instructing the Disciples after He came down?

FROM THE AUDIENCE: Forty days.

BROTHER PIPPENGER: Forty days. A parallel history, but yesterday was not the cleansing of the temple.

The marriage is marked in this history, because this is going to be prefiguring the parable of the Ten Virgins, which is the parable of the marriage.

The message of Christ's Triumphal Entry, the message announcing, "Behold! The Bridegroom cometh," is carried by the message of the ass. Christ rides into Jerusalem on the ass.

And when He speaks this message in the temple it is a manifestation of the power of God's Glory.

And it leads to Passover; it leads to the cross; it leads to the third waymark; it leads to the third test of worship.

Tomorrow we will take these characteristics of the temple cleansings in Christ's history and put them into the history of the Millerites and into our history. We will show that in each of these histories there is a message and that the message is empowered to test this generation.

The message that is empowered here at August 11, 1840, is the message of the First Angel, this being the first test for Protestants; the second test is a visual test for the Protestants [the 1843 Chart]; and, the third test for the Protestants is where the door closes.

And in this period of the Millerite History is going to be the message of 1844. It gets changed from 1843 to 1844. And just as the First Angel's Message is empowered, this message is empowered at the message of the Midnight Cry; the Triumphal Entry is repeated; and, the door closes here into the Holy Place, just as the Protestants closed the door here [1842].

In our history, the Third Angel's Message is empowered when Islam is restrained, just like Islam is restrained in 1840 in the Millerite History.

There is a visual test for Adventism that takes place, and leads to the closing of the door for Adventism at The Sunday Law. The message for the world is not the message for Adventism. The visual test for Adventism is the return to the Old Paths, represented in these two symbols [the 1843 and 1850 Charts].

But, Adventism is not going to the Protestants outside of Adventism at The Sunday Law and say, "Now I need to teach you about Millerite History and how that history got covered up over 150 years." Adventism is going to present to the world The Sunday Law, and The Sunday

Law message begins right here (Sabbath vs. Sunday); it is empowered with the full outpouring of the Holy Spirit. This is Protestants' first test. Their second test is a visual test. They are going to look up and see an ensign and decide if they are going to respond to that ensign, which is the 144,000. And their third test, their final test, is where the door closes when Michael stands up.

The door closes on Adventism here at The Sunday Law.

That is what we will show tomorrow, the Lord willing.

Shall we pray?

Benediction: Heavenly Father, we want to be among those that are lifted up as an ensign; but, we know that those who participate in that glorious work will be perfectly reflecting your character. They will have reached a point to where they would rather die than sin, and we still have things that need to be accomplished in our own experience if we are going to be among that number. We give your Holy Spirit permission to do what it takes in your providential working to bring each of us into places where we recognize those areas that need to be set aside and overcome; and, then we would ask that you would give us the power and the willingness through your Holy Spirit to enter into that work where we can be among that number. We pray for a blessing upon the work that we are doing through LiveStreaming and recording. We pray for a blessing upon those that are watching these things. And we set this day before you and would ask that you make us effective in our service for you through the rest of this day. In Jesus's name, amen.

Habakkuk's Two Tables #18

Part Two: LINE UPON LINE (Cont'd)

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for giving us a good night's sleep, awaking us with a refreshed mind. As we take up the study of your Word this morning, we ask that you would grant us your Holy Spirit to guide and direct our studies, that you would forgive us of our sins, that you would prepare our hearts and minds for the Latter Rain wish that you would pour into our vessels. We want to understand the implications of two temple cleansings in our history and in the history of the Millerites and in the time of Christ, and we ask that your Holy Spirit would anoint our eyes that we might see and understand this truth in such a way that it would change us more fully into your image and prepare us to have the winning message for those we come in contact with. We thank you for these things in Jesus's name. Amen.

BROTHER PIPPENGER: We are dealing with Habakkuk's Tables as typified in the Scriptures; and, in some of the areas where it is typified require—at least how I understand the logic—it requires a little bit of preparation before you get to certain passages in the Bible that deal directly with the 1843 and 1850 Charts as a waymark in our history.

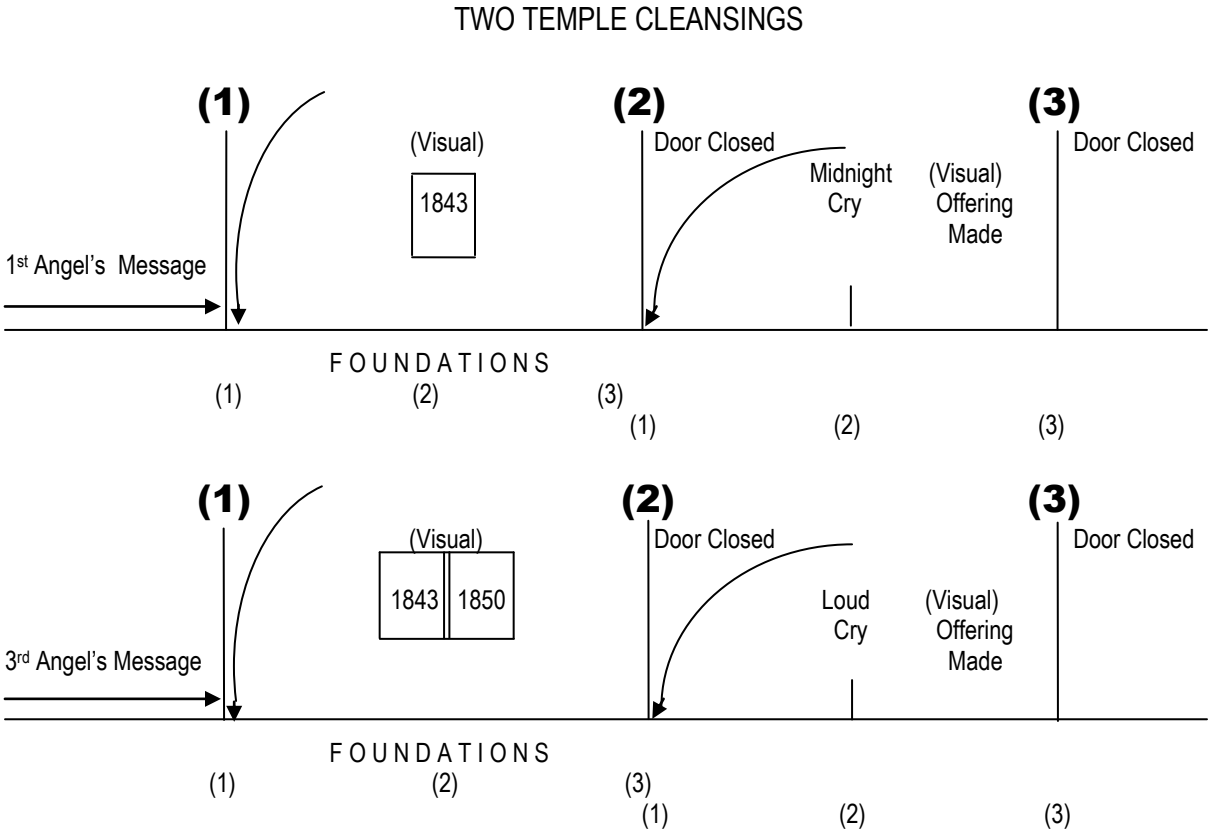


Figure No. 36A.

So, we have been looking at lines upon lines, in agreement with Isaiah 28; and, we have put in place two days ago, on Sunday, that this being the Millerite History is illustrating the sequence of events, the waymarks of judgment.

These Three Messages lead to 1844 when Judgment begins, and this history of the Millerite period is illustrating when Judgment closes in our history.

And there are three waymarks in our history that lead to the Close of Probation.

The first waymark in the Millerite History, when Islam is restrained on August 11, 1840, is paralleling the restraint of Islam on September 11, 2011.

The second waymark in the Judgment Line of Millerite History is the Protestants of the United States closing their doors.

The second waymark in the close of the Judgment Line is the Protestants closing their doors at The Sunday Law in the United States.

The third waymark in the Millerite History of the Judgment Line is the beginning of Judgment when the door is closed into the Holy Place, prefiguring the end of Judgment when the door is closed and Michael stands up.

So, when you are dealing with Revelation 18, you acknowledge this line upon line; but, what we are going to look at is that in the Millerite History and in our history there are two temple cleansings, and each temple cleansing possesses its own first, second, and third tests. So, there are two testing processes in the Millerite History of (1), (2), (3); (1), (2), (3). Therefore, there are two testing processes in our history of (1), (2), (3); (1), (2), (3).

We are identifying that this is acceptable.

We are emphasizing William Miller's X Rule, where it says figures sometimes two or more significations; and, we are building on Ezekiel 12, which was a passage in the Scripture that established the waymarks of this 1843 Chart of Habakkuk 2.

And, we are saying the prophets speak more about our day and age than they do the time when the prophecies were proclaimed.

We are going to deal more with Ezekiel 12 as we proceed from a different perspective; so, do not think that this is the only aspect that we are going to touch on. But, the last king of Israel, Zedekiah, this was a message specifically for Zedekiah in his time period; and, Zedekiah, of course, is there when Jerusalem is destroyed. He is the final waymark in the destruction of Jerusalem which prefigured the destruction of Jerusalem in AD70, which prefigures the end of the world.

So, with the history of Zedekiah and the destruction of Jerusalem, you find that this passage in Ezekiel 12 has an application for Zedekiah in the time period of Christ and for our history. We will deal with that later.

What we are dealing with now are the Two Temple Cleansings. In *The Desire of Ages*, page 161, it says,

> "In cleansing the temple from the world's buyers and sellers, **Jesus announced His mission to cleanse the heart from the defilement of sin**,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. **Malachi 3:1–3 quoted**." *The Desire of Ages*, 161.

Then she quotes Malachi 3:1-3. And what I am wanting you to see here is that Sister White is associating the two temple cleansings of Christ as a fulfillment of Malachi, chapter 3; and, it is

not very difficult to see that Malachi 3 was fulfilled in the time of Christ because the first verse is introducing to us John the Baptist. But, sometimes we may miss that this passage is emphasizing the two temple cleansings in the time of Christ, and we want to put that in place by reading Malachi 3, verses 1 through 4.

And there are about five things in here that we want to take note of.

Is everyone there, Malachi 3, verses 1 through 4?

"[1]Behold, I will send my messenger,"—

And we want to identify that the messenger, of course, of John the Baptist in the time of Christ.

> —"[1]Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."—

There are two comings there marked, and Sister White applies these to the two temple cleansings. So, these two comings here in this passage are prophetic inference to the fact that He suddenly comes to His temple twice, at the beginning and at the end of His ministry.

THE MESSENGER OF THE COVENANT

And, Christ is the messenger of the covenant. In the histories where Malachi is fulfilled, the Lord is entering into a covenant with His people. We will see that this was fulfilled in the time of Christ when He was entering into covenant with the Christian Church; it was fulfilled in the history of the Millerites when He is entering into covenant with Adventism; and, it is fulfilled once again at the end of the world when He is entering into covenant with the 144,000. And I say that in a generic sense. I know there are characteristics that are specific about the 144,000 that I am not identifying at this time.

> —"[1]Behold, I will send my messenger,"—*JOHN THE BAPTIST*—"and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. [2]But who may abide the day of his coming? And who shall stand when he appeareth? For he *is* like a refiner's fire,"—

The cleansing of the temple is a reference of the purification process that takes place in the periods that it is fulfilled.

One way to recognize is, is this is the climax of the Everlasting Gospel, the Everlasting Gospel being the work of Christ in producing two classes of worshippers based upon the introduction of the prophetic testing message.

And you will find, if you go to John, chapter 2, that immediately after Christ cleansed the temple it says that the Disciples then remembered that it is written that the zeal of His house had eaten Him up. The cleansing of the temple is the fulfillment of a prophecy. There is a prophetic message always associated with the cleansing of the temple, and that message is empowered in the cleansing of the temple because it is the Everlasting Gospel. It is a prophetic message that produces two classes of worshippers.

—"[2]But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' sope: [3]And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi,"—

All the prophets are speaking more about the end of the world than the days in which they live. And, as Seventh-day Adventists, we know that the 144,000 in Revelation 7 consists of seven spiritual tribes of Jacob.

But here, this purification process in Malachi is being associated with the sons of Levi. This is purposeful by the Holy Spirit and it is teaching us that at the end of the world when this reaches its perfect fulfillment, the purification process is going to be the purification process that is associated with the sons of Levi, which is a symbol of those that stood on the right side of the issue when Aaron set up the golden calf which is typifying the image of the beast at the end of the world. It is typifying The Sunday Law. The purification process of Malachi primarily is pointing to the purification process that raises up the 144,000, just in advance of The Sunday Law crisis. And, of course, at The Sunday Law, they will be lifted up as an ensign.

Back to the reading,

> —"[2]But who may abide the day of his coming? And who shall stand when he appeareth? For he *is* like a refiner's fire, and like fullers' sope: [3]And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. [4]**Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years."** Malachi 3:1-4 (KJV).

And we want to take note that after, at the conclusion of the purification process, there is a righteous offering that has been put in place. He has a righteous people that can make a righteous offering, and this is at the conclusion of the purification process and this is one of the waymarks of these verses that we want to take note of.

Now, notice that He is going to purge them as gold and silver. And it is not a fact that is argued about in Adventism that here in Malachi 3, verse 1, when it says, "Behold, I will send my messenger," that this is John the Baptist. That is what they call a "no-brainer."

And when John the Baptist is introducing Christ in Matthew, chapter 3, verses 11 and 12, he says this,

> "[11]I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I,"—*JOHN COMES FIRST AND THEN COMES CHRIST*—"whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire; [12]**Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner**; but he will burn up the chaff with unquenchable fire." Matthew 3:11-12 (KJV).

What is "his floor"? Well, it is the floor of the barn where the wheat and tares are mixed and He is going to separate the wheat and tares. He is thoroughly going to purge it, but He is going to separate the wheat and tares.

And He is going to do it with what? A fan.

And a fan is very similar to a—

INTERRUPTION FROM THE AUDIENCE: (Inaudible.)

BROTHER PIPPENGER: What, a weapon?

FROM THE AUDIENCE: A cord whip.

BROTHER PIPPENGER: A cord whip? No. I would say it is very similar to a dirt brush.

But, we do not want to get off track here about Jesus being the Dirt Brush Man. He is also the refiner and purifier that will purge his floor, or separate the wheat and tares. This is one of the characteristics that John associates with Christ.

Now, we want to make sure we understand that this illustration of the refiner and the purifier is talking about a purification process.

In *Testimonies to Ministers,* beginning at page 372, it says,

> "Just how soon this **refining process** will begin I cannot say, but it will not be long deferred. **He whose fan is in His hand will cleanse His temple of its moral defilement.** He will thoroughly purge His floor." *Testimonies to Ministers*, 372–373.

So, I want you to see here that Sister White is saying that this refining process is going to happen in the near future, when she wrote this; but, she just tied John the Baptist's prophecy about Christ, about He will purge His floor with His fan, in with the temple cleansing.

She says, "He whose fan is in His hand"—that is John the Baptist's identification of Christ—"He whose fan is in His hand will cleanse His temple of its moral defilement." So, we see in this passage that the cleansing process is a refining process and that it is accomplished by the Man with a fan in His hand as He cleanses the temple.

1844

Now, this was fulfilled in the time of Christ but it was fulfilled in 1844. Sister White says in *The Great Controversy*, page 427,

> "**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**;"—

The coming of the Lord to His temple, foretold by Malachi is the same event as the coming of Christ as our High Priest to the Most Holy Place on October 22, 1844. They are 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*, 427.

You will notice in this state in The Great Controversy, there are four comings noted, and she expresses it that way every time. He comes to the Most Holy Place for the cleansing of the

sanctuary, He comes to the Ancient of Days to receive a kingdom, He comes suddenly to the temple in fulfillment of Malachi, and the Bridegroom comes to the marriage.

And, as Laodicean Adventists we read this, if we read it at all, and we do not see a distinction being made between all four of these prophecies; but, these are four different prophecies that were fulfilled at the same point in time and they are teaching four different lessons, four different truths. And the only way you can understand the importance of them is you take the line of Daniel 7:13 and put it on the line of Daniel 8:14, and put it on the line of Matthew 25, and you put it on the line of Malachi 3, which is just what we have been doing.

There is more to be said about that quote; but, what I want you to see that in 1844 Sister White says that Malachi 3 was fulfilled on October 22, 1844. The Messenger of the Covenant came suddenly to His temple.

SUDDEN: UNEXPECTED (9/11?)

What does *sudden* mean?
Southern Watchman, January 24, 1905, says,

> "This coming is foretold also by the prophet Malachi: 'The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.' The coming of the Lord to his temple was **sudden,**"—

It says He would suddenly come to His temple. Now she is going to define what *sudden* means.

> —"The coming of the Lord to his temple was **sudden, unexpected, to his people**."—

So, the word *sudden* in there that Malachi uses means *unexpected.* It is unexpected that Jesus was going to walk into the temple and cleanse it, both times. It was unexpected that Christ was going to begin the Investigative Judgment on October 22, 1844. For those people who were understanding the prophecies that were identifying that date were certainly not expecting Him to begin that work. They thought He was coming to cleanse the Earth with fire.

> —"They were not looking for him there. They expected him to come to the earth, 'in flaming fire, taking vengeance on them that know not God, and that obey not the gospel.'" *Southern Watchman,* January 24, 1905.

> And, just to put it into the record, September 11th was unexpected.

TODAY

Sister White says that Malachi 3 was not only fulfilled in 1844 but also in *The Great Controversy,* just a couple of paragraphs before the one we just read from *The Great Controversy* previous about the four comings of Christ, she tells us that Malachi 3 is going to be fulfilled here at the end of the world.

Malachi 3 was fulfilled in the time of Christ, in the time of the Millerites, and in our day and age. These are the same three histories that we dealt with awhile back in *The Great*

Controversy, page 611, where Sister White compares the work of the Revelation 18 Angel with the history of 1843 to 1844 and with Pentecost, the same three histories.

These are the same three histories that she deals with in *Early Writings,* page 259, the first paragraph being our history emphasizing the controversy over the foundational truths; then followed by Christ's history where she says those who reject the message of John cannot be benefitted by the teachings of Jesus; followed by Millerite history: those that rejected the First Angel's Message cannot be benefitted by the Second Angel's Message. These three histories are often referred to by Sister White.

And we have also referenced these three histories in a quote of hers concerning the cleansing of the temple.

So, it was fulfilled that the cleansing of the temple in the time of Christ, he came twice. It was fulfilled in the Millerite History: we have just seen her comment on that.

And now, she says in *The Great Controversy,* page 427,

> "Says the prophet: 'Who may abide the day of His coming? and who shall stand when He appeareth? for **He is like a refiner's fire, and like fullers' soap**: and He shall sit as **a refiner and purifier of silver**: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.' Malachi 3:2, 3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort"—*THROUGH THE GRACE OF GOD AND THEIR OWN DILIGENT EFFORT*—"they must be conquerors in the battle with evil. **While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.**
>
> "**When** this work shall have been accomplished, the followers of Christ will be ready for His appearing."—

And now she is going to quote verse 4 of Malachi 3:

> —"'**Then**'"—*WHEN <u>THEN</u>? MALACHI SAYS,* "'Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.' Malachi 3:4."

'Then it will," she precedes it by; she says, "When this work."

What work? The work of purification that is represented in verses 2 and 3 of Malachi 3, the work of the refiner and purifier separating the sons of Levi from the tares, from the dross.

And this work is more clearly presented, she says, in the messages of Revelation 14; and, the messages of Revelation 14 describe how many messages? Three.

So, this work of purification that is represented in Malachi 2 and 3 is based upon a three-step testing process as represented in Revelation 14. And when the purification process is finished, then the Lord will have an offering of righteousness; because, the offering will be

brought by people that are righteous. Of course, this is the First Angel's Message: "Fear God. Give Him Glory." When you are giving Him glory, you are giving Him an offering of righteousness and it concludes with the Judgment: "Fear God, and give glory to him; for the hour of his judgment is come: . . . ."

> —"'**Then** the church which our Lord at His coming is to receive to Himself will be a 'glorious church, not having spot, or wrinkle, or any such thing.' Ephesians 5:27. Then she will look 'forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.' Song of Solomon 6:10." *The Great Controversy*, 427.

So, Malachi 3 was fulfilled in the time of Christ with the two temple cleansings; it was fulfilled in the Millerite History; and, it is fulfilled in our history.

THE DAYS OF OLD AND AS IN FORMER YEARS

And when the purification process is finished, they will have an offering as in the days of old.

In *Review and Herald,* April 10, 1894, she quotes Malachi, chapter 3, verses 1 through 4, and then she says,

> "Malachi 3:1–4 quoted.
>
> "**A refining, purifying process is going on among the people of God, and the Lord of hosts has set his hand to this work**. This process is most trying to the soul, but it is necessary in order that defilement may be removed. Trials are essential in order that we may be brought close to our heavenly Father, in submission to his will, that we may offer unto the Lord **an offering in righteousness**."—*THAT IS VERSE 4*—"God's work of refining and purifying the soul must go on until his servants are so humbled, so dead to self, that when called into active service, they may have an eye single to the glory of God." *Review and Herald,* April 10, 1894.

At the end of the purification process there is an offering of righteousness.

THE MIDNIGHT CRY

And Malachi says this offering of righteousness is "as in days of old and as in former years."

And in *The Great Controversy*, page 400, speaking of the Midnight Cry, right here in the Millerite History, it says,

> "Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed,"—

And what did they do? What did the believers do? They saw.

—"Believers saw their doubt and perplexity removed, hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God."—

Now, notice this next part, speaking of the Midnight Cry.

—"**It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants.** It bore **the characteristics that mark the work of God in every age**. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God." *The Great Controversy*, 400.

So, the Midnight Cry was an offering in righteous and it was similar to the days of old, to the former years, since God's dealing with men are ever the same.

And when the purification process is finished, the Lord will have an offering of righteousness, and it will be an offering of righteousness that parallels the Midnight Cry, which parallels the Triumphal Entry, which parallels the plagues of Egypt, which parallels the animals getting on the ark, all these manifestations of the power of God that are represented in the ancient, sacred reform lines.

So, that is in place.

A TWO-EDGED SWORD

Now we want to consider what the prophetic message is that purifies the Church, because it is a prophetic message that does so.

But, Malachi's purification process is simply another illustration, another line of the Everlasting Gospel, how the Lord accomplishes a production of two classes of worshippers and then demonstrates them.

It goes without saying, if you think it through, that when the purification process is finished, the Lord will have an offering in righteousness; but, what will He have also? He will have an offering of unrighteousness. The wheat are the offering in righteousness, and the tares will be an offering in unrighteousness because He is going to manifest two classes of worshippers.

How does He do this?

Review and Herald, December 1, 1896:

"The words of the Lord in **Malachi 3:1–3** lay down the work essential to be done in **the church of God**: Malachi 3:1–3 quoted."—

So, verses 1, 2, and 3 of Malachi 3 are the work that is essential to be done—in the world?—in the Church of God!

Then she quotes Malachi 3:1-3, and then she says,

—"**A message which is as a two-edged sword must be given to the people, to clear away the evils that are seen among them. A living testimony that will awaken the paralyzed conscience is to be borne**." *Review and Herald,* December 1, 1896.

So, what is the work to be done? A message, a prophetic message.

And how many edges does this sword have? Two edges. You can cut going this way [gesturing to his left] and you can cut going back this way [gesturing to his right]. Two edges, a two-edged sword.

And is it going to be a message that comes from the Bible and the Spirit of Prophecy? Oh, yeah, it does. It is going to come from there.

But, who is going to give it? Are angels going to give it? A living testimony: this message that is a two-edged sword is going to be delivered by living human beings. It is a living testimony. It is a living testimony that fulfills the purification process of Malachi 3:1-3. And Malachi 3:1-3 says that the Lord is going to raise up John the Baptist to prepare the way for Christ, the Messenger of the Covenant, to come and enter into covenant with the people. And then in verses 2 and 3 there is a purification process, which is the Everlasting Gospel, that produces the group of people that the Messenger of the Covenant is going to enter into covenant with, and then He has an offering of righteousness. But, the way that He accomplishes that is with a two-edged sword.

So, what does *two* represent in the Scriptures?

Maybe you are not familiar with it. What does the number 2 represent in the Scriptures, Austen.

BROTHER AUSTEN: (Inaudible response).

BROTHER PIPPENGER: Candace?

SISTER CANDACE: (Inaudible response).

BROTHER TRACY: First and Second Angels' Messages.

BROTHER PIPPENGER: Okay. There is a guess, the First and Second Angels.

The number 2 in the Scriptures represent the Word of God, does it not? Upon the testimony of two a thing will be established.

The two Anointed Ones are what?

FROM THE AUDIENCE: The Old and New Testaments.

BROTHER PIPPENGER: The Old and New Testaments.

In our day and age it is the Bible and the Spirit of Prophecy.

You cannot establish history without these two witnesses. The number 2 is the Word of God; so, this message is based upon the Word of God, which is a two-edged sword.

Is the Bible the sword? Yes, the Bible and the Spirit of Prophecy, the two-edged sword. One edge is the Bible; the other edge, the Spirit of Prophecy.

In the time of the Millerites, one edge was the Old Testament, and the other edge was the New Testament.

In the time of Zechariah, one edge was the Law and the other was the Prophets.

God's Word is always a two-edged sword.

Now, notice, when it comes to Brother Tracy's answer, a two-edged sword, it is the First and Second Angels' Messages.

We have already read this earlier in these series. This is from *Early Writings,* page 259.

> "I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. **Those who rejected the testimony of John were not benefited by the teachings of Jesus.** Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. **In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary**." *Early Writings*, 259.

In the time of Christ there were two messages that led to the closed door, the message of John the Baptist, followed by the message of Jesus. And if you rejected the message of John, you could not be benefitted by the teachings of Jesus and, ultimately then, you could not see your way into the Heavenly Sanctuary. You close the door of probation against yourself. There is the two-edged sword that accomplishes the purification process in the time of Christ when Malachi 3 was first fulfilled; and in that history John the Baptist was that very messenger of Malachi 3:1.

Notice what John's message was. *Selected Messages,* book 2, page 148:

> "The **voice of John was lifted up like a trumpet**. His commission was, 'Shew my people their transgression, and the house of Jacob their sins' (Isaiah 58:1). He had obtained no human scholarship. God and nature had been his teachers. But one was needed to **prepare the way before Christ** who was bold enough to make his voice heard like the prophets of old, summoning the degenerate nation to repentance." *Selected Messages*, book 2, 148.

So, one of the things about this First Message is that it is a trumpet message. John was Elijah. Elijah is a trumpet message.

The Second Message is Christ. The Second Message is Elisha.

It is important to note that Elijah is followed by Elisha. This is a subject of Bible prophecy. You do not separate Elijah and Elisha.

Who called Elisha into ministry?

FROM THE AUDIENCE: Elijah.

BROTHER PIPPENGER: Elijah.

Who anointed Elisha?

FROM THE AUDIENCE: Elijah.

BROTHER PIPPENGER: Elijah. He anointed him.

Who anointed Christ?

FROM THE AUDIENCE: John the Baptist.

BROTHER PIPPENGER: John the Baptist anointed Christ at the baptism.

Elijah and Elisha are prefiguring John and Jesus. But, did you ever ask yourself how many people were Elijah commanded to anoint?

FROM THE AUDIENCE: Three.

BROTHER PIPPENGER: Three.

You have got to pay attention to that one; because, he anointed Elisha, a good guy, but the other two guys he anointed, bad guys.

Bad guys? Jehu, much too zealous to be a character that represented Christ. Jehu was anointed at the command of the Lord.

What about Hazael? Hazael, he was a scourge to God's people. He was a Syrian.

Really? Really?! God actually anointed people that were going to cause problems? He anointed bad things?

Do you mean that the Lord even takes credit and control error?

Hmm. Remember that. We are going to deal with that as we proceed, for these people that claim if you marry a prophet it makes you inspired. James White was not inspired; he was just married to the prophetess.

There are actually men that are claiming that James White was inspired when he rejected the foundational truths in 1863; because, the prophetess would have corrected him. Oh, really?

The Lord does not ever anoint and allow testing issues to come in, to purify His people? Well, if He does not do that, then I wonder what Sister White means when she says, 'If other means fail, the Lord will allow heresies to come in among us in order that we might begin to study.' That is a paraphrase, but that is what she says.

> "God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God so that when the testing time shall come and they are brought before councils to answer for their faith they may be able to give a reason for the hope that is in them, with meekness and fear." *Testimonies for the Church,* vol. 5, p. 707.3.

The Lord allows heresies to come in among us? Hmm. Well, He anointed Hazael and Jehu, along with Elisha.

And Elijah was followed by Elisha, and Elijah anointed Elisha; John the Baptist was followed by Christ (Elijah), and John the Baptist anointed Christ (Elijah). They are the double-edged sword. They are the two messages that led Ancient Israel to the closed door of the Judgment. You cannot go into the Holy Place because you did not accept the message of John the Baptist and Christ. The First and Second Messages lead to Judgment.

In *Early Writings,* page 260, the next paragraph after the one we read about John the Baptist and Christ, 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**." *Early Writings,* 260.

The same story in the time of Christ: it is once again a fulfillment of Malachi 3, and it is a double-edged sword. You have two messages, two edges that you have to accept, the First Angel's Message, followed by the Second Angel's Message.

And the First Angel's Message was brought by William Miller, and the First Angel's Message is typified by John the Baptist; the First Angel's Message is typified by Elijah. And, Sister White called William Miller "John the Baptist" and "Elijah." He is the first edge of the sword. He is the First Angel's Message.

And William Miller's message gets empowered when the Second Message is brought in, and the Second Message is brought in when a Mighty Angel comes down out of Heaven and puts His foot upon the land His foot upon the sea, and that Angel is no less the personage than Jesus Christ. William Miller was followed by the Second Angel's Message, associated with Jesus Christ: a two-edged sword.

We have already read this before, speaking of our day and age. *Review and Herald,* December 6, 1892, says,

> "So in the last work for the warning of the world, **two distinct calls are made to the churches**. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And in the loud cry of the third angel's message a voice is heard from heaven saying, '**Come out of her, my people**.'" *Review and Herald,* December 6, 1892.

That is the First and Second Angels' Messages of the Millerite History. That is John the Baptist and Jesus. That is Elijah and Elisha. That is the two-edged sword that is the message that accomplishes the purification process represented by Malachi 3, verses 2 and 3.

ADAM

That is also the typifications that we find in Adam; because in Genesis 2:7, it says,

> "[7]And the LORD God formed man *of* the dust of the ground,"—

There is the first edge of the sword of the First Message.

> —"and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7 (KJV).

There is the Second Message. He breathed into the body.

EZEKIEL THIRTY-SEVEN

And, of course, this prefigures Ezekiel 37, which we have already dealt with, that Ezekiel was given two prophetic messages to give to the valley of dead, dry bones. The first one created an image, created Adam from the dust from the ground. It brought the bodies together, bone to bone, sinew to sinew, muscle to muscle; but, they were not alive until the Second Message, when the breath came into the body and they stood upon their feet as a mighty army, a living soul.

Ezekiel 37, the creation of Adam, a two-step process, a two-step message prefiguring Elijah and Elisha, prefiguring John the Baptist and Jesus, prefiguring the First and Second

Angels' Messages, prefiguring the fact that they are the double-edged sword that produces a purification process when the Messenger of the Covenant sets as a refiner and purifier of the sons of Levi at the end of the world, a two-step testing process that leads to Judgment where the door is closed.

Manuscript Releases, volume 12, page 205:

> "What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them—Christ and His righteousness! **A life-giving message was needed to give life to the dry bones**." *Manuscript Releases,* volume 12, 205.

There is a message, two messages.

JUDGMENT MESSENGERS OF GOD'S APPOINTMENT

Prophets and Kings, beginning at page 715, and this one some people have a hard time with to where we are going now. We are changing gears a little bit.

We are saying in the Millerite History, the Millerite History up here [Figure No. 36A], is a history of two messages: the First Message, the Second Message, and concludes with Judgment.

In terms of the Judgment Line in our history: the First Message, the Second Message, Closed Door.

But, when we deal with the cleansing of the temple, then we have (1), (2), (3); (1), (2), (3).

But we want to know what these First and Second Messages are. We know that the message that purifies God's people in fulfillment of Malachi, chapter 3, verses 2 and 3, is a double-edged sword; so, what are the characteristics of each side of the blade?

Prophets and Kings, beginning at page 715:

> "In Malachi's day the mocking inquiry of the impenitent, '**Where is the God of judgment**?'"—

"Where is the God of judgment?" There is the subject in that the first sentence of that paragraph. It is about the God of judgment.

> —"met with the solemn response: 'The Lord . . . shall suddenly come to His temple, even the Messenger of the covenant. . . . But who may abide the day of His coming?"—

And she quotes Malachi.

> —"and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.' Malachi 2:17; 3:1–4."—

The point being is, the question that was raised in a mocking way is, "Where is the God of judgment?" And the answer given: Malachi 3 is the God of judgment.

Because the purification process takes place in the time of judgment, then in the next paragraph she says this,

> —"When the promised Messiah was about to appear, the message of the forerunner of Christ was: Repent, publicans and sinners; repent, Pharisees and Sadducees; 'for the kingdom of heaven is at hand.' Matthew 3:2.
>
> "**Today**, in the spirit and power of Elias and of John the Baptist, **messengers of God's appointment**"—

Now, she just compared, 'Today, the messengers that have been appointed by God today,' that she just compared with Elijah and John the Baptist in the context of answering the question of "Where is the God of judgment?" and taking us to Malachi, to explain it, she says,

> —"Today, in the spirit and power of Elias and of John the Baptist, **messengers of God's appointment** are **calling the attention of a judgment-bound world**"—

Is that connecting with the whole question that was raised two paragraphs ago? The mocking inquiry of, "Where is the God of judgment?" Well, there are messengers of God's appointment that are raised up at the end of the world that are going to fulfill the cleansing of the Sanctuary. They are going to participate in Christ's work of fulfilling that—He is the refiner and purifier of fire—and they are going to call the world to account, that they are heading to judgment.

> —"**messengers of God's appointment** are **calling the attention of a judgment-bound** world"—

And what is this summary of what they are calling the world to?

> —"[They] are **calling the attention of a judgment-bound** world to **the solemn events soon to take place in connection with the closing hours of probation** and the appearance of Christ Jesus as King of kings and Lord of lords. Soon every man is to be judged for the deeds done in the body. **The hour of God's judgment** has come, and upon the members of His church on earth rests the solemn responsibility of giving warning to those who are standing as it were on the very brink of eternal ruin. To every human being in the wide world who will give heed must be made plain the principles at stake in the great controversy being waged, principles upon which hang the destinies of all mankind." *Prophets and Kings,* 715–716.

Now, Brothers and Sisters, the message that accomplishes the purification of the cleansing of the temple is a double-edged sword. It is the First and Second Angels' Messages, and God is going to raise up men of His appointment at the end of the world that are going to identify the Judgment has arrived and they are going to do so by identifying the events connected with the close of probation.

THE EVENTS CONNECTED WITH THE CLOSE OF PROBATION

If you claim to be a messenger in Adventism and you do not understand the last six verses of Daniel 11 or the events connected with the close of probation, you are not a messenger of God's appointment, period! The message, the first edge of the sword, involves the events connected with the close of probation; and, the events connected with the close of probation are the last six verses of Daniel 11.

Notice what Sister White says, *The Great Controversy,* beginning at page 594.

> "The **events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented**. But multitudes"—*IN ADVENTISM*—"have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation,"—

These events connected with the close of probation are salvational!

> —"Satan watches to catch away ever impression that would make them wise unto salvation, and the time of trouble will find them unready.
>
> "When God sends to men warnings so important that they are **represented as proclaimed by holy angels flying in the midst of heaven**,"—

And then you find men like Eugene Pruitt saying, "Well, see right there, she just defined the events connected with the close of probation as Revelation 14, and what these men are saying about the last six verses of Daniel 11, they are wresting this statement!"

Well, that is just your weak understanding f God's Word, my brother. The events connected with the close of probation are identified in the last six verses of Daniel 11; and, Revelation 14 is identifying messages.

Where do you see *EVENTS* in Revelation 14? You see messages.

> —"When God sends to men warnings so important that they are **represented as proclaimed by holy angels flying in the midst of heaven**, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9–11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people"—*IN ADVENTISM*—"But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: 'The time will come when they will not endure sound doctrine.' 2 Timothy 4:3. **That time has fully come.** The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.
>
> "But God will have a people upon the earth to maintain **the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms.** The **opinions of learned men**, the **deductions of science**, the c**reeds or decisions of**

> **ecclesiastical councils**, as numerous and discordant as are the churches which they represent, **the voice of the majority**—"—

You know, sometimes you can just take little snippets of God's Word and focus in on it and learn a great deal. I mean, if you wanted to.

If you wanted to take the message that we are sharing here—okay?—if you wanted to take that message—and it can be identified in a lot of ways—if you want to call it the "2520," fine; if you want to call it "the last six verses of Daniel 11" or "Daniel 11," fine, any way you want to express that message. Then do a web search on it, and you will find that the voice of the majority is opposing this message, and you will find that the learned men in Adventism are in the majority, and you will find that the ecclesiastical councils are disfellowshipping the minority over this message. Hmm.

> —"But God will have a people upon the earth to maintain **the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms.** The **opinions of learned** men, the **deductions of** science, the **creeds or decisions of ecclesiastical councils**, as numerous and discordant as are the churches which they represent, **the voice of the majority**—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain '**Thus saith the Lord'** in its support.
>
> "Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to **bishops**, to **pastors**, to **professors of theology**, as their guides, **instead of searching the Scriptures** to learn their duty for themselves. Then, **by controlling the minds of these leaders, he can influence the multitudes according to his will.**" *The Great Controversy*, 594–595.

Now, who are the multitudes in the context of this passage? The first paragraph, she 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," because they have been following the theologians, and the pastors, and the bishops that do not want to take the time to investigate the Message of Judgment, which is the first edge of the double-edged sword that the Lord brings to His people to purify the sons of Levi, in fulfillment of Malachi 3. One class is in the majority, following the theologians and the pastors; and, one class is the minority that is giving a living testimony to the validity of this message.

MILLER & JOHN

Early Writings, beginning at page 229, says,

> "With trembling, **William Miller** began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As **John the Baptist** heralded the first advent of Jesus and prepared the way for

> His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God." *Early Writings*, 229–230.

And Miller is typified by John the Baptist.

THE OPENING OF THE JUDGMENT

So, what did Miller present?
The Great Controversy, page 310:

> "It was needful that men should be awakened to their danger; that they should be roused to prepare for **the solemn events connected with the close of probation**. *The Great Controversy*, 310.

Miller, the first edge of the sword in his history, the First Angel's Message in his history, the Elijah, the John the Baptist, he presented the events connected with the close of probation, just as men will do at the end in the events connected with the close of probation or the events that lead to Daniel 12:1 where Michael stands up and human probation closes. It is the last six verses of Daniel 11.

THE JUDGMENT OF AD70

But, Miller was a type of John the Baptist. What did John the Baptist teach?
Matthew 3:7:

> "[7]But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, **who hath warned you to flee from the wrath to come**?" Matthew 3:7 (KJV).

John the Baptist's message was, 'Who hath warned you to flee from AD70 and the destruction of Jerusalem'?

And who warned them? The Book of Daniel warned them. Daniel, chapter 9, was the warning message that Jerusalem was going to be destroyed when it was divorced of God at the end of the 490 years.

John the Baptist's message was acquainting the Jews of his day and age with the events connected with the close of probation based upon Daniel 9; and, William Miller's message was presenting the events connected with the close of probation based upon Daniel 8:14, which is established in Daniel 9. They were preaching the same message.

Is it not curious that when this third history here at the end of the world is fulfilled that one of the edges of the two-edged sword that accomplishes the purification of the temple is the message that acquaints men and women with the events connected with the close of probation?

THE JUDGMENT MESSAGE OF DANIEL

The Great Controversy, page 353, we are familiar with it. I am pretty sure this is already in the books as far as this series. This is where Sister White ties together the messages of William Miller and John the Baptist.

> "Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, 'The time is fulfilled, and the kingdom of God is at hand,' **based on the prophecy of Daniel 9**, while **they failed to perceive** that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on **Daniel 8:14 and Revelation 14:7**, and **failed to see** that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to **the kingdom to be set up** at the end of the seventy weeks, so Adventists were mistaken **in regard to the event** to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment." *The Great Controversy*, 353.

Miller and John the Baptist presented the First Message, which was the events connected with the close of probation, and men of God's appointment are going to be raised up in the last days that identify the events that connect with the close of probation to a judgment-bound world and they will be fulfilling—walking in the footsteps of John and Miller.

PROPHETIC ANGELS

REVELATION FOURTEEN

Okay. We are going to switch gears now here and identify and put in the record what the angels are of Revelation 14 and Revelation 18.

Now, we have already identified more than once that the Angel of Revelation 10 is Christ. Sister White says it is 'no less the personage of Jesus Christ.'

But, what is Rule X of Miller that we have been working on for these past few presentations? Figures have multiple meanings.

So, in *Life Sketches,* page 429, it says,

> "I have had precious opportunities to obtain an experience. I have had an experience in **the first, second, and third angels'** messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are **a symbol to represent the people of God** who **are working** in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order." *Life Sketches,* 429.

The three angels of Revelation 14 symbolize the work of the people of God.

REVELATION EIGHTEEN

Notice *The 1888 Materials,* page 926:

> "John saw 'Another angel come down from heaven,"—*THIS IS THE REVELATION ANGEL*—"having great power; and the whole earth was lightened with his glory.' Revelation 18:1. **That work is the voice of the people of God proclaiming a message of warning to the world**." *The 1888 Materials,* 926.

So, these angels symbolize the work that God's people are doing. Okay?

CONNECTED

Now, some of these concepts here I am just going to point us to because we have already read these quotes, but I want to remind us of these things.

Selected Messages, book 2, page 104: We are dealing with the Three Angels' Messages which are representing a threefold work that God's people do. The First and Second Angels' Messages lead to the Third and the Third is where the door closes. Okay? This is the work of the Holy Spirit to convict of sin, the First Angel's Message; righteousness is the Second Angel's Message; and judgment to come is the Third Angel's Message. This is the message of the Sanctuary: the Courtyard, sin; Holy Place, righteousness; Most Holy Place, judgment. Wherever you look it is the three-step process that is the Everlasting Gospel.

Selected Messages, book 2, page 104, it says,

> "The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but **all three of the messages are still to be proclaimed**. . . . **There cannot be a third without the first and second."—**

Never forget that. If you see a Third Angel's Message marked in history, it tells you, even if it does not address it specifically, that the first Two Messages have preceded, had led to it. They are there; they do not have to be marked every time. If you see the Third Message, you know that it has been preceded by a First and Second.

And, you know if you see a Second Message that it has been preceded by the First and it is going to be followed by the Third.

> **—"**These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be." *Selected Messages,* book 2, 104.

LINKED

In *Selected Messages,* book 2, page 118, it says,

> "The first, second, and third angels' messages **are all linked together**." *Selected Messages,* book 2, 118.

There cannot be a Third without a First and Second because they are linked together.

COMBINED

The Seventh-day Adventist Bible Commentary, volume 7, page 950:

> "The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them."—

Ooh, religion bodies that have been given light are about to be rejected.

> —"The great message,"—*NOW NOTICE*—"combining the first, second, and third angels' messages, is to be given to the world. This is to be the burden of our work." *The Seventh-day Adventist Bible Commentary*, volume 7, 950.

These messages are connected, they are combined, and they are linked.

TESTS

Evangelism, page 613, tells us that these messages are testing messages.

> "And many are doing the same thing today, in 1897, because they have not had experience in **the testing messages comprehended in the first, second, and third angel's messages**." *Evangelism*, 613.

They are testing messages.

REPEATED

These messages are to be repeated.
Review and Herald, October 31, 1899:

> "The first, second, and third angels' messages are to be repeated." *Review and Herald,* October 31, 1899.

They were fulfilled in the Millerite History but not perfectly, and they will be fulfilled again at the end of the world.

Why do I say "not perfectly"? Because, if you have a First, it is going to be followed by a Second and a Third. If you have a Third, it is going to be preceded by a First and a Second. If you have a Second, it is going to be preceded by a First and followed by a Third. They are connected; and it was fulfilled in the Millerite History.

PERFECT FULFILLMENT, YET FUTURE

And notice was it says about the Millerite History in *The Great Controversy,* page 389.

> "The Bible declares that before the coming of the Lord, Satan will work 'with all power and signs and lying wonders, and with all deceivableness of unrighteousness;' and they that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.' 2 Thessalonians 2:9-11. Not until this condition shall be reached,"—

Not until Adventism is receiving the strong delusion because they have rejected the love of the truth.

—"Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one, and the**"—

What?

FROM THE AUDIENCE: The perfect fulfillment . . .

BROTHER PIPPINGER: —"**the perfect fulfillment of Revelation 14:8**"—*THE SECOND ANGEL'S MESSAGE*—"**is yet future**." *The Great Controversy,* 389.

It was an imperfect fulfillment of the Second Angel's Message in Millerite History; therefore, it was an imperfect fulfillment of the First Angel's Message; and, therefore, it was an imperfect fulfillment of the Third Angel's Message in that history, because they are connected. You cannot separate them.

And the perfect fulfillment of the Three Angels' Messages is at the end of the world.

PARALLEL

The next one, we have read before, from *The 1888 Materials,* page 804.

"God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and **are to run parallel with this which follows**."—

The history of the Millerites is the history of the First and Second Angels' Messages; but, the history of Revelation 18 is a parallel of that history [indicating the history of the Third angel's Message]. That is what we have been doing here.

—"The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, **the light of all the three messages is combined**." *The 1888 Materials,* 804.

OUR EXAMPLE IN ALL THINGS

Christ is our example in all things. *Signs of the Times,* June 2, 1898, says this nicely. It says,

"The only evidence the world can have that God's people believe His Word is to see them practicing that Word and following Christ's example in all things." *Signs of the Times,* June 2, 1898.

THREE TESTS

Appetite, Presumption and Worship

And Christ's example is that when He went into the wilderness, He had three tests as here, here, and here [indicating the Three Angels' Messages in the history of the Millerites]. He is setting forth the example of the testing process when He is in the wilderness. That is the example.

We have already looked at this.

We have also looked at Peter. *Christ's Object Lessons,* page 152:

> "For each of the classes represented by the Pharisee and the publican there is a lesson in the history of the apostle Peter." *Christ's Object Lessons,* 152.

And when the apostle, Peter, is representing the Pharisee, how many tests did he have? Three

When he was representing the publican, how many tests? Three

How many tests did Christ have? Three

How many tests are you and I going to have, if Christ is our example?

FROM THE AUDIENCE: Three.

BROTHER PIPPENGER: Three.

SUMMARY

Okay. We are at the point now that we can go to the board and bring this to a conclusion.

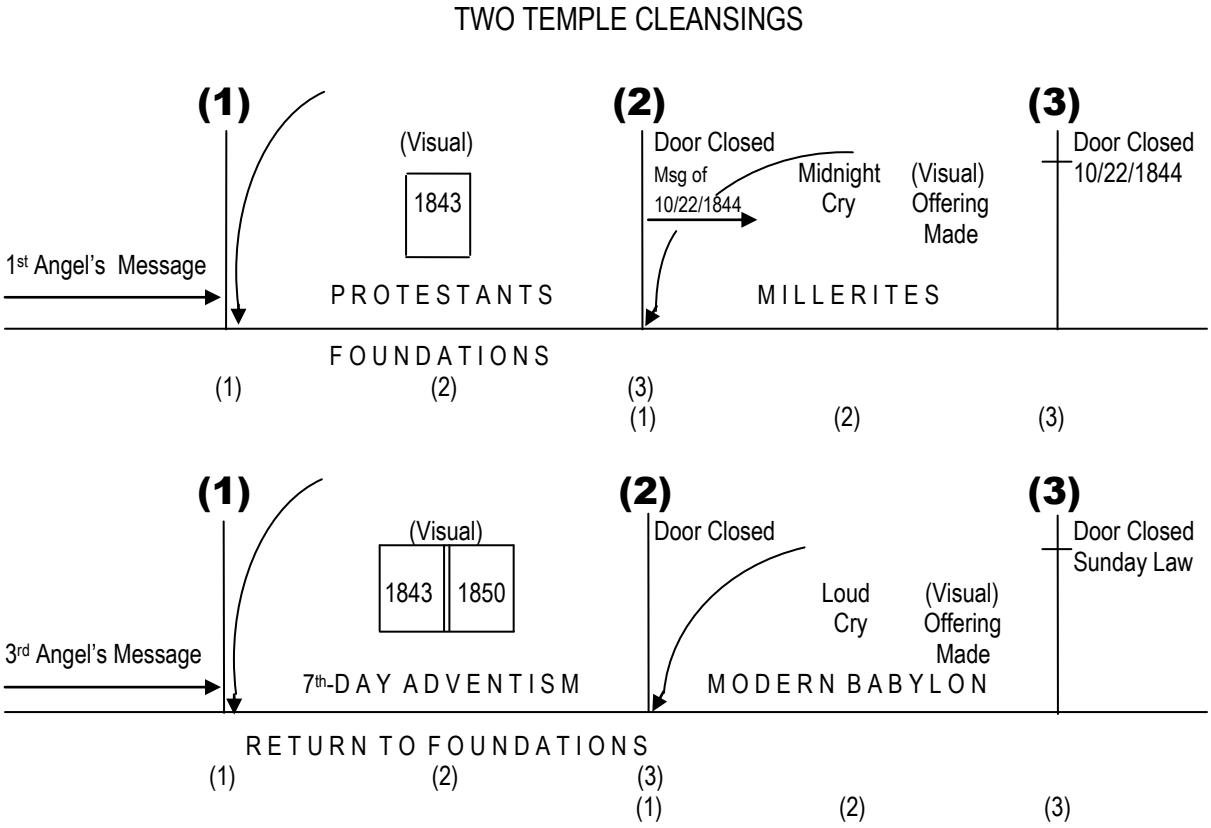


Figure No. 36B.

Here is what we are saying.

This [referring to Figure No. 36B, as depicted on the whiteboard] is the two temple cleansings.

Yesterday we dealt with the fact that there were two temple cleansings in the time of Christ, and Sister White says that this will be repeated at the end of the world.

And, we brought the line of the first temple cleansings upon the line of the second temple cleansings, to identify the prophetic waymarks, the prophetic characteristics of the temple cleansings.

And, we are saying that in the Millerite History, in agreement with this teaching, that there were two temple cleansings. So, the first temple cleansing begins when a Message, Miller's message, is empowered. Now it is going to test this generation, and right here is Test No. (1) for the Millerites.

Okay. Who gets tested first in this history? This is the Protestants.

Why? Why do the Protestants get tested first? Because, the Bible says judgment begins at the House of God; and, in that history the Protestants were the House of God.

The Millerites were not the House of God. The Millerites were a group of people that were going to be taken out of the Protestant Movement and made modern Israel.

Now, the first testing process for the Protestants begins when the year-day principle is confirmed, when Islam is restrained [at the first waymark].

Then the Protestants have a visual. You will see that a visual is one of the characteristics of the Test No. (2).

And Test No. (3) is where the door closes, and an easy illustration of this is Noah. The third test for Noah is where the door closed on the ark, and the test that preceded the door closing was the animals getting on the ark. And for the antediluvians, that was their last test. To see those animals getting on the ark, that was telling them, if they were willing to see, that the door was about to be shut.

The second test is a visual test. Okay? And there are at least over ten places where Ellen White says that Daniel, chapter 3, is the story of The Sunday Law. In Daniel, chapter 3, The Sunday Law is when Nebuchadnezzar commands everyone to bow down and worship that golden image. But, before The Sunday Law, before they are commanded to worship, before they are commanded to bow down, the Hebrews in the Plain of Dura they spent time building that statue. They spent time practicing the music that was going to be played when the command was given. They had a visual warning that the door was about to close.

And in the Millerite History, this Message, the First Angel's Message, is empowered; it begins to test the Protestants [Test No. (1)]; and, into this history comes the 1843 Chart, a visual test [Test No. (2)]. And, we have already read in this series how William Miller describes that once he removed the *IF* from his presentation to be in agreement with the 1843 Chart that the Protestant doors began to close. Their door closed right here at Test No. (3) [at the second waymark].

Now, in the history of the Millerites, there is also a Message after the first door closed [at the second waymark]; and, of course, we have already referenced the statement where the Protestants closed their doors right there. The first temple cleansing is complete.

Now, the second temple cleansing is going to begin. It possesses the same dynamics. It begins at the first disappointment. They [the Millerites] thought the Lord was returning in 1843; but, they were wrong—the first disappointment. The Lord removed His hand from this 1843

Chart and then they saw that the same evidence that had led them to predict 1843 for the conclusion of the 2520 and the 2300 was then seen, my Brother, it was then seen to be identifying 1844. So, they had a Message, but the zeal of their Movement had been removed.

Not until the Message is empowered is this testing process going to be repeated, and it is empowered at the Midnight Cry.

Now, there is some time in this history here [of the second test]—I know that. I am not trying to be dishonest. I am just trying to show the dynamics. There is now a Message here.

This first Message was the First Angel's Message, and this Message of the Second Angel is the message of 1844. They now see 1844; but, this Message is empowered by the Midnight Cry that allows them to identify October 22nd.

Then, Brothers and Sisters, the testing process—this is the first test now for the Millerites.

Notice, there was a Message empowered that begins the first test for Protestants. Then there is a visual, a visual that marks this second test; and, then a door closes.

Now there is a Message [the second waymark]. This message when it is empowered is the message of 1844.

And, what has the Lord done with this? He has fulfilled Malachi's cleansings. He has produced an offering, "Then there will be an offering as in days of old." The Midnight Cry Movement is the offering; it is the visual manifestation. The people have been purified. They make an offering to the Lord that leads to the closed door of October 22, 1844.

This history [of the Protestants] is prefiguring this history [of the first temple cleansing in our history],

We have read a quote in here. In fact, a friend, she had a problem with this teaching early on and I sent her back emails to justify why I said it, but I never heard back from her—So, I assume if you are watching, you get it.

She had said, "I think you are mistaken when you are saying that the Two Wave Loaves offerings, that the grain was representing Christ, that the bread was representing Christ; because, those were meat offerings.

So, I sent her quotes where, you now, that Christ is the grain, He is the seed, and He has to fall into the ground and die in order to produce fruit.

Of course, she was not seeing the death connected with the wave loaf.

So, I sent her some emails along this principle: All the offerings point to Christ and His offering.

What was His offering? It was the cross. This is the offering that is made in the Millerite History. This is the Midnight Cry. This is Malachi 3:4. This is the offering in righteousness, and it has been prefigured by the cross.

And what do we know about the cross? "If I be lifted up, I will draw all men to myself." This is the visual. This is the visual; this is the second test right here [from the Midnight Cry to the third waymark].

This is the first test [the second waymark]—because of the history this might cause you a little bit of a problem with the structure I have made here—this is the second test for this history: it begins with the Midnight Cry and it leads to the closed door [the third test, at the third waymark]

In our history we have the Third Message coming through history, and it is empowered right where this [the First Angel's Message in the Millerite History] is empowered, when Islam is restrained.

And when Islam is restrained in the Millerite History, it is confirming the Rules of prophetic study that the Millerites were using, Rules that have been under attack since the early part of the Twentieth Century. It confirms the year-day principle.

When Islam was restrained in our history, it confirms the Rule of this history; and, the Rule of this history is that the Millerite History is repeated to the very letter at the end of the world. And this is the evidence [the first waymark], that Islam was restrained again. And this fact, the restraint of Islam here in our history and the restraint of Islam here in the Millerite History, marking when the Angel comes down, identifies the empowerment of this Message. It identifies the beginning of the testing process not for the Protestants, because judgment begins with the House of God. This is the testing process for Seventh-day Adventism.

But, they are going to have a visual test for their second test. This is a return to the Foundations. This [indicating the 1843 and 1850 Charts] is the visual test. These are the two tables that have been prefigured by the two tables of the Ten Commandments. And Bible prophecy says that it is the spirit of antichrist that seeks to change anything on these tables.

The testing process, the second test here, it concludes with The Sunday Law, once again activity of the Protestants as in the Millerite History. Here is the third test for Adventism; the door closes for Adventism at The Sunday Law. And in so doing, what does it do? It separates the wheat from the tares.

Okay. This [the testing of Adventism] is the purification of the temple here. Christ is cleansing the temple here. At the conclusion of the cleansing of the temple, what takes place? There is an offering lifted up.

Who gets lifted up here at The Sunday Law? An ensign.

But, there is a Message here. What is the message here?

Is it the message of the Charts of Millerite History? No. It is the message of Sabbath and Sunday that now is empowered by what? A visual test: an offering, an ensign that is lifted up, a second test, a manifestation of an offering: second test.

Now, you have got to remember, when you get to The Sunday Law, all three of these Messages are combined. They happen very quickly, almost simultaneously. The message of The Sunday Law is empowered with the full outpouring of the Holy Spirit. It is the Loud Cry, prefigured by the Midnight Cry. There is an offering lifted up, a righteous offering that has been developed from this temple cleansing, and it becomes the visual test for modern Babylon.

And now Christ, the Refiner, the Purifier, the Messenger of the Covenant, He is purifying the second temple in this history, and it concludes when the door closes.

So, when it comes to these lines in Revelation 18, they teach more than one might think. They teach the line of Judgment at a broad stroke at the beginning of Judgment [the Millerite History] and the end of Judgment [our history]; and, they simultaneously teach two temple cleansings in both of these histories, and judgment always begins with the House of God: Protestants and Millerites; Seventh-day Adventists and modern Babylon (God's sheep and His other sheep).

But, it is always a threefold testing process. It always begins when a message is empowered, followed by a visual test that leads to a closed door. And you must see this in order to follow up on some truths that we are going to lead into now that, once again, typify these Charts in sacred history.

Shall we pray?

Benediction: Heavenly Father, we are amazed that we can see that you are now doing your work among your people of producing two classes of worshippers. We see that you do it with a twofold message, a message of the events connected with the close of probation, followed by a message where you breathe your Spirit into the dead, dry bones. We want to be among those that receive of this Spirit, the dead dry bones; and, we want to be among those that are the appointed messengers that carry this truth first to your people and then to the world. We ask that you allow this to happen in each of our lives and that you reveal the things in our lives that must be set aside and changed in order for this to be accomplished. We continue to pray for the work that we are doing in recording these DVDs and LiveStreaming these presentations and ask that you would place your blessing upon those works. We thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #19

Part Two: LINE UPON LINE

Presented by Jeff Pippenger

> "[21]And the word of the LORD came unto me, saying, [22]Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and **every vision faileth?** [23]Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and **the effect of every vision**." Ezekiel 12:21–23 (KJV).

Invocation by Brother Jeff Pippenger: Heavenly Father, once again we invite your presence as we begin this morning worship. We thank you for the night's rest and we thank you for the opportunity of another day of life that we might serve you. We are wishing to understand these truths that are the Latter Rain Message, so we would ask that you would pour out your Latter Rain upon us and that you prepare our vessels to receive the light that is contained in this Message. We wish to be free from any restrictions. We ask that you forgive our sins, clean us, and allow us to be open that you might fill us, Heavenly Father, with your Spirit, with the message that will allow us to effectively share with others. We pray a blessing upon the LiveStreaming procedure and the recording that we are doing. We thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: This is No. 19 of Habakkuk's Two Tables. We are still in Section B. Section A was going through and showing that Ellen White endorsed the truths on these 1843 and 1850 Charts. When it came to the Daily, she said that the teaching that the Daily represented Christ's Sanctuary ministry came from angels that were expelled from Heaven. And opposed to that, she said that those who gave the Judgment Hour Cry, the Millerites, who believed the Daily was Paganism, had the correct view of the Daily.

She placed her endorsement upon the Pioneer understanding of the Trumpets, here and here [on the 1843 Chart] and here [on the 1850 Chart]; and, the Biblical Institute of the Seventh-day Adventist Church rejects that understanding today.

She said when the Lord removed His hand from the 1843 Chart, then the Millerites experienced the first disappointment: The Tarrying Time of the prophecy began. And, they, thereafter, recognized that the same evidence that they had used to prove that the 2520 and the 2300 ended in 1843 was then recognized to prove that those two time prophecies ended in 1844.

So, she placed her seal of approval not only on the 2300 days but on the 2520.

In the time period when they were producing this 1850 Chart, which was produced by Otis Nichols, when she and her husband were staying with Otis Nichols and she had the vision concerning the production of this Chart, in that timeframe they had a meeting where a Brother Hewett from Dead River was expressing errors to which they informed him were errors; and, she specifically said to Hewett that the 1335 was in the past. So, she was standing upon the Pioneer understanding that the 1335 ended in 1843.

She placed her seal of approval not only on the truths of these Charts but upon William Miller's Rules of Prophetic Interpretation. In Part A of this study that is what we went through.

Part B, we began to look upon the truth that the Latter Rain Message, as identified in Isaiah 28, is taught by bringing prophetic line upon prophetic line, from here in the Bible and there in the Bible; and, when this is accomplished, you are in agreement where Sister White says that all the reform lines parallel one another. And when this is accomplished, you are establishing an illustration of the history of the Latter Rain at the end of the world, a history that we are required to understand, according to Inspiration. We can only understand this if we use the technique of line upon line.

So, we spent some time upon that technique, putting it in place, for the purpose of demonstrating that these two tables of Habakkuk are waymarks in the history not only of the Millerites but of us here at the end of the world; and, we have been told that we have to guard the waymarks and that they would come under attack. And these two tables of Habakkuk are under attack in Adventism today. The teaching is out there. The man that pops into my mind that is one of many that teaches this is Dwayne Lemon. Dwayne Lemon gives the Holy-Roman-Church argument. He uses the logic that says that when the Church meets together that their decisions are inspired. Well, that is Catholicism; that is placing the position of the thought of the Roman Catholic Church, that the church is inspired. Therefore, he says when they accepted the 1863 Chart that that was Inspiration's endorsement of that chart, in spite of the fact that Ellen White never puts her endorsement on that chart as a fulfillment of Habakkuk 2, as she does with both of these 1843 and 1850 Charts.

The issue here is broad and deep. It has to do with the Mystery of Iniquity, with an educational system that was introduced in the early part of the Twentieth Century that has trained almost all of us and trained us with incorrect techniques. Part of returning to the Old Paths on these 1843 and 1850 Charts is returning to Miller's Rules of Prophetic Interpretation; but, we know that when we do so there will be those among us that refuse to walk in the Old Paths and they are going to invent these illogical and unspiritual and unscriptural arguments to fight this truth.

So, we have looked at Sister White's endorsement of these 1843 and 1850 Charts, and William Miller's Rules. We have looked at the technique of teaching the Latter Rain line upon line; and, then we placed in the record the fact that in the history of Moses, when the Lord entered into covenant with Ancient Israel, that He gave them two tables of the Ten Commandments, and those two tables are prefiguring the time when the Lord entered into covenant with spiritual Israel and He gave them these two tables of Habakkuk [the 1843 and 1850 Charts].

We looked at the fact that the Ten Commandments being given to the children of Israel, in that time period of Moses, were to be commemorated at Pentecost. We looked at the pentecostal offering, the Two Wave Loaves, and made an application of the Two Wave Loaves at the end of the world as typifying Christ, who is the Bread of Heaven; and, because they are a wave loaf they are to be lifted up at the end of the world. The 144,000 will be lifted up as an ensign and they will perfectly reflect the character of Christ, the Bread of Heaven.

So, we found in the history of Moses with the receiving of the Two Tables, in the history of Pentecost in the history of the Christian Church, and in the history of spiritual modern Israel we have these two tables paralleling the two loaves of the showbread, paralleling the two tables of the Ten Commandments.

Upon the testimony of two or three, to change these 1843 and 1850 Charts is to do the same work that the Catholic Church does as it attempts to change the two tables of the Ten Commandments. That is the kind of serious information that this study derives, and you do not

see the seriousness of this study unless you see these Charts as waymarks in the prophetic history.

So, we are still working upon the line upon line. Over the past few days we have been zeroing in on the history of 1840 to 1844 paralleling the history of Christ, prefiguring the history of Revelation 18. We show that it has two applications: it illustrates the opening and closing of Judgment in the Millerite History and in our history; but, it also provides a point of reference to see that in the Millerite History and in our history there are two temple cleansings.

So, we noted yesterday that in each temple cleansing there is a message that is empowered, and then a visual manifestation that marks the second test, and then a door that closes.

THE YEAR / DAY PRINCIPLE

In this particular study, which will be two parts, this morning and tomorrow, we are going to look at the beginning and the end of Ancient Israel.

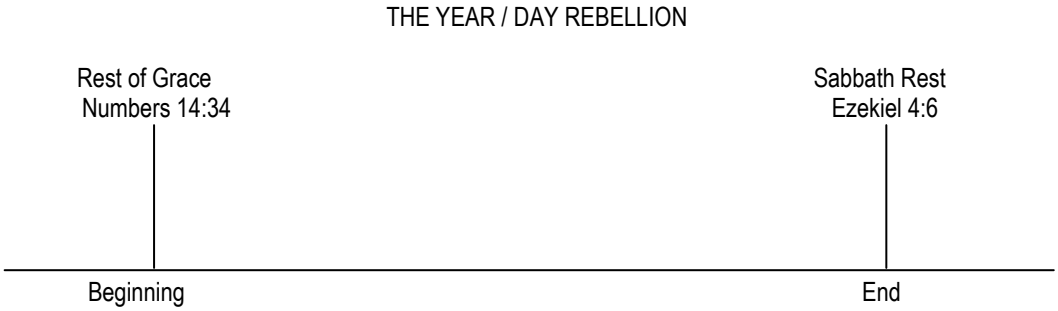


Figure No. 37A.

This being the beginning, and we will explain what we are defining as beginning; and, this being the end.

All right. Why am I calling Ezekiel 4:6 the end? Because, Ezekiel 4:6 is leading us to the time of Zedekiah, and the time of Zedekiah is the total destruction of Jerusalem.

And Jerusalem is a symbol of the end of the world; and, the destruction of Jerusalem at the time of Zedekiah was pointing to the destruction of Jerusalem by the Romans in AD70. The destruction of Jerusalem is a symbol of the conclusion of Ancient Israel. Sister White informs us that Jerusalem could have been destroyed in AD34, had it not been for the longsuffering and mercy of God. He gave an extra extended probationary time for the Jews, and the destruction that could have arrived in AD34 with the stoning of Stephen took place in AD70; therefore, we see that in AD34 the 490 years of probationary time for Ancient Israel had concluded, and there is marked prophetically the destruction of Jerusalem, the end of prophetic time for Ancient Israel.

The end of prophetic time for modern Israel is The Sunday Law.

The end of prophetic time for Zedekiah was the destruction of Jerusalem by Nebuchadnezzar, and we will show you that this took place also at the end of 490 years.

So, it is from this prophetic analysis that we are marking the destruction of Jerusalem by Nebuchadnezzar as typifying the end of Ancient Israel, even though I know they continue on in history until AD70.

We are marking the beginning as the episode where the 12 spies went in to spy out the Promised Land.

And, in the beginning we are going to see that it is in these two histories, the beginning and the end, where the year-day principle is marked. When we teach non-Adventists the truth about Adventism, when we begin to explain to them about the time prophecies, we invariably have to go to the year-day principle; and, the two points of references for the year-day principle that we use are Numbers 14:34 and Ezekiel 4:6. But, not very often if ever do we recognize that in the history of Numbers 14:34 what is being portrayed is the rebellion of Ancient Israel against a rest, a type of rest, not only at the beginning but at the end.

The reference for the year-day principle in Ezekiel 4:6 is also identifying a history when God's people were in rebellion towards a rest. In this history of Ezekiel 4:6 they were in rebellion to the Sabbath Rest; in the history of Number 14:34 they were in rebellion to the Rest of Grace.

So, if you boil down William Miller's work—I know that Sister White tells us that Daniel 8:14 is the foundation and central pillar of the Advent Movement; but, the pillars are on the 1850 Chart. The 1843 Chart is the Foundation; and the 1850 Chart has all the foundations, but over here [indicating the lower left-hand corner of the Chart], it has the pillars: the Sanctuary, the Third Angel's Message, the Law of God.

Daniel 8:14 is the central pillar of Adventism, but the foundational truths on the 1843 Chart that William Miller was led to put in place, you are going to boil it down to the lowest common denominator. You might say that the most important thing for William Miller to arrive at was his Rules of Prophetic Interpretation; but, if it is not that, it is the year-day principle. If William Miller does not come to understand the year-day principle, all these time prophecies are meaningless. So, when you boil down the foundational truths to the very foundation of what they represent, they represent the year-day principle. Remove the year-day principle from that history and you have no Millerite History, you have no beginning of spiritual Israel.

So, it is of interest, at least to me, that when it comes to the year-day principle that we teach, that the two points of references in the Bible that we use to establish the year-day principle are identifying histories when Ancient Israel was in rebellion against a rest; and, both of those histories, one represents the beginning of Ancient Israel and the other represents the end. I do not think there are any accidents in that.

So, we are going to look at this and try to put it in place to what it means to us at the end of the world.

Let us go to Numbers 14:11. You will see it in your notes.

NUMBERS 14:34

Numbers 14:11, 20-23

What does it mean *to prove, to test?*
Verse 11 of Numbers 14 says,

> "[11]And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? , , ,"—

And what were the signs that he "shewed among them"? It is important to put that in place.

What were the signs that he "shewed among them" as He was leading them? It was the deliverance from Egypt. It was their foundational history. It was the beginning of their confidence.

Now, jump ahead to verse 20.

> —"[20]And the LORD said, I have pardoned according to thy word: [21]But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD."—

When is all the Earth going to be filled with the glory of the Lord?

Was it filled with the glory of the Lord back here just before they went into the Promised Land, deducting the 40 years wandering in the wilderness?

Now, this is a specific reference to the Latter Rain; verse 20.

> —"[20]And the LORD said, I have pardoned according to thy word: [21]But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD. [22]Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times and have not hearkened to my voice, [23]Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: . . . ." Numbers 14:11, 20-23 (KJV)."

So, when they get to the borders of the Promised Land, the Lord has proved them. He has tested them.

How do you know that? Well, they tempted Him ten times.

And what does the number 10 represent? A test—okay?—a testing process.

What did Daniel say to Melzar? "Give me ten days and then test us to see if our health has gone bad or has gone good?"

What does it say about the Church of Smyrna in the Book of Revelation? That they would be tried for—how many days?

FROM THE AUDIENCE: Ten days.

BROTHER PIPPENGER: Ten days.

Okay. So, the number 10 is a testing time; and, the Lord has tested Ancient Israel and He has brought them to the borders of the Promised Land.

And when they go into the Promised Land 40 years later, what do they take down? What does the Lord bring down when they come into the Promised Land? Jericho.

And what brings down Jericho? The seventh trumpet. You see, they are entering into the Promised Land and they are bringing down Jericho under the sounding of the seventh trumpet is the illustration of the time period when the whole Earth is going to be filled with the glory of the Lord. They were on the verge of putting that typifications in the Biblical record, and the Lord sent 12 spies in to give them confidence to go in and they said, "No. We would rather die in the wilderness than to be partaking in an illustration of when the whole Earth would be glorified by the presence of the Lord."

So, this rebellion led to Numbers 14:34. Verse 34 says—as He is placing the punishment upon them that because they were in the land for 40 days, that they would be in the wilderness for 40 years—verse 34 says,

—"[34]After the number of days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise." Numbers 14:34 (KJV).

If you have an Ellen White Study Bible, I saw this, this morning. It is interesting. It is from *Manuscript 13,* 1906. It says,

> "God gave positive evidence that He rules in the heavens, and rebellion was punished with death. Only two of those who as adults left Egypt, saw the promised land. The wanderings of the people were extended until the rest were buried in the wilderness.
>
> "Today Satan is using the same devising to introduce the same evils, and his efforts are followed by the same results that in the days of Israel laid so many in their graves (MS 13, 1906)."

So, that history is the history of today.

HEBREWS 3:7 – 4:11

THE REST OF GRACE

So, that refusal to enter into the Promised Land is a refusal to enter into God's rest. Okay?

And, this is explained to us in Hebrews. This is where we are going to go. Paul explains this to us in Hebrews.

And I want to forewarn you that in Hebrews this is a classic passage where we identify this rest for non-Adventists as representing the seventh-day Sabbath; and, that is okay if you need to use that to teach the Sabbath to a non-Adventist. But, this rest is primarily something other than the seventh-day Sabbath, and this means something for us to pay attention to.

So, in verse 7 of Hebrews 3, it says,

> "[7]Wherefore (as the Holy Ghost saith, TO DAY IF YE WILL HEAR HIS VOICE, [8]HARDEN NOT YOUR HEARTS, AS IN THE PROVOCATION, IN THE DAY OF TEMPTATION IN THE WILDERNESS:"—

See, the Lord had brought two spies back out of the Promised Land who said, "We can go in." And they could have had soft hearts and said, "Let's follow Joshua and Caleb into the Promised Land, into the rest, into the path of rest," into the path where they would have found rest and refreshing; but, they determined not to.

Today is the same message in Jeremiah 6:16, ". . . Stand 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 [die in the wilderness]. We will not walk *therein.*"

Verse 8.

> —"[8]HARDEN NOT YOUR HEARTS, AS IN THE PROVOCATION, IN THE DAY OF TEMPTATION IN THE WILDERNESS: [9]WHEN YOUR FATHERS TEMPTED ME, PROVED ME, AND SAW MY WORKS FORTY YEARS. [10]WHEREFORE I WAS GRIEVED WITH THAT GENERATION, AND SAID, THEY DO ALWAYS ERR IN *THEIR* HEART; AND THEY HAVE NOT KNOWN MY WAYS."—

They have not known His what?

FROM THE AUDIENCE: His ways.

BROTHER PIPPENGER: His ways? "Stand you in the ways, and see, ..." They had not known His old paths. They had forgotten the miracles of their deliverance from Egypt. They had forgotten their foundational truths. **They had forgotten their foundational truths**.

And it is very amazing to me how smart we think we are after 6,000 years of sin. We think we are smarter than the Hebrews of old, even though we know and teach that the world has been degenerating for these 6,000 years. We know that we are physically and mentally and spiritually less in tune than were the Hebrews; yet, the Hebrews came out of Egypt and within days they were worshipping the golden calf. Shortly thereafter they refused to go into the Promised Land, after all those miracles. And we will argue that it is just not reasonable that in 1863 James White would change his position on the 2520 unless he was correct. We have no reason to think that someone of that stature, paralleling maybe the stature of Aaron, could make a mistake 15 years or so after the fact; but, we can see that the Hebrews, they could make a similar parallel mistake within days. But, we are so enlightened, "This can't be the case."

But, this is not what we are talking about here. Where did I leave off?

Verse 10.

> —"[10]WHEREFORE I WAS GRIEVED WITH THAT GENERATION, AND SAID, THEY DO ALWAYS ERR IN *THEIR* HEART; AND THEY HAVE NOT KNOWN MY WAYS. [11]SO I SWARE IN MY WRATH, THEY SHALL NOT ENTER INTO MY REST.) [12]Take heed, brethren,"—

All the prophets are speaking more about the end of the world than the days in which they were written, including Paul.

> —"[12]Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. [13]But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. [14]For we are made partakers of Christ, if we"—*WHAT?*

Underline this over and over again,

> —"if we hold the beginning of our confidence stedfast unto the end;"—

What was the beginning of Ancient Israel's confidence? It was the miracles that He did in the fields of Zoan. It was the deliverance from Egypt. It was the deliverance from Egypt that was a perfect parallel to the history of the Millerite Movement, point by point. The beginning of Ancient Israel's confidence was the foundation of Ancient Israel, and the beginning of our confidence is the foundation of modern Israel.

Verse 15:

> —"[15]White it is said, TO DAY IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS, AS IN THE PROVOCATION."—

What is the day of provocation? When they refused to enter into His rest.

How many times have they provoked Him?

FROM THE AUDIENCE: Ten times.

BROTHER PIPPENGER: Ten times, **ten times**.

—“ [16]For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. [17]But with whom was he grieved forty years? *Was it* not with them that had sinned, whose carcasses fell in the wilderness? [18]And to whom sware he that they should not enter into his rest, but to them that believed not? [19]So we see that they could not enter in because of unbelief.”

“chapter 4:1[1]Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. [2]For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard *it.*”—***NOT BEING MIXED WITH FAITH.***

What is *faith?* Well, there is only one true faith, is there not? We are all of the same faith. It has got to be the faith of Jesus.

But, in your notes, if you have been following this series, we have already put into the record that the faith of Paul was based upon the prophecies, and the faith of Daniel was based upon the prophecies, and we have a passage that we referred to way back when from *Spirit of Prophecy,* volume 3, page 211, where Sister White says the greatest proof of Christ’s divinity was not the miracles but was comparing the prophecies of the Old Testament with the history of the New.

Christ’s faith, the faith of Jesus, is the faith based upon His prophetic Word. You better fear that your faith is based on something else other than the prophetic word; because, if it is, you are going to die in the wilderness.

—“[2]For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with [the prophetic] faith in them that heard *it.*[3]For we which have believed do enter into rest, as he said, AS I HAVE SWORN IN MY WRATH, IF THEY SHALL ENTER INTO MY REST: although the works were finished from the foundation of the world. [4]For he spake in a certain place of the seventh *day* on this wise, AND GOD DID REST THE SEVENTH DAY FROM ALL HIS WORKS. [5]And in this *place* again, IF THEY SHALL ENTER INTO MY REST. [6]Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: [7]Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, TO DAY IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS. [8]For if Jesus”—*JOSHUA*—“had given them rest, then would he not afterward have spoken of another day. [9]There remaineth therefore a rest to the people of God. [10]For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.”—*NOW NOTICE THIS QUOTE*—“[11]Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.” Hebrews 3:7 – 4:11 (KJV).

Now, it is here where we begin to think that this is about the Sabbath; but, what Paul is doing is he is using the seventh-day Sabbath as an example of the rest that they rejected when they refused to go into the Promised Land.

So, notice what Sister White says in *Pacific Union Recorder*, November 7, 1901:

> "Those who are unwilling to give the Lord faithful, earnest, loving service will not find spiritual rest in this life nor in the life to come. 'There remaineth therefore a rest to the people of God. . . . Let us labor therefore to enter into that rest, lest any man fail after the same example of unbelief.' **The rest here spoken of is the rest of grace**, obtained by following the prescription. 'Labor diligently.'" *Pacific Union Recorder*, November 7, 1901.

This is not the seventh-day Sabbath that the Hebrews rejected; it was the rest of faith, of grace, that would have allowed them to go right into the Promised Land and place in the Scriptural record an illustration of the time period at the end of the world when the Earth is filled with the glory of the Lord.

LET US LABOR

So, I want you to see something here. In Numbers 14:34, where we derived the year-day principle from to teach the central pillar of Adventism, the 2300 days, it is coming from a Biblical history where there is a rebellion of God's people going on against the Rest of Grace; and, this Rest of Grace is not the seventh-day Sabbath. It is the confidence that one has in God's prophetic Word that He will, based upon His prophetic Word, lead you into the Earth made new.

We want to understand what it means to labor; because, we have been told now by Paul and by Sister White that we are to labor to enter into this Rest.

Review and Herald, October 21, 1890, says,

> "But **through their own course of rebellion** the blessing of God toward Israel was turned away from them. That which they had sown in questioning and unbelief, they had to reap. The record says, 'But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.'"—

And notice, when they are rejecting this Rest, they are rejecting the Holy Spirit. When you reject the Old Paths, you are rejecting the Rest and the Rest is the Holy Spirit.

> —"**May the Lord forbid that the history of the children of Israel in departing from God, in refusing to walk in the light, in refusing to confess their sins of unbelief and rejection of his messages, should be the experience of the people claiming to believe the truth for this time**."—

There is a warning for you.

> —"For if they do as did the children of Israel in the face of warnings and admonitions, **the same result will follow** in these last days as came upon the children of Israel. The apostle admonishes, 'Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err

in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.' Now comes the warning of the apostle, sounding down along the lines to our time:"—*HERE IS THE WARNING*—"'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, **if**" —***IF, AND ONLY IF***— "**we hold the beginning of our confidence steadfast unto the end**.'" *Review and Herald*, October 21, 1890.

The rebellion, the rejection of the Rest, where we get the year-day principle from in this history was because they forgot the beginning of their confidence, the wonders and signs that had been done in the beginning of their history when their Lord brought them out of Egypt.

THE BEGINNING OF OUR CONFIDENCE

Testimonies, volume 8, page 115:

"'These things . . . are written for our admonition, upon whom the ends of the world are come.' 1 Corinthians 10:11. The warning comes sounding down along the line to our time:"—

Sister White quotes the same passage,

—"'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, **if we hold the beginning of our confidence steadfast unto the end**; while it is said,

Today if ye will hear His voice,
Harden not your hearts, as in the provocation.

'For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.' Hebrews 3:12–16.

"Cannot we who are living in the time of the end realize the importance of the apostle's words: 'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God'? Verse 12.

"Upon us is shining the accumulated light of past ages."—

There you go: line upon line, proof-texting, "Upon us is shining accumulated light of past ages."

—"**The record of Israel's forgetfulness has been preserved for our enlightenment.** In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt."—

She is being very specific, **very specific**, that this is a parallel history.

> —"In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea. Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work of 1844 had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come for the redemption of His people." *Testimonies*, volume 8, 115.

Did all unitedly receive and carry the Third Angel's Message after 1844? No, they did not.

What were they repeating? They were repeating the rejection of the message of Joshua and Caleb. If all had been united in the message of the Third Angel, the Lord would have finished this work. Do you believe that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. You believe that.

She says it. She says it more than once.

But, because they did not do that, what happened to them? What happened to the Millerites?

FROM THE AUDIENCE: They died in the wilderness.

BROTHER PIPPENGER: Well, they died in the wilderness.

But, what happened to the Millerites at that point in time? They stepped out of one Church and moved into another Church.

What church did they step out of?

FROM THE AUDIENCE: The Protestants.

BROTHER PIPPENGER: The Protestants? Well, they were taken out of the Protestant churches; but, what Church prophetically? They were Philadelphians; and, when they refused to accept the message of the Third Angel and take it to the world, what Church did they step into?

FROM THE AUDIENCE: Laodicea.

BROTHER PIPPENGER: Laodicea.

And what is a Laodicean?

FROM THE AUDIENCE: Someone that is in the Judgment.

BROTHER PIPPENGER: Someone that is in the Judgment.

And when did Judgment begin? 1844. *Laodicea* means *a people judged*.

But, that is not my question about what is a Laodicean. He is someone that thinks that Christ is in him; but, Christ is not in him, is he? And, he does not know that because he is blind, naked, poor, and miserable. Yet, in 1863 we want to claim that the Seventh-day Adventist Church, as the Laodicean Church, was being led by Inspiration to reject the two tables of Habakkuk [indicating the 1843 and 1850 Charts].

Whoa! What kind of blindness is that?!

THE BEGINNING

Testimonies, volume 8, beginning on page 296, what is the beginning of our confidence?

> "The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days."—

When are we going to stand? When the Spirit is breathed into us, when the Second Message arrives. The Second Message arrives when the Divine Symbol comes down.

But, there is a work that has to be done before that. What is that? That is the First Message, bringing the body together.

You know, I was told yesterday in regard to this, as we mentioned this two-step process yesterday, Adam is formed as a being from the dust of the ground—the First Message. That is what we were teaching yesterday—and then the breath of life is breathed into him and he becomes a living soul.

And in that illustration you see the two messages of Ezekiel 37: bones and flesh come together. There is Adam. And then the message that breaths the spirit into Adam's body; and, they stand upon their feet a mighty army. That is the First and Second Angels' Messages.

That is the message of Elijah and Elisha. That is the message of John the Baptist and Christ. It is the message of William Miller and Christ. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, you know, there is another illustration but you have to look to the temple to see it. You have to look to the temple. And what is the number of the temple? The number of the temple is 46: Moses is 46 days receiving instruction for building the temple; Herod's 46 days with the remodeling that ended in AD27; the Millerite temple is from AD1798 to 1844 in 46 years.

But, when the Lord makes a human being, how many chromosomes are there? Forty-Six.

But, does a human being breathe before it comes out of its mother's womb?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No. It is formed, **it is formed**, it is there; but, it is not until it is brought out from the womb—and I do not know if they always do this—and slapped, until the baby takes that first breath. A two-step process in that temple as well.

Back to our notes.

> —"The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give to John for His people."—

Brothers and Sisters, the Message of Islam as found in the Book of Revelation, and the light that Christ brought to John, is the Book of Revelation. That is where we have the light of Islam.

That is where we have the light of the Seven Thunders.

That is where we have the light of Christ's work as the Lion of the Tribe of Judah unsealing His message at the time of the end.

That is where we have the light of the rise of the Papacy.

That is where we have the light concerning the mark of the beast.

> —"They estimate as nothing the light that Christ came from heaven to give to John for His people."—

What light do they want to present [today]? The Celebration Movement, Spiritual Formations; is that light?

> —"They teach that the scenes just before us are not of sufficient importance to receive special attention."—

WOW! Sister White says that 'no human pen can describe the magnitude of the ordeal that is ahead of us.'

> —"They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin and rob the people of God of their past experience, giving them instead a false science."—

A false science that is based upon two false scientific techniques: history and language: "You have to be an expert in the Biblical languages to really understand the Word of God, and you have to be an expert in Biblical history to really understand the Word of God." That is false science! **You have to have the presence of the Holy Spirit in your mind to understand the Word of God, period!**

FROM THE AUDIENCE: Amen!

> —"They make of no effect the truth of heavenly origin and rob the people of God of their past experience, giving them instead a false science.
>
> "'Thus saith the Lord, Stand ye in the ways, and see, and **ask for the old paths**,"—

That is the 'past experience' she is defining, 'the old paths.'

> —"where is the good way, and walk therein.' Jeremiah 6:16.
>
> "Let none seek to tear away the foundations of our faith—**the foundations that were laid at the beginning of our work**"—

These foundations [indicating the 1843 Chart] were laid at the beginning of our work, "Let none seek to tear them away" by saying the 1863 Chart overrules God's endorsement on these two Charts [the 1843 and 1850 Charts].

> —"Let none seek to tear away the foundations of our faith—the foundations that were laid at the beginning of our work"—

And according to this, grammatically, these foundations are Jeremiah's Old Paths.

> —"by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been

laid. But this is a great deception. Other foundation can no man lay than that which has been laid.

"In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand?"—

Okay. If you are stepping off the foundation, you are going to build a different building.

There are two buildings in Adventism. One is getting built on a Rock and one is getting built upon sand. And, this is a subject of prophecy that is supposed to be paid attention to.

What is it that builds the building on the sand? It is the Mystery of Iniquity. It is the Mystery of Iniquity that raises that building.

—"But how long did their building stand? It soon fell, for it was not founded upon the Rock.

"Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying: 'Other foundation can no man lay than that is laid'? 1 Corinthians 3:11.

"So we are to hold"—*WHAT?*—"**the beginning of our confidence steadfast unto the end**. Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire,"—

Boy, that is a bold claim. Does not Sister White know that William Miller made all kinds of mistakes, that he was just a poor, dumb farmer? Does she not know that? She is here implying that when Isaiah, in Isaiah 6, has a coal from off the altar and hears the question, "Whom can I send?" he stand up and says, "Send me," and his lips are purified with coals form off the altar, she is implying that William Miller was purified when he gave his message.

—"With lips touché with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed." *Testimonies,* volume 8, 296–297.

These truths [indicating the 1843 Chart], this is the Foundation. This is Jeremiah's Old Paths; but, this is the beginning of our confidence that we are to hold steadfast to the end. And if we reject that, we are demonstrating the same rebellion and identical rebellion that Ancient Israel did when they rejected this Rest of Grace that they were to labor to enter into; and, in that history we find the year-day principle marked in Numbers 14:34.

Battle Creek Letters, page 82:

"I am instructed to say that those who would tear away the foundation that God has laid are not to be accepted as the teachers and leaders of His people. We are to hold **the beginning of our confidence steadfast unto the end**. Words of power have been sent by God and by Christ to this people, bringing them out from the world point by point, into the clear light of present truth."—

And you will notice why I have that in there because it is almost the identical statement in *Testimonies,* volume 8, except here she tells us that people who do not stand on this Foundation should not be leaders and teachers.

> —"With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed." *Battle Creek Letters*, 82.

Testimonies, volume 1, beginning on 608, says,

> "In concluding this narrative, I would say that we are living in a most solemn time. In the last vision given me, I was shown the startling fact that but a small portion of those who now profess the truth will be sanctified by it and be saved."—

In *Testimonies,* volume 1, I wonder how many Adventists there were. There would probably be less than 20,000.

How many million Adventists do we have today?

FROM THE AUDIENCE: Sixteen million.

BROTHER PIPPENGER: Sixteen million?

> —"but a small portion of those who now profess the truth will be sanctified by it and be saved. Many will get above the simplicity of the work. They will conform to the world, cherish idols, and become spiritually dead. The humble, self-sacrificing followers of Jesus will pass on to perfection, leaving behind the indifferent and lovers of the world.
>
> "I was pointed back to ancient Israel. But two of the adults of the vast army that left Egypt entered the land of Canaan."—

And why did they enter the land of Canaan? Because, they held the beginning of their confidence. Joshua and Caleb knew that God had brought them out of Egypt and He could do anything to those enemies that were in the Promised Land that He wanted to, just like He did with Pharaoh. They held the beginning of their confidence steadfast unto the end.

> —"But two of the adults of the vast army that left Egypt entered the land of Canaan. Their dead bodies were strewn in the wilderness because of their transgressions. Modern Israel are in greater danger of forgetting God and being led into idolatry than were His ancient people. Many idols are worshiped, even by professed Sabbathkeepers. God especially charged His ancient people to guard against idolatry, for if they should be led away from serving the living God, His curse would rest upon them, while if they would love Him with all their heart, with all their soul, and with all their might, He would abundantly bless them in basket and in store, and would remove sickness from the midst of them.
>
> "A blessing or a curse is now before the people of God—a blessing if they come out from the world and are separate, and walk in the path of humble obedience; and a curse if they unite with the idolatrous, who trample upon the

high claims of heaven. **The sins and iniquities of rebellious Israel are recorded and the picture presented before us as a warning that if we imitate their example of transgression and depart from God we shall fall as surely as did they**. 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.'" *Testimonies*, volume 1, 608–609.

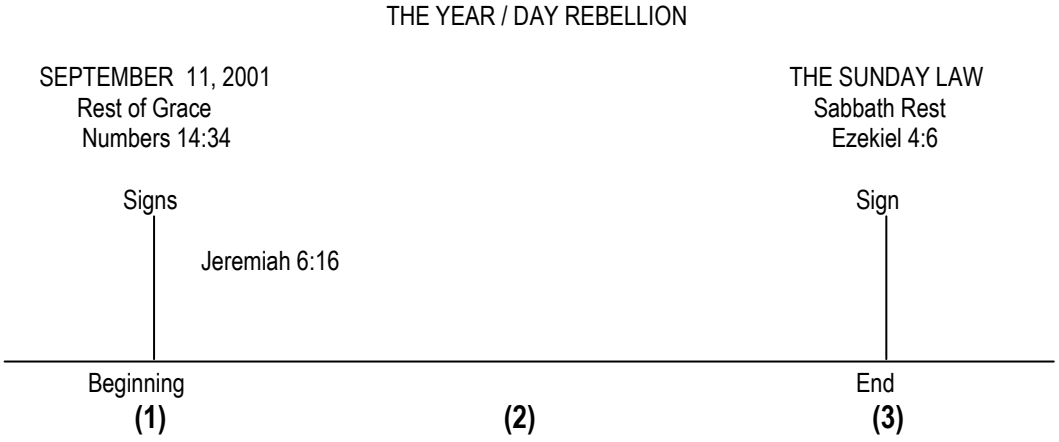


Figure No. 37B.

What I am saying is, that this Rest of Grace here, this experience, it is repeated when the Lord leads His people back to the Old Paths of Jeremiah 6:16; because, Jeremiah 6:16 says that if you walk in the Old Paths, you are going to find Rest for your soul. They are rejecting the Rest of Grace when they reject this [Jeremiah 6:16].

And when does this test begin? September 11, 2001, when the Lord descends.

SIGNS, REBELLION & THE SABBATH

EZEKIEL 4:1-6; JEREMIAH 17:21-27

But where does this testing process end?

Well, at the end of Ancient Israel, the other reference to the year-day principle in Bible prophecy, we have Ezekiel dealing with the destruction of Jerusalem. And what was the rebellion in that history that caused the destruction of Jerusalem?

Go to Ezekiel 4:1.

Now, notice in this history [Rest or Grace], Ancient Israel, it was rejecting the signs that took place in Egypt; because, they are going to reject a sign right here [Sabbath Rest], also.

Verse 1:

> "[1]Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem: [2]And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set *battering* rams against it round about. [3]Moreover take thou unto thee an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign to the house of

> Israel. [4]Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. [5]For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shall thou bear the iniquity of the house of Israel. [6]And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Ezekiel 4:1-6 (KJV).

Here is the second reference to the year-day principle in these Scriptures, and it has to do with the rebellion of Judah.

Once again it is the history of God's people, and once again they are rebelling against a specific Rest.

Here was the Rest of Grace, refusing to enter in, refusing to labor to enter in because they had forgotten the beginning of their confidence.

Here, the Rest [the Sabbath Rest] is something different.

Go to Jeremiah 17. And you have in your notes verses 21 to 27, but I am just going to take verse 27.

> "[21]Thus saith the LORD; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring *it* in by the gates of Jerusalem. [22]Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. [23]But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. [24]And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; [25]Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. [26]And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD."—

Jeremiah is speaking about the same situation, the destruction of Judah by Nebuchadnezzar. Verse 27 says,

> — **[27]But if ye will not hearken unto me to hallow the Sabbath day,**"—

Is the Sabbath day a rest?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: A different rest, but it is the point of reference here.

> —"**and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall**

devour the palaces of Jerusalem, and it shall not be quenched." Jeremiah 17:21-27 (KJV).

Because, these verses here are about their rebellion against the seventh-day Sabbath.

Go up to verse 25 now. Here is a promise if they would keep the seventh-day Sabbath, and it says, including the promise, in verse 25: "[25]Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain"—what?

FROM THE AUDIENCE: Forever.

BROTHER PIPPENGER: —"for ever."

The reason that Jerusalem was destroyed was they rejected the Sabbath Rest.

Notice what Sister White says about this passage in Jeremiah.

> "On one occasion, by command of the Lord, the prophet took his position at one of the principal entrances to the city and there urged the importance of keeping holy the Sabbath day. The inhabitants of Jerusalem were in danger of losing sight of the sanctity of the Sabbath, and they were solemnly warned against following their secular pursuits on that day. A blessing was promised on condition of obedience. '**If ye diligently hearken unto Me,' the Lord declared, and 'hallow the Sabbath day**, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and **this city shall remain forever**.' Jeremiah 17:24, 25.
>
> "This promise of prosperity as the reward of allegiance was accompanied by a prophecy of the terrible judgments that would befall the city should its inhabitants prove disloyal to God and His law. **If the admonitions to obey the Lord God of their fathers and to hallow His Sabbath day were not heeded**, the city and its palaces would be **utterly destroyed by fire**." *Prophets and Kings*, 411–412.

So, at the beginning of Ancient Israel, when they are about to enter the Promised Land, and at the end of Ancient Israel when Jerusalem is being destroyed, we see God's people rebelling against the Rest at the beginning and at the end. The Rest here at the beginning Sister White calls the Rest of Grace.

The Rest here at the end is the Sabbath Rest. This is The Sunday Law.

Now, we went over the cleansing of the temple yesterday and noted that when Christ cleanses the temple of Adventism, it begins here on September 11, 2001, and the third waymark ends as The Sunday Law.

In the history of Ancient Israel, we have the beginning test and the end test. And does it not just blow your mind that it is from these two histories that we have our proof-text for the year-day principle? It is the very foundation of the Foundation of Adventism. If William Miller does not have this year-day principle from God's Word, he does not do any of this [indicating the 1843 Chart]. So, the Lord is now telling us, "Here is some new information about the year-day principle. The year-day principle is actually a sign of the rebellion of God's people."

Now, we are putting this all into the record for tomorrow, of course.

ENTERING INTO THE REST

Notice, *Testimonies,* volume 5, page 160:

> "Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. **We are repeating the history of that people**."—

The history of what people? Of Ancient Israel, who rebelled at the beginning and who rebelled at the end. They rebelled at the Rests at the beginning and at the end.

> —"Lightness, vanity, love of ease and pleasure, selfishness, and impurity are increasing among us. There is need now of men who are firm and fearless in declaring the whole counsel of God; men who will not sleep as do others, but watch and be sober." *Testimonies*, volume 5, 160.

Tomorrow we will show you that on this 1843 Chart, the truth that is based upon the Rest being of the land is the 2520. The 2520 is a type of Rest. It was the first prophecy that William Miller discovered, and it was the first truth that was set aside by modern Israel, and it is the symbol of the argument going on about returning to the Old Paths. We are going to see that when we are refusing the 2520 and we are refusing to enter into the Old Paths, we are identifying the identical rebellion of Ancient Israel in rejecting a Rest, the Resting of the Land at the beginning.

And this rebellion here [at the beginning of Ancient Israel], the refusal to walk therein, will lead us to the ultimate conclusion of rejecting the Rest of the Sabbath when The Sunday Law arrives. That is where we are heading with all of this.

THE SABBATH

> "In the days of Samuel, Israel thought that the presence of the ark containing the commandments of God would gain them the victory over the Philistines, whether or not they repented of their wicked works. Just so, in Jeremiah's time,"—

And that is what we are dealing with down here in Jeremiah's time [the end of Ancient Israel].

> —"the Jews believed that the strict observance of the divinely appointed services of the temple would preserve them from the just punishment of their evil course.
>
> "**The same danger exists today** among the people who profess to be the depositaries of God's law."—

In the days of Samuel they thought, "The ark." All they needed was the ark. In the days of Jeremiah, "All we need to do are these temple services."

> —"**The same danger exists today** among the people who profess to be the depositaries of God's law. They are too apt to flatter themselves that the regard in which they hold the commandments will preserve them from the power of divine justice."—

I have a bumper sticker on my car that says, "Keep the Ten Commandments. Keep the Sabbath Day. I have the Ten Commandments poster on my wall. I go to church on Sabbath. My neighbors know I go to church on Sabbath, I think. That is going to save me." It is very clear in the Bible that that is not what saves you.

> —"They refuse to be reproved for evil, and charge God's servants with being too zealous in putting sin out of the camp. A sin-hating God calls upon those who profess to keep His law to depart from all iniquity. Neglect to repent and obey His word will bring as serious consequences upon God's people today as did the same sin upon ancient Israel. There is a limit beyond which He will no longer delay His judgments. **The desolation of Jerusalem stands as a solemn warning before the eyes of modern Israel, that the corrections given through His chosen instruments cannot be disregarded with impunity**
>
> "When the priests and the people heard the message that Jeremiah delivered to them in the name of the Lord, they were very angry and declared that he should die."—

What was his message?

What was his message down here when they were rebelling against the Sabbath? Because, when he gave that message, that is when they said, "We are going to put you to death."

And, Sister White just said this history is illustrating our history. So, this message of Jeremiah is going to be repeated in our history and, when it is repeated, they are going to put us to death. They are going to put us out of the synagogues. They are going to run our reputation, our characters through the mud.

> —"When the priests and the people heard the message that Jeremiah delivered to them in the name of the Lord, they were very angry and declared that he should die. They were boisterous in their denunciations of him, crying: 'Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh,"—

She just now starts talking with Samuel and Jeremiah, and now she just tied Jeremiah's history in with Samuel's at Shiloh, in the context that this is our message today; and, when we give this message, it is going to cause a shaking. All right?

> —"'Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord.' Thus was the message of God despised and the servant with whom He entrusted it threatened with death. The priests, the unfaithful prophets, and all the people turned in wrath upon him who would not speak to them smooth things and prophesy deceit." *Testimonies*, volume 4, 166–167.

The message is the message of Shiloh. It is the message of Jerusalem.

Now, Brothers and Sisters, I am going to close off here. I have one more thing to read, but I am going to close off here with something, and it is just going to be a brief illustration.

I am telling you that the people that are understanding this message to be valid, I am giving you a clue. This particular line of study that I am going to put on the board here, you can tell it is full of treasure. There are all kinds of jewels and gold and silver that have not been discovered with this particular line that we are going to put up there.

But for those people that are fighting this message, they are not going to see anything.

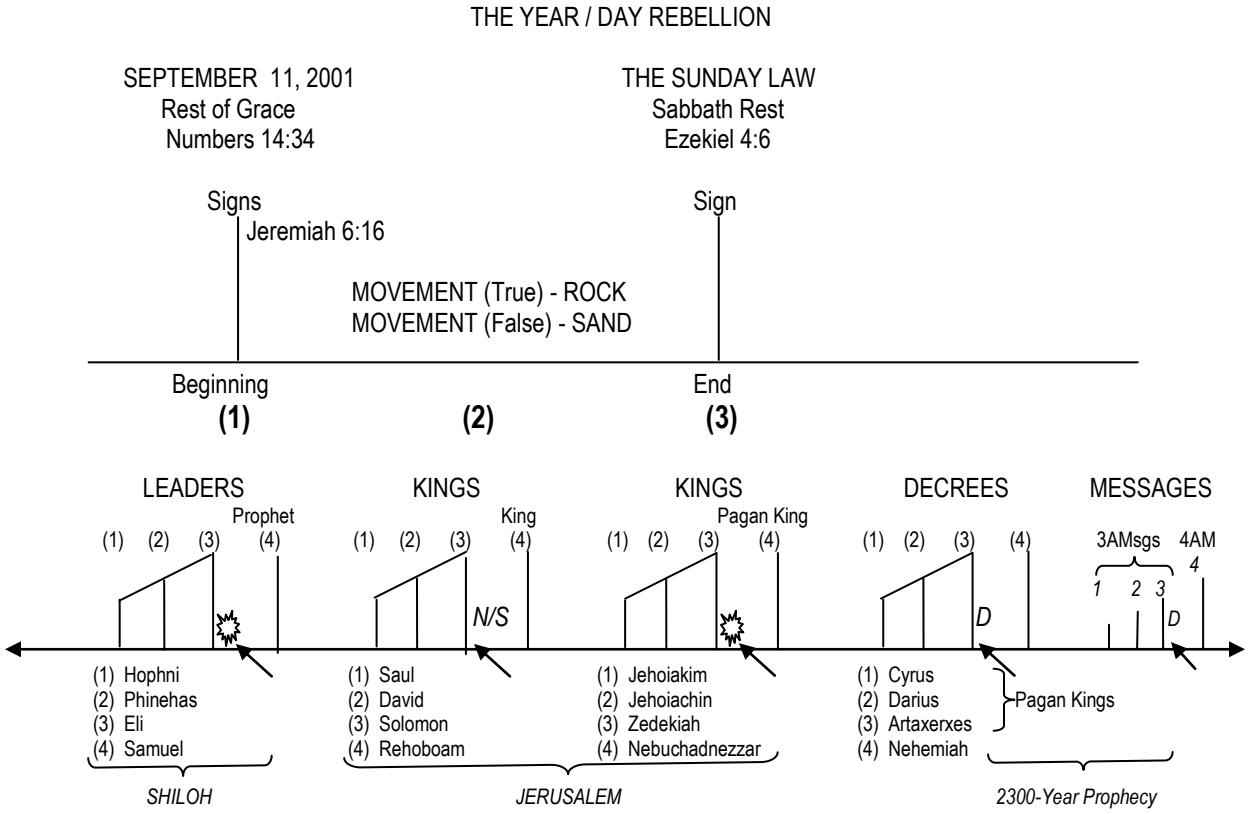


Figure No. 37C.

But, we are dealing with this history, this history of Jeremiah.

In the history of Jeremiah is the history of three kings. (1) Jehoiakim, (2) Jehoiachin, and (3) Zedekiah were all confronted with (4) Nebuchadnezzar; and, Zedekiah is the last of those three kings. And Jerusalem is destroyed, and there is a disappointment because they are carried into Babylon.

And there is another king there who is Nebuchadnezzar.

So this is kings. Here, it is three of God's kings and one Babylonian king; but, Sister White just connected this history with the history of Shiloh.

Now, these are not kings that I am going to put up here in Shiloh, but they are leaders. You have (1) Hophni, (2) Phinehas, and (3) Eli; and, the disappointment is the capturing of the ark. That is typifying The Sunday Law, just like this [the kings] are typifying The Sunday Law, when Babylon conquers Jerusalem, when it takes the Law of God.

And the leaders—these are leaders—these leaders, they are about to be removed. They are about to die.

When? When the Law of God is taken at The Sunday Law. The leadership is about to be removed.

And there is a fourth leader. Who is the fourth leader? (4) Samuel is being raised up.

The Jews did not want to hear this; they did not want to hear what happened in Shiloh was to be repeated.

But, here in Shiloh, what happens? When they came out of Egypt, they placed the tent sanctuary in Shiloh. That is where the tent sanctuary stays until this history.

And after the history of Shiloh, where does the Lord put the tent sanctuary? He puts it in Jerusalem; and, when He does so, he has some leaders.

Who are the leaders? (1) Saul, (2) David, and (3) Solomon; and, Solomon builds the sanctuary. The sanctuary is moving from here in Shiloh to Jerusalem.

What is the disappointment that follows Solomon? The kingdom is divided into North and South. Ten tribes separate: Jeroboam doubles up on Aaron's sin by making two golden calves.

Here, there is another leader. This is (4) Rehoboam. Rehoboam now, the Lord has chosen Jerusalem and Rehoboam is leading in Jerusalem. So, here we have kings; we went from leaders to kings.

And from here, we have three kings, followed by a fourth king. But, what happens here, they go in captivity for 70 years? For 70 years they go into captivity.

And when they come out of captivity, what do you have? You have three Pagan kings: Cyrus, Darius, and Artaxerxes.

The disappointment we have already dealt with in this study. That is Ezra seeing how few people came out of Babylon to do the work; and, then Nehemiah, he gets the Fourth Decree.

Here these Pagan kings are emphasizing decrees than kings; but, this starts what? The 2300-year prophecy.

And these decrees, at the end of the world they end up to be three messages, a disappointment on October 23, 1844.

Before here [the beginning of Ancient Israel], it goes all the way back to Adam and Eve, and it goes forward all the way to the end of the world.

So, when Jeremiah, in this history at the end of Ancient Israel, is rebuking them for rejecting the Sabbath Rest and telling them that the history that prefigures this is the history of Shiloh, he is telling Seventh-day Adventists that at The Sunday Law, when they reject this Sabbath Rest, the leadership of the Seventh-day Adventist Church is going to be set aside.

Why is the leadership of the Seventh-day Adventist Church going to be swept away? Because, in the history of Ancient Israel there are two Movements, a True Movement and a False Movement. This False Movement, this is the fruition of the Mystery of Iniquity. We are not dealing with that here; we are going to close here.

THE OMEGA APOSTASY

I want you to see something. The rejection of the Rest of Grace, here, for Adventism, this is the Old Paths. This is Jeremiah 6:16; and, in regard to this, the Rest, the specific doctrinal Rest that is being rejected is the 2520, which is the doctrine of the Resting of the Land every seventh year.

When you get to the end of Adventism when the Lord is cleansing the temple of Adventism and you come to The Sunday Law, those Adventists that have rejected the Old Paths

are going to receive the mark of the beast. This is the story of Shiloh. This is the story of Zedekiah.

But, in this history there are two Movements. The True Movement is building on the Rock. The False Movement is building on the Sand.

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

Notice this final quote, *Selected Messages,* book 1, beginning at page 204:

> "In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time."—

What sentiments is she talking about? Pantheism.

Where are they coming from? They are coming for Kellogg, leader of the health work.

Why has Kellogg gotten turned sideways to the message? What made Kellogg get out of the way for Adventism? What was it that just really irritated him and sent him in the wrong direction? It was that Sister White says that the Third Angel's Message is to be connected with the health work and that the pastors who were preaching the Gospel should be preaching the health message the same way, and Kellogg knew it and he knew that the pastors were not doing it. He was frustrated beyond end over that situation. It was over the health message; that is what turned Kellogg sideways.

When did the health message arrive? 1863, the same year that they introduced the Chart that they think is the true chart. (We will deal with that later.)

> —"I was shown a platform, braced by solid timbers—the truths of the Word of God."—

The platform is the truths of God's Word.

> —"Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this **platform**. Then I heard a voice saying, 'Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This **foundation**"—*THIS FOUNDATION [INDICATING THE 1843 CHART]*—"was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present **doctrines that deny**"—*WHAT?*

The beginning of our confidence!

> —"**that deny the past experience of the people of God**? The time has come to take decided action.'
>
> "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."—*HAVE BEEN DISCARDED!*—"Our religion would be changed."—

If you are going to be an ordained pastor in the Adventist Church now, you need to take the techniques of Jesuitism, Spiritual Formation, "Our religion would be changed."

> —"The fundamental principles that have sustained the work for the last fifty years would be accounted as error."—

Type my name in, type other messengers' of this message names in on the website, and you will get taken to websites where very famous men in Adventism are saying that what we are teaching is error.

> —"A new organization would be established. Books of a new order would be written."—

Beginning in 1919 with W. W. Prescott's *The Doctrine of Christ.*

> —"A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work."—

That is the plan now of the General Conference. They are entering into—what?—50 or 60 cities, is it? They are going to take the health message and the Gospel into these cities by 2015. This work is underway, Brothers and Sisters.

> —"The founders of this system would go into the cities, and do a wonderful work. **The Sabbath of course**,"—

"The Sabbath of course," would do what? Is that not the rebellion at the end? It is the Sabbath rebellion. This False Movement, it leads to the Sabbath rebellion at The Sunday Law. It leads to the rejection of the Sabbath Rest.

> —"**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."—

"Nothing would be allowed to stand in the way of the new movement." Much could be said about that.

> —"The leaders would teach that virtue is better than vice, but God being removed,"—

'You need to be a good person; you need to be a good person, on your own strength; because, God is removed.

> —"but God being removed, they would place their dependence on human power, which, without God, is worthless. **Their foundation would be built on the sand, and storm and tempest would sweep away the structure**."—

What is the storm and tempest of Bible prophecy? It is The Sunday Law.

And this Movement, this Movement that has been prefigured by Shiloh and Zedekiah gets swept away by the storm of The Sunday Law.

> —"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.

Shall we pray?

Benediction: Heavenly Father, we want to build the foundation, the building upon the Rock. We do not want to be swept away when this storm arrives. We see it from the beginning and the end of Ancient Israel that you were looking forward to our time, to give us fair warning that our rebellion would parallel the rebellion of Ancient Israel and it has to do with our unwillingness to walk in the Old Paths and receive the Rests, in our unwillingness to allow the sanctification process that is symbolized by genuine Sabbath observance to take place in our lives. We ask that you would bless these presentations, that in some way they can be used to further your work on Planet Earth, that they can be used to pull some out of the fire before it is too late and that they can be used to better prepare those people that are believing these things to have a clear and concise witness as they interact with the lost House of Israel as it approaches the storm that is about to sweep away this false structure that has been erected. We ask a blessing upon the rest of this day, a blessing upon the work that we are doing here with the DVDs and with the LiveStreaming. We thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #20

Part Two: LINE UPON LINE

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together this morning to consider your Word. We want the presence of your Holy Spirit in our hearts and in our minds and we ask that you grant that presence, that you would fill this room with holy angels that we might have the atmosphere of Heaven here among us. We want to understand the parallel between the beginning and the ending rebellion of Ancient Israel and the time period that we are living in now with modern Israel. We ask that you would give us the discernment to recognize this message in a way that brings conviction to our hearts and gives us the ability to share these things as we come in contact with those around us. We ask forgiveness of our sins as we start this day with you, and we ask that you prepare our hearts and minds to receive this message and that you would hide me behind your cross and let the words spoken be from your throne room and not from a human being. Please pour down the Latter Rain through the golden pipes into our vessels now, we ask in Jesus's name. Amen.

BROTHER PIPPENGER: Yesterday we spent time looking at the fact that the year-day principle that we use when we are sharing the Advent message with non-Adventists, when we introduce to them the time prophecies, the year-day principle is found two places in the Scriptures that we refer to, Numbers 14:34 and Ezekiel 4:6.

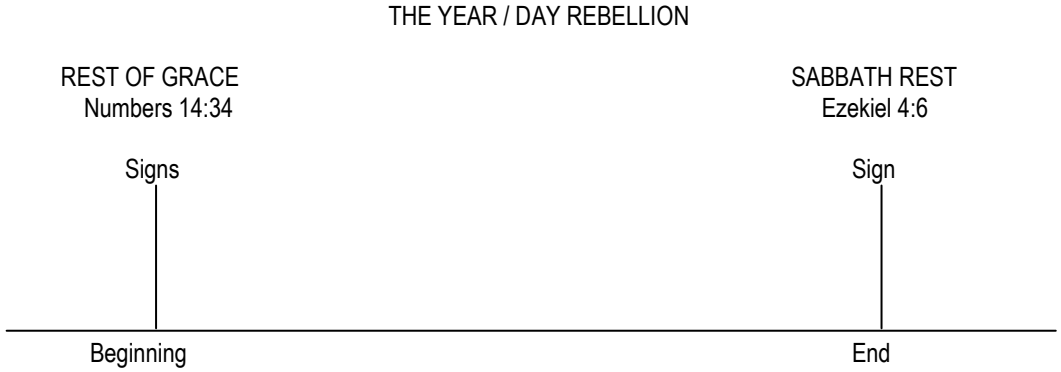


Figure No. 38A.

In both of those histories where the year-day principle is recorded, it is a history of a rebellion of Ancient Israel. In both of those histories they are rejecting signs or a sign.

Here at the beginning of Ancient Israel they are rejecting the signs that were done in Egypt as they were leaving Egypt.

Here at the end of Ancient Israel they are rejecting the sign of the parables, the prophecies of Ezekiel. So, they are rejecting a sign.

But, they are also rejecting types of Rests. Here at the beginning, they were rejecting entering into the Promised Land, which Sister White defines for us nicely as the Rest of Grace

which Paul deals with in Hebrews 3 and 4. And at the end of Ancient Israel, in the time period of Zedekiah, they were rejecting the Sabbath Rest.

So, at the beginning of Ancient Israel, rejecting a Rest, a sign; and, in this rebellion we see the year-day principle. At the end of Ancient Israel, rejecting a Rest, a sign; the rebellion of Ancient Israel; and they are carried into captivity by Nebuchadnezzar.

SABBATHS ARE SYMBOLIC

We want to now focus on our history and remind ourselves that we did a lot of advance work for this. We know that all the reform lines parallel one another; and, there is always a message that comes when the Time of the End arrives; and a prophetic message is unsealed. The prophetic message relates to the generation that it is unsealed in.

And as the message goes through history, it comes to a point in time when it is empowered, and the empowerment of that message, the empowerment of the prophetic message that will be the Everlasting Gospel for that generation that produces two classes of worshippers. The empowerment is marked when a Divine Symbol descends.

With the Lord confronting Moses on circumcision in that Reform Movement, it was Michael the Archangel confronting Cyrus and Satan in that Reform Movement. In the Millerite Reform Movement, it was the Mighty Angel of Revelation 10, which is no less a personage than Jesus Christ; and, in the Reform Movement of John the Baptist and Christ, it was at Christ's baptism when the Holy Spirit comes down in the shape of a dove.

Once that history starts, the empowerment of the message, we see a three-step process which is the accomplishment of the Everlasting Gospel: three tests, that if you do not pass the first test, you are not involved with the second; if you do not pass the second, then you are not there for the third. And it is at the third test in each of these histories where the door closes, where probation closes.

So, we have looked enough at these things and at our history to know that the third test for Seventh-day Adventists, when the Lord cleanses the temple of Adventism, is The Sunday Law in the United States; activity of the Protestants in the United States is the third test.

And, the first test is the empowerment of the Third Angel's Message that begins on September 11, 2001, with the restraint of Islam, just as the First Angel's Message was empowered at the time of the Millerites with the restraint of Islam.

When we see the empowerment of the message in each of these histories, then we see a foundational work. This is where the foundations are laid, and this is a truth that the Bible is very specific that we need to be studying; because, in Isaiah 58:12 it says, "And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; . . . ." And the way that those foundations are raised up is they are raised up to the understanding of God's people so that they will be able to recognize that at this point in their history there is a foundational work. And, of course, we have spent a great deal of time so far showing that the Foundations of Adventism are the truths represented on this 1843 Chart, which Sister White calls the Rock of Ages.

So, in our history here at the end of the world, we are suggesting that the foundational work that will be accomplished is the foundational work found in Jeremiah 6, verses 16 and 17. We will read this as we begin, Jeremiah 6:16, 17.

And more than once we have read a passage from the Spirit of Prophecy where Sister White plainly teaches that the Old Paths here in verse 16 of Jeremiah 6 are the Foundations that

were laid at the beginning of our work, these Foundations [indicating the 1843 Chart.] These are the Old Paths.

Verse 16 of Jeremiah 6 says,

> "[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."—

So we are saying these Old Paths is where we find rest; but, we are saying that Ancient Israel has told us that the rebellion of God's people is a rebellion against a Rest. Here is the Rest of Grace and there is the Sabbath Rest; and, the Old Paths are a type of rest, which we have already defined as the Latter Rain.

> —"and ye shall find rest for your souls. But they said, We will not walk therein."—

There is a class in Adventism that will not walk in the Old Paths. They will reject the Latter Rain.

And then in verse 17 it says,

> —"[17]Also I set watchmen over you,"—

When? When the Lord returns His people to the Old Paths, He will establish watchmen in Adventism.

> —"[17]Also I set watchmen over you, *saying*, Hearken to the sound of the trumpet.—

And the trumpet at the end of the world in the time of the Latter Rain is the Seventh Trumpet, the Third Woe.

> —"Hearken to the sound of the trumpet. But they said, We will not hearken." Jeremiah 6:16-17 (KJV).

"We will not hearken to the message," that on September 11, 2001, Islam was restrained in the Third Woe.

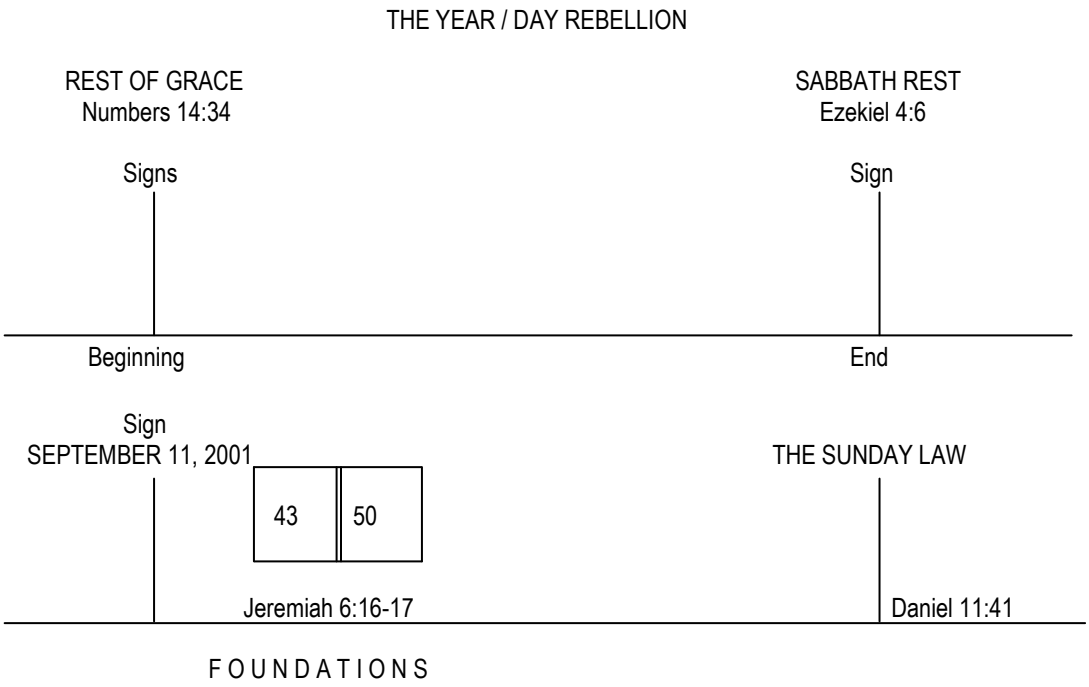


Figure No. 38B.

That trumpet message arrived in this history. Just like on August 11, 1840, Islam was restrained; and, the sounding of the Sixth Trumpet in that history prepared the way for the ushering in of the Day of Atonement.

So, this is the foundational work: it is a return to these truths [as reflected on the 1843 Chart], these tables [as reflected on both the 1843 and 1850 Charts]; the understanding of Islam. There is a special Rest that is going to be rejected in this history, and this is what we want to look at today.

In your notes:

EXODUS 31:13; EXODUS 20:10-11

Exodus 31:13 is your first Biblical reference in your notes. Exodus 31:13 says,

> "[13]Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that *ye* may know that I *am* the LORD that doeth sanctify you." Exodus 31:13 (KJV).

And, in Exodus 20:10-11, it says,

> "[10]But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, you, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: [11]For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it." Exodus 20:10-11 (KJV).

So, what I want you to see is that in Exodus 31:13 it says the sabbaths are a sign, in the plural. The seventh-day Sabbath is a sign; but, there is more than the seventh-day Sabbath in the Scriptures, and any sabbath in the Scriptures is a sign and we want to mark that because we are going to look at a Sabbath Rest this morning that is not the seventh-day Sabbath and we want to mark it as a sign; because, whatever it is as a sign, it is paralleling the rejection of the signs here at the beginning of Ancient Israel, and the sign here with the prophetic illustration with Ezekiel.

The prophetic illustration is a sign, and the miracles that were done as the children of Israel were brought out of Egypt were signs.

And in this, our history, we are going to deal with the fact that sabbaths in the plural are a sign.

In your notes you will see the definition of *Sign,* and under that the definition of *Symbol and Symbolically; Sign* and *Symbol,* interchangeable.

> **SIGN—H226**: (in the sense of *appearing*); a *signal* (literally or figuratively), as a *flag*, *beacon*, *monument*, *omen*, *prodigy*, *evidence*, etc.:—mark, miracle, (en-) sign, token.
> **SYMBOL**, n. [L. symbolum; Gr. with, and to throw; to compare.] 1. The sign or representation of any moral thing by the images or properties of natural things. *Webster's 1828 Dictionary*.
> **SYMBOLICALLY**, adv. By representation or resemblance of properties; **by signs**; typically. *Webster's 1828 Dictionary*.

The sabbaths are symbols; they are signs.

A DAY FOR A YEAR

THE SEVENTH YEAR

Okay. We have just read Exodus 20; but, in Exodus 23, verses 10 through 12, we will see a different type of sabbath than the seventh-day Sabbath. Exodus 23:10-12 says,

> "[10]And six years thou shalt sow thy land, and shalt gather in the fruits thereof: [11]But the **seventh *year*** thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* thy oliveyard. [12]Six days thou shalt do thy work, and on the **seventh day** thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed." Exodus 23:10-12 (KJV).

Here in these couple of verses you see Moses, you see the Holy Spirit paralleling a rest of the seventh year with a rest of the seventh day; and, this is an illustration of the year-day principle. That seventh-day rest is represented in the seventh-year rest: a day for a year.

The first place that we see this principle of the year-day principle is in Genesis 29:27-28, speaking of Jacob.

> "[27]Fulfil her **week**, and we will give thee this also for the service which thou shalt serve with me yet **seven other years**. [28]And Jacob did so, and fulfilled her **week**: and he gave him Rachel his daughter to wife also." Genesis 29:27-28 (KJV).

So, what is this story about? It is about Jacob being deceived by Laban in terms that he thought he was going to be allowed to marry Rachel, but he was tricked into marrying Leah.

He had served for seven years for Leah to start off and then another seven years for Rachel, but what is the seven years expressed as here in this passage?

FROM THE AUDIENCE: A week.

BROTHER PIPPENGER: A week. This is the year-day principle.

And it is worth noting for those of you that might not have looked at the 2520 that when it comes to the 2520 against Ancient Israel, there was a 2520 time prophecy levied against the Northern kingdom of Israel and a 2520 judgment that was leveled against the Southern kingdom of Judah. But, Judah and Israel are the descendants of Jacob; so, right from the beginning of Jacob you have in his marriage to Leah and Rachel the fact that he served, he was in servitude, for 2520 days in order to obtain Rachel and 2520 days in order to obtain Leah. So, you have both 2520s for both lineages of Jacob represented right there in the beginning story.

THE SABBATH OF THE LORD

Now, I am certain that William Shea, a theologian of Adventism, is not in agreement with the message we teach because he is dead wrong on what he teaches on the Daily; and, if you are dead wrong on the Daily it virtually makes it impossible for you to understand the truths that the Lion of the Tribe of Judah now [is giving His people] because the Daily is one of the foundational truths, right here [referencing the 1843 Chart]. If you have accepted the method of Biblical interpretation that William Shea employs, you have closed your door of understanding in terms of being able to recognize the truth that comes out of the Bible when you are using William Miller's Rules of proof-texting.

But, nevertheless, William Shea has put in the record that where the year-day principle is first marked in the Bible—and I am not so sure that he emphasizes that strongly that it is in the first place of the Bible, but he deals with it—is in Leviticus 25. And his logic is based upon comparing Exodus 20, the seventh-day Sabbath commandment with Leviticus 25. And I am using him just as a point of reference, because someone that is opposed to this message has identified for those of us that are understanding this message that Leviticus 25 is introducing for the first place in the Scriptures before Numbers, before Ezekiel, the year-day principle of Bible prophecy. And Leviticus 25 is introducing the 2520 of Bible prophecy.

So, as we read through Exodus 20:8-11 in your notes, I have the word *seventh* that we are going to read in here, I have the *Strong's* numbering of it in there for us.

And, William Shea is careful to go through this to show that the words that Moses uses in the Sabbath commandment here and the words that Moses uses in Leviticus 25 with the sabbath resting of the land are the same words. You see *seventh*, it is the same word *seventh;* but, it is also the same structure. So, we want to put this in place.

Exodus 20:8-11 says,

> "[8]Remember the sabbath day, to keep it holy. [9]Six days shalt thou labour, and do all thy work: [10]But the seventh"—*STRONG'S CONCORDANCE* **H7637**—"day *is* **the sabbath of the LORD** thy God: *in it* thou shalt not do any work, thou, nor thy son,

> nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: [11]For *in* six days the Lord made heaven and earth, the sea, and all that in them *is,* and **rested the** seventh"—*IBID* **H7637**—**day**: wherefore the Lord blessed the sabbath day, and hallowed it." Exodus 20:8–11 (KJV).

Structurally, this lines up with the statute of letting the land rest every seventh year that is noted in Leviticus 25:1-7.

THE SABBATH OF THE LAND

Leviticus 25:1-7 says,

> "[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. [3]Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; [4]But in the **seventh**"—*IBID* **H7637—**"**year** shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. [5]That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is **a year of rest** unto the land. [6]And the **sabbath of the land** shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, [7]And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat." Leviticus 25:1–7 (KJV).

So, you can see the parallel counsel of the land resting with the seventh-day Sabbath.

And I am only highlighting the word *seventh;* but, all the words that parallel each other in the Sabbath commandment and the land resting statute are the same words.

So, when you place these two together as William Shea does, you are seeing that Leviticus 25 is setting forth the year, and the Sabbath commandment setting forth the day; therefore, Leviticus 25 is the first place where the year-day principle is marked in the Scriptures, although we have read from Genesis where we can see it before that, and in Exodus where we can see it. This is where Shea makes his case, and we agree with him on this.

A SABBATH YEAR

Is it okay to call a year a Sabbath? Of course it is, and Sister White says in *Manuscript Releases,* volume 6, page 394,

> "Special laws were given to the Israelites in regard to the tilling of the soil. [Leviticus 25:1–7, quoted.]
>
> "These laws seem peculiar to those who have not known God's statutes; but the Lord knew better than man what arrangements to make with His people. These laws were written down, and **the seventh year** after they settled in Canaan was to be **a Sabbath year**." *Manuscript Releases,* volume 6, 394.

A DAY FOR A YEAR

So, it is a Sabbath day, a Sabbath year: day-year principle.

What we need to do in order to make our case is show a connection now between the Sabbath year and the 2520. If the 2520 is based upon or premised upon the Sabbath year, then the 2520 time prophecy is based upon the year-day principle; and, if it is a valid time prophecy, and it is, then to be rejecting the 2520 is to be rejecting a rest, not a seventh-day Sabbath Rest, but a rest, nevertheless.

You can see there,

> The Sabbath Commandment—"rested the **seventh**[H7637] day"
> The Year of Rest Statute—"the **seventh** [H7637] **year"**

And you can see there the Sabbath Commandment and the Year of Rest statute are the same words for *seventh.*

Now, I am certainly not a grammatical scholar. I didn't [really deal with grammar at this level] until I started to wrap my mind around Leviticus 25 and 26. I had no idea that there were even ordinal and cardinal numbers; and, we are going to deal with ordinal and cardinal numbers and my expertise on these numbers is no doubt limited. There may be many types of numbers, but the two types of numbers that we want to address here is an ordinal number and a cardinal number. And an *ordinal number* is a number that is used to show position in a sequence of numbers: 1, 2, 3, 4, 5, 6, 7, all those numbers are ordinal numbers because they are in order. The number 2 precedes the number 3 and follows the number 1. The number 4 precedes 5 and follows the number 3. There is an order. They are ordinal numbers.

Whereas, a cardinal number is a number that may show its place in the order but it is emphasizing quantity. When you see it, it is representing a quantity.

Why do we need to understand this? We need to understand this because we are going to consider now the word that is translated as *seventh-day* and *seventh year* in the Sabbath Commandment and in the land resting statute in Leviticus 25. We want to know what this seventh-day and this seventh year is. Is it simply an ordinal number showing that it is the seventh year that precedes the eighth year and follows the sixth year, or is it a cardinal number? Because, if it is a cardinal number, then it is symbolic because that is what a cardinal number is. A cardinal number represents a quantity. It is a symbol.

Therefore, if it is a cardinal number, it is a sign; and, as a sign it is a symbol. As a symbol then when you address a cardinal number, as a student of prophecy you need to determine what it represents based upon the context. It is like any other symbol in prophecy.

So, if you go to *Strong's Concordance,* this number if H7637, and it says,

> **SEVENTH: H7637**—**Ordinal** from **H7657**; *seventh:* - seventh (time).

Now, Brothers and Sisters, there are lots of us in Adventism that have not taken the time to buy a concordance; so, we are not familiar with concordances. But, Sister White endorsed William Miller's method of studying the Bible, and what was it that William Miller used to study the Bible? A Bible and a concordance. And she says that the people that give the Third Angel's Message will be operating upon the same plan adopted by Father Miller. So, we should become familiar with concordances.

In fact, someone went to visit William Miler's home shortly, I think, after he was dead—it was after that timeframe—and they were wanting to go in his study and see his library; so, his

daughter let them in to see William Miller's study to show them his library. And the person looked around and there in the northeast corner of the room was a Bible and a concordance, and the person said, "Well, where is this library?"

And she said, "That is his library."

So, if you are going to follow those—

FROM THE AUDIENCE: You said in the northeast corner?

BROTHER PIPPENGER: Yes, it was in the northeast corner; but, I was not going to comment on that, but that is the fact.

If you are going to follow Miller's Rules of study, then you have to have a concordance. And when you go to your typical concordance and you look up the number, it will say, "This word is this number," and then oftentimes it will say, "from," and it is telling you it is derived from an original word.

My wife's name is Katherine. A lot of people call her Kathy; but, sometimes I call her Kath, and other things (laughter).

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: So, from the word *Katherine,* that is the original one. But if you looked up *Kath* in a concordance, which you would not find, it would say, you know, "From *Kathy."* And when you looked up *Kathy,* it would say, "from Katherine."

> **SEVENTH: H7637**—**Ordinal** from **H7657**; *seventh:* - seventh (time).
> **H7657: Multiple of H7651**; *seventy:*—seventy, threescore and ten (+ -teen).

So, when you look up H7637 for the word that is translated seventh day and seventh year in the Commandments and in the statutes, it says, from H7657. So, you have got to go to H7657 to see where this begins.

And in H7657 it says, a multiple of H7651; so, you go to H7651. And a *multiple,* what they mean by a *multiple* is we are dealing with the word *seven.* So, when it comes to *seven,* there will be multiples of *seven;* i.e., seventieth, seven hundred, seven thousand. So, this *seventh* is a multiple from H7651.

So, you have got to go to H7651 to step back down further in your understanding, and it says,

> **H7651: From H7650**; a primitive **cardinal** number; *seven* (as the sacred *full* one); also (adverbially) *seven times*; by implication a *week*; by extension an *indefinite* number:— (+ by) seven ([-fold], -s, [-teen, -teenth], -th, times).

So, the word translated as seventh day and seventh year, it is an ordinal number; but, it comes from a cardinal number. It comes from a symbolic number, which means when you get down into the level of understanding that you need to as a student of prophecy, you need to understand that this word *seven* in both the Sabbath Commandment and the statute of the land resting, it is to be related to as a symbolic number.

So, H7651 comes from H7650. H7650 says,

> **H7650:** A primitive root; properly to *be complete,* but **used only** as a **denominative from H7651**; to *seven* oneself, that is, *swear* (as if by repeating a

declaration seven times):—adjure, charge (by an oath, with an oath), feed to the full take an oath, X straitly, (cause to, make to) swear.

A DENOMINATIVE

There is another thing that you have to look up, a *denominative.* What is a *denominative* word?

Well, on the bottom of your notes, it says

> Denominative: **1.** (Linguistics) giving or **constituting a name**; naming **2.** (Linguistics / Grammar) a. (of a word other than a noun) formed from or having the same form as a noun **b.** (as noun) the verb "to mushroom"' is a denominative *Collins English Dictionary—Complete and Unabridged* © HarperCollins Publishers 1991, 1994, 1998, 2000, 2003.

Okay. So, you put a name on it; **you put a name on it**.

Let me put a name on it, and I hope this is valid, with my lack of understanding with numbers: a *baker's dozen.* What is a *baker's dozen?* Thirteen. See, it is a name that symbolizes an amount of numbers.

And I use *baker's dozen* to recognize that it is different than a *dozen.* What is a *dozen?* Twelve.

A *baker's dozen* is thirteen.

So, we have put a name on *baker's dozen.* It is a denominative; but, it is a symbol. It is symbolic. When you say *baker's dozen,* it does not mean that it is the 13th that precedes the 14th and follows the 12th. It is a symbol of 13.

And that is what we are dealing here with this *seven.* It is a symbol.

So, therefore, when you are going to study out this word that is translated as *seven times* in Leviticus 26 because where you see the punishment of *seven times* listed four times in Leviticus 26, it is the same word as the seventh year the land resting in the statute and the seventh day of being the Sabbath of Rest.

And, we have already seen that the Sabbaths of the Lord are signs, which are symbols. This word *seven* is a symbol. It is not a word that is to be defined by its numerical analysis. It has to be defined prophetically.

A CARDINAL NUMBER

Okay. Notice under "A Cardinal Number." I am sure that I am not very clear on this, and I have presented this more than once but I have no expertise in virtually anything; but, language and numbers, definitely not.

> "Cardinal number: A number (such as *1, 2,* or *3*) used in counting to indicate quantity **but not order**."—

That is a cardinal number, and this number *seven* is a cardinal number.

> —"When using number words, it is important to keep the difference between **cardinal numbers** and **ordinal** numbers in mind. . . .

> "The **ordinal** numbers, on the other hand, are position numbers. They correspond to the cardinal numbers but **indicate position in relation to other numbers**. . . . *About.com.grammar and compostion.*

Back to the second paragraph,

> —"When using number words, it is important to keep the difference between **cardinal numbers** and **ordinal** numbers in mind. Cardinal numbers are counting numbers. **They express absolute number without any implication of position** . . .
>
> "The **ordinal** numbers, on the other hand, are position numbers. They correspond to the cardinal numbers but **indicate position in relation to other numbers**. . . . *About.com.grammar and compostion.*

But what we are dealing with is the word *seven.* It is a multiple of a word that is a cardinal, a primitive cardinal word. It is a symbol.

And you will see that the people that are fighting against these truths, the people in Adventism that are fighting against the 2520, they will tell you that the Hebrew in Leviticus 26 does not justify a symbolic application of 2520 years associated with the word that is translated as *seven times.* And in telling you that, they are hoping that you will not fulfill your responsibility as a student to go test what their claims are making about the Hebrew; because, the Hebrew demands that you relate to this word as a symbolic number, in direct contradiction with what they teach.

SABBATHS, TIMES AND YEARS (A CARDINAL NUMBER)

LEVITICUS 25:8

And thou shalt number seven [H7651] sabbaths of years unto thee,
seven [H7651] times
seven [H7651] years; and the space of the
seven [H7651] sabbaths of years shall be unto thee forty and nine years.

So, we have read Leviticus 25, verses 1 through 7, where the statute is set forth; but, we want to now take it one step further to Leviticus 25:8. The statute is that every seventh year you are to let the land rest; but, it is broader than that because this cycle of every seventh year,

Land worked →	6	:	1 ←	7th Year: Land at rest.
	6	:	1	
	6	:	1	
	6	:	1	
	6	:	1	
	6	:	1	
	6	:	1	
	42	:	7	360
				2520 days

Figure No. 39.

this is the seventh year; and this is the land being worked for six years and it is resting this seventh year, here upon the board [Figure No. 39]. But, this cycle of seven years is to be repeated seven times.

Okay. Notice verse 8:

> "[8]And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years." Leviticus 25:8 (KJV).

Now, first off, before we deal with this verse a little bit deeper than where we are at now, I want you to notice the word that is translated as *seven* four times in this verse. It says "seven sabbaths," "seven times," "seven years," and "seven sabbaths." This word that is translated as *seven* is the same word essentially that is translated as *seventh day* in the Sabbath Commandment and as *seventh year* in the land resting in the statute. It is H7651. It is the very same word.

So, when Leviticus 25:1-7 says that in the seventh year you are to let the land rest, we know that this number *seven* is a cardinal number. It is a symbol. But, this very same number, this very same word is what Moses uses in verse 8. And he says, "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years."

And I have this broken down for us up here on the board [see Figure No. 39 above]. This is seven cycles of the statute of letting the land rest the seventh year.

The reason I have it broken down like this is that I want to make a total down here. 7 × 6, you work the land for six years and you do this seven times, and you work the land for a total of 42 years in this 49-year cycle.

And if you let the land rest every seventh year in this 49-year cycle that is being addressed here in verse 8, then you will have a total of seven years in that cycle where the land was to rest, which would be 7 in total.

And in a Biblical year you would have 360 days. So, if you have 7 years of 360 days, then the amount of days that the land would rest in this 49-year cycle would be 2520 days. Okay? And that is not a coincidence or an accident.

THE 2520—SEVEN TIMES

LEVITICUS 26:18, 21, 24, 28

When you get to Leviticus 26, which is the focus of a controversy in Adventism here, in Leviticus 26 William Miller, right up here [pointing to the upper right-hand corner of the 1843 Chart], he says, "Leviticus 26:28-34." Let us read Leviticus 26:28-34. Verse 28 says,

> "[28]Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins."—

All right. This Hebrew word that is translated as *seven times* here is actually one word. There are not two words. But it is the same word that is translated as *seven*th in the Sabbath Commandment and translated as *seventh* in the statute letting the land rest in the seventh year. It

is the same word that is in Leviticus 25:8: *seven sabbaths, seven times, seven years, seven sabbaths*. The same word.

And when you get to verse 28, that word is translated as "*seven times* for your sins," in agreement with the definition of the word that it is a cardinal number, and it is emphasizing an amount, a quantity, a complete amount, as defined in the *Strong's Concordance.*

Verse 29 says,

> —"[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 carcases upon the carcases 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 shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths." Leviticus 26:28-34 (KJV).

So, these are the verses, Leviticus 26:28-34, that Miller derives the 2520-year time prophecy from. He sees this *seven times* in verse 28 as 7 years with 12 months in each year equals 84 months. And this is what he has here [indicating the upper right-hand corner of the 1843 Chart], 84 months. And there are 30 days in a Biblical month, so, 30 × 84 months is 2520 days. He derives it from this passage.

And this, of course, is what the controversy is on this particular subject here. And the Hebrew scholars in Adventism say it is incorrect for Miller to take this passage and derive a numerical conclusion from it.

But, you know something? It is not incorrect to do so. I can show you a prophet that did so.

Keep your finger in Leviticus 26. Go to 2 Chronicles 36—it is not in your notes—2 Chronicles 36.

You know, there are several places where the 70 years of captivity of Ancient Israel in Ancient Babylon are specifically addressed in the Scriptures: Daniel 9:2 addresses it; Jeremiah addresses it a couple of times; Zechariah addresses it specifically; but, so also does Ezra in 2 Chronicles 36:21. Verse 21 of 2 Chronicles 36; and he is dealing with the end of Ancient Israel in terms of Jehoiakim, Jehoiachin, and Zedekiah. If you read this chapter he mentions all these kings being conquered by Nebuchadnezzar. But then in verse 21 he is going to describe for us why this takes place and deals with the 70 years.

He says,

> "[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." 2 Chronicles 36:21 (KJV).

But, do you notice what Ezra is saying the 70 years represent? It represents how long the land is going to rest in order to make up for the sabbaths that Israel did not allow it to rest.

Okay. Jeremiah says that the land is going to rest 70 years in order to catch up with all the sabbaths that it was desecrated, prior to the 70 years. It is not talking about a seventh-day Sabbath; he is talking about the land resting.

Where is it that Ezra derives this thought about the land resting? Well, that is right where William Miller gets the 2520, and verse 34 of Leviticus 26 says, "and then shall the land enjoy its rest." So, Ezra is tying this together in verse 21 of 2 Chronicles 36; and, what he is saying is that the 70 years' captivity, that the 70 years are meted out because they spent a whole great long period of time desecrating this statute of not letting the land rest every seventh year.

So, these 70 years of sabbaths, if you want to know how they were desecrating this statute before they were carried into Babylon for 70 years, you simply multiply 7 (that is the year that the land would rest) × 70, and you come to 490 years.

See, when Zedekiah was carried away captive to Babylon, it was at the end of 490 years of probationary time and it is prefiguring the 490 years of probationary time that concluded with the stoning of Stephen.

But, my point is not so much that here. It is that Ezra took Leviticus 26:28-34, just like William Miller did, and he derived a mathematical and numerical application. He saw in it the year-day principle of Bible prophecy, and I have more confidence in Ezra's understanding of the Hebrew than I do the modern theologians. Ezra spoke the Hebrew and he was inspired: '. . . holy men . . . spake as they were moved by the Holy Ghost.' (2 Peter 1:21)"

So, for William Miller to derive a numerical application from these passages is in agreement with Ezra the prophet.

Okay. So, what are we saying here?

If you would, go back to your notes, in Leviticus 25:8, this word that we are dealing with, this word that is a symbol, that is a sign, this word that is translated as *seven times, seven sabbaths, seven years,* and *seven sabbaths of years,* is setting forth the statute.

Okay. Leviticus 25 is the statutes of letting the land rest; it is the statutes of the jubilee.

And in chapter 26 of Leviticus, beginning in verse 1, I want to show you something.

Leviticus 25 is setting forth the statutes: "Here are the rules that you need to keep in terms of letting the land rest."

And, thankfully, William Shea has put it in the record for us that this statute of the land resting here in chapter 25 is nothing more or less the first place that you will find the year-day principle placed in the Bible, when you compare it with the Sabbath Commandment. So, Leviticus 25 is the year-day principle of Bible prophecy. Leviticus 25 is the year-day principle, and when we see the year-day principle set forth in Numbers 14:34 and in Ezekiel 4:6, we see that it is brought to light in a rebellion of God's people against a rest, **against a rest**.

Okay. The 2520, in connection with the land resting, is a rest. To rebel against the 2520 . . . hmm.

So, when you get to chapter 26 of Leviticus, the statute has been set forth and now Moses is going to tell God's people, "If you keep this statute, you are going to be blessed; but, if you break this statute you are going to be cursed." Notice verse 1, here is where the conclusion of the statutes is made, concluding in verse 1.

> "[1]Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the LORD your God. [2]Ye shall keep my sabbaths,"—*IN THE PLURAL*—"and reverence my sanctuary: I *am* the LORD.

> "[3]If ye walk in my statutes, and keep my commandments, and do them; [4]Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. [5]And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safety. [6]And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. [7]And ye shall chase your enemies, and they shall fall before you by the sword. [8]And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. [9]For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. [10]And ye shall eat old store, and bring forth the old because of the new. [11]And I will set my tabernacle among you: and my soul shall not abhor you. [12]And I will walk among you, and will be your God, and ye shall be my people. [13]I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.
>
> "[14]But . . . ."—

"There is a blessing if you keep these statutes of letting the land rest every seventh year; But," in verse 14,

> —"[14]But if ye will not hearken unto me, and will not do all these commandments; [15]And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant: . . . ." Leviticus 26:1-14 (KJV).

And then He begins to set forth the curses.

THE QUARREL OF MY COVENANT

In fact, this whole series of curses if you break the covenant can be summarized in verse 25. At least I like the way it is summarized in chapter 26, verse 25.

> "[25]And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: . . . ." Leviticus 26:25 (KJV).

This is the quarrel of His covenant.

So, now there is going to be in the curses set forth by Moses if they break the statute of letting the land rest, there is going to be four places where this expression *seven times* is listed. You find it in verses 18, 21, 24, and 28.

> "[18]And if ye will not yet for all this hearken unto me, then I will punish you **seven** [H7651] **times** more for your sins. . . .
>
> "[21]And if ye walk contrary unto me, and will not hearken unto me; I will bring **seven** [H7651] **times** more plagues upon you according to your sins. . . .

> "[24]Then will I also walk contrary unto you, and will punish you yet **seven** [H7651] **times** for your sins. . . .
>
> "[28]Then I will walk contrary unto you also in fury; and I, even I, will chastise you **seven** [H7651] **times** for your sins." Leviticus 26:18, 21, 24, 28 (KJV).

And in the Millerite History there were people saying—they used this argument, "Well, if you really think this is a time prophecy, it is mentioned four times; so, it would have to be 2520 years × 4 and it is over 10,000 years. There is no time prophecy that is over 10,000 years."

Of course, the Millerites totally blew that out of the water; but, you hear that again at the end of the world from Seventh-day Adventists, "If you want to use this logic, because this *seven times* is listed four times in Leviticus 26 and therefore you have got to add them together."

Then my dear Seventh-day Adventist Brothers and Sisters, I can give you other places to go to, but I will just give you one. In Revelation 12 the dragon is going to come after the woman, isn't he? In verse 6, it says,

> "[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." Revelation 12:6 (KJV).

The woman is the Church. Satan is persecuting the Church for how long? 1260 years.

Go to verse 14.

> "[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." Revelation 12:14 (KJV).

Well, I guess the Dark Ages really were not 1260 years. It had to be 2520 years. It had to be both those 1260s because it is mentioned twice in this chapter. That is a bunch of foolishness, is it not? It is interesting to note, though, that the 1260 time period that the Papacy persecuted God's people from AD538 to 1798 in verse 14 is expressed as "a time, and times and half a time," three and a half times; because those three and a half times are just the second half of the seven times. That is where the time, times, and half a time is derived from. It is from the seven times that William Miller recognized in Leviticus 26, and it is expressed four times in that chapter but it is not cumulative to where it is over 10,000 years. It is just the Lord saying, "If you break this statute, you are going to be scattered for 2520 years for seven times."

It is sometimes the basic, simple logic of these truths is, I guess, not recognized. The people that are fighting this message are looking for something bigger.

But, if you break this statute of letting the land rest, the statute you are breaking says you are supposed to let the land rest for 2520 days in a 49-year cycle. But, the place where this statute is set forth, Leviticus 25, it is the year-day principle, **it is the year-day principle**. So, in the year-day principle, when we see that they have broken the commandment for 2520 days, and then in chapter 26 we see the curse set forth, and Miller is led by Gabriel to understand that this seven times represents 2520 years, it is in absolute context with the passage of a day for a year equals 2520 years. The whole passage, Leviticus 25 and 26 is about the year-day principle. So, to not equate the 2520 days of rebellion with 2520 years of punishment is to miss the truth about

the year-day principle. Miller is led to understand this in the Millerite History. It becomes part of the truths of the Millerites.

And, you know, in *The Great Controversy,* we have dealt with it already, but we will probably come back to it again, where Sister White says the Millerites proclaimed the longest and last time prophecy, where everyone says, "See there. That is the 2300-year prophecy."

Well, in that paragraph she does not say that. That is reading their own understanding into it, but she does not say that. What she says is that the Millerites proclaimed the longest time, period.

In this history of the Millerites, the Millerites proclaimed the 2300 and the 2520. Even if the Millerites were incorrect about the 2520, even if they were, if you go back in that history and you listen to every Millerite presentation and read every Millerite article, do you think there is one time that any Millerite would have claimed that the 2300-year prophecy was the longest prophetic period? No way! Even if they were wrong, they were teaching that the 2520 was the longest prophetic period. And somehow we take our human logic here at the end of the world and make just some ridiculous conclusions. Even if the Millerites were wrong, the only thing they identified as the longest prophetic period was the 2520. So, when Sister White says the Millerites proclaimed that the longest prophetic period was about to take place, she is talking about the 2520. It is the only thing that she could be speaking about. She places her endorsement on the 2520.

Miller places the 2520 on the 1843 Chart; but, Sister White tells us of this Chart, of this table, that there was a mistake in some of the figures until the Lord removed His hand from the figures and then the mistake was explained.

And in one place, in *Early Writings,* page 74, she says, not a figure of this 1843 Chart should be changed, to paraphrase; but, in another place she says not a figure of this 1843 Chart should be changed except by Inspiration.

And then in 1849 she began to get visions telling her that they needed to make a new chart in fulfillment of Habakkuk 2, and they make this 1850 Chart and they correct the error on this 1843 Chart and, sure enough, on this 1850 Chart we still have the 2520.

If you have not looked closely on these Charts, they are teaching things from left to right—you know, Babylon, Medo-Persia—from left to right; but, they are teaching things from top to bottom, too.

This center column is the column of the 2520. It begins in 677BC, and it goes down here to what they believed was AD1843. But, when the Lord removed His hand from this 1843 Chart, He corrected the error for them and then they made this 1850 Chart, which is teaching things from left to right, but it is also teaching things from the top to the bottom. And this middle column here, going from the top to the bottom, this is the 2520 once again, ending in 1844. They corrected the error. She says of this 1850 table that God was in the publishment of this table. It begins in 677BC and ends in AD1844.

And in either Chart, what is the center of the 2520 in either Chart? It is the cross. The cross is the center of this.

So, what are we saying. What we are saying is this, Brothers and Sisters, when it comes to September 11, 2001, the Lord, the Lion of the Tribe of Judah, must lead His people back to the Old Paths; because, now the Angel of Revelation 18 has come down. And when the Divine symbol comes down in any of these histories, there is then going to be a foundational work. And the Foundations of Adventism are these two tables of 1843 and 1850.

But the reason He has to lead them back to these foundational truths is because Islam has once again entered into Bible prophecy, and Islam is the message that carries the righteousness of Christ.

When Jesus was on Earth, the righteousness of Christ was Christ; but, what carried Him as a king into Jerusalem was the ass that had been restrained, that His disciples went and got and He rode upon. Islam is the message that carries the message of Christ's righteousness.

And in the Millerite History, Islam was restrained and marked when the Angel came down. And when Islam was restrained on September 11th, the Angel of Revelation 18 came down. But, here we are at September 11th; as Seventh-day Adventists, we are Laodiceans, we do not know anything. We have not been studying.

But, those of us who wish to study now, the Lord has to lead us back to these truths; because, if you are going to show Islam in Bible prophecy now, if you are going to prove that September 11, 2001, is the arrival of Islam in Bible prophecy, that the Third Woe has come onto the scene of history, then you need to go back to the Millerite logic that defines what the First Woe is and the Second Woe is—Islam, Islam—in order to define what the Third Woe is. You have to come back to this logic [the Millerite logic], the logic that the Biblical Research Institute of the Seventh-day Adventist Church has said is incorrect here at the end of the world, the logic of the Millerites that shows what Islam is in Bible prophecy.

That is why verses 16 and 17 of Jeremiah says, "I have put watchmen over you saying, 'Hearken to the sound of the trumpet. Hearken to the message of the Seventh Trumpet. Hearken to the message of the Third Woe.'"

But here [Jeremiah 6:16-17] when the Lord is going to raise up these messengers, these watchmen, in order to give the message of the trumpet of the Third Woe, you have got to go back to the Foundations of Adventism. And when you go back to the Foundations of Adventism, lo and behold what do you find? You find the 2520.

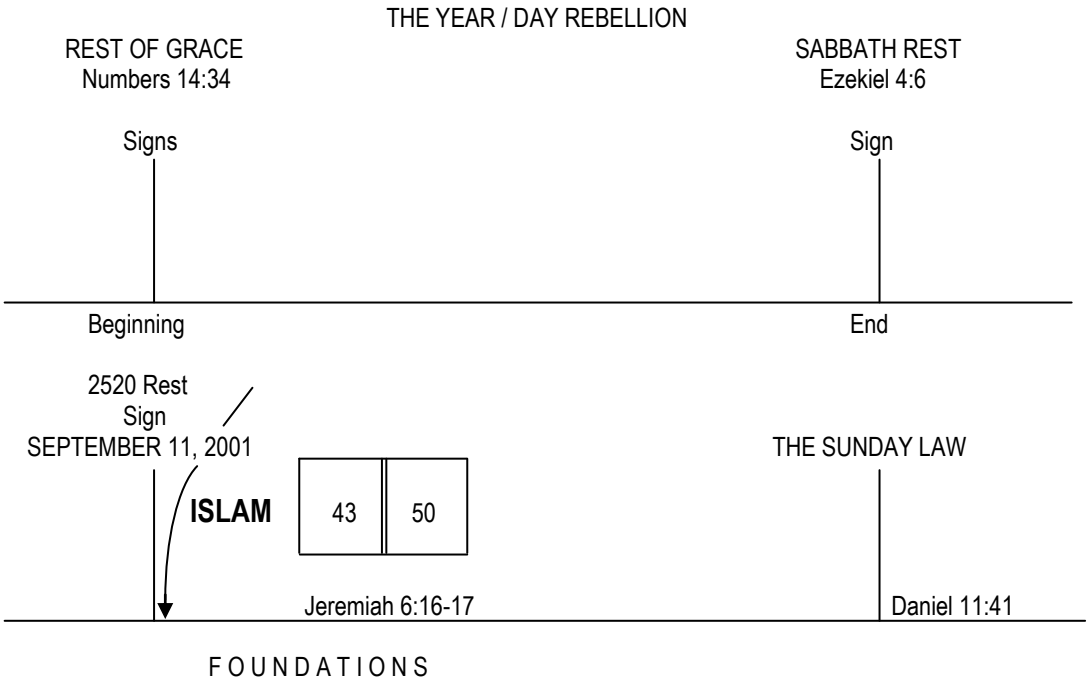


Figure No. 38C [Ref. 38B on p 562].

And what is the 2520? It is a sign. It is a rest. It is about the land resting. And if you do not let the land rest, it is the curse.

The land in this cycle is to rest for 2520 days. If you do not keep that statute, you are going to be scattered for 2520 years.

Here is a rest, **here is a rest right here** [September 11, 2001] that modern Israel is rebelling against, just like Ancient Israel rebelled against. And we have spent time looking at the purification of the temple, the two temple cleansings, the three-step process. And the third step for Adventism is this Sunday Law. This is where the door closes, and that is the rebellion of the Sabbath Rest.

So, when we talk about the 2520 as represented on both these 1843 and 1850 Charts, we want you to understand if you are willing to understand, we want you to see if you are willing to see, and hear if you are willing to hear that the 2520 is a symbol; it is a sign of the rebellion against the Old Paths, when God is leading His people back to the Old Paths in order that they might receive the rest of the Latter Rain.

Therefore, these Charts, just as this level, have been typified, prefigured, illustrated in Bible prophecy.

They were illustrated right here [at the beginning of Ancient Israel], because what Ancient Israel was saying in their rebellion of this rest, this Rest of Grace—what were they saying? "We do not want to go into the Promised Land."

And what is Adventism saying here now that Christ is cleansing His temple, the temple of Adventism? Those people that are refusing to participate in that work, what are they saying? "We do not want to go into the Promised Land. We are happy with what we have here. I am comfortable."

I hope you see that it is typified in the Scriptures. These two tables [the 1843 and 1850 Charts] are typified by the Two Tables of the Ten Commandments.

ISAIAH 7:8—742BC & 65 YEARS

Now, I want to close here. I am not going to try to prove the 2520, but I am going to put some things in place very briefly.

In Isaiah 7:8

> "[8]For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and **within threescore and five years** shall Ephraim be broken, that it be not a people." Isaiah 7:8 (KJV).

Isaiah's prophecy was given in the year 742BC.

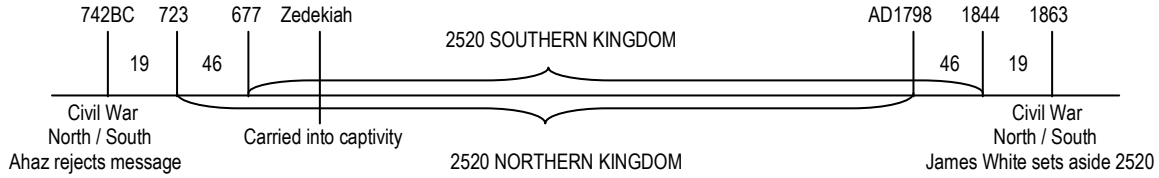


Figure No. 40.

Isaiah 7, correctly understood, follows Isaiah 6; and Isaiah 6:3 tells us that Isaiah 6 is Revelation 18, because verse 3 of Isaiah 6 says "the whole earth is full of his glory." The prophets do not disagree with one another. Isaiah 6 is an illustration of the arrival of the Angel of Revelation 18; and Isaiah, Sister White plainly says more than once in Isaiah 6, is a symbol of you and me as Seventh-day Adventists living in Laodicea in the valley of dead, dry bones at the end of the world.

And there is a message to be proclaimed. Isaiah is representing us, who are Laodiceans. Sister White plainly says that Isaiah has—she does not say this way, but he has been functioning as a prophet through chapter 1, chapter 2, chapter 3, chapter 4, chapter 5. And when she is dealing with Isaiah in chapter 6, she says that when Isaiah sees the glory of the lord in chapter and he is humbled into the dust, he then saw that he was just as full of sin as the people that he had been rebuking as a prophet. In other words, he was a Laodicean, and a certified Laodicean that had seen the glory of the Lord in chapter 6 and was humbled into the dust. And then he hears a voice saying, "Who shall I send?" and he volunteers. And when he volunteers, a coal is taken from off the altar and purifies his lips. He is representing those people at the end of the world that move into the Most Holy Place and are humbled into the dust and changed into the likeness of Christ, their lips are purified and are given a message to carry to the world.

So, when you get to Isaiah 7, the message that Isaiah is going to carry is identified, and Isaiah 7 is where the 2520s, both of them, are introduced; and, the Bible chronologists tell us unitedly that Isaiah 7 takes place in the year 742BC, in the time of a civil war between Judah and Israel, between the North and the South.

And Isaiah comes to the king, Ahaz, and gives him the prophecies of the 2520. And Ahaz—we will not go into depth there—he rejects the signs. Isaiah says to Ahaz, "You know, pick a sign."

And Ahaz says, "No. I don't want to."

And Isaiah says, "It is bad enough that you weary me, but will you weary God, also?" Then Isaiah says, "The Lord will give you a sign," and He gives the sign of the birth of Christ.

But, in this history Ahaz represents the leaders that reject this message, and the message in Isaiah 7 is the message of the 2520; because, in verse 8 it says, "For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people."

In 742BC there is a 65-year prophecy that says the Northern Kingdom would be no more a people; and, sure enough, in 19 years later, after that prophecy was given, the Northern Kingdom was carried into captivity and the 2520 against the Northern Kingdom begins and it ends in AD1798.

At the end of this 65-year prophecy of verse 8, the Southern Kingdom is carried into captivity. That ends in 1844.

So, you have between 1798 and 1844, you have the 46 years that you have between 723BC and 677. Isaiah 7 is the starting points for both 2520.

You also have noted here this 19-year period, if you extend it out here, brings you to 1863. In 1863 the Seventh-day Adventist Church becomes a legal church. Why do they do so?

Well, they do so because there is a civil war going on; and, in order to have legal status for Conscientious Objectors, Seventh-day Adventists had to become a legally registered church so their members would not get drafted into the war that was going on between the North and the South.

And in 1863 the leader of the Seventh-day Adventist Church, *Ahaz* was typifying the leader down here at the end, James White.

Ahaz hears this message from Isaiah about the 2520, and Ahaz sets it aside. In 1863 James White sets aside the 2520.

Now, Brothers and Sisters, those people in Adventism that will not take their time to wrap their mind around the 2520 do not understand how large, deep, and profound this prophecy is. If you think human beings can invent this stuff up, then you do not know who God is!

How do you know who God is? Is that not something we should do if we are Seventh-day Adventist Christians; should we not know who God is?

How do you know who God is? You can tell that is an attribute of God: He tells the end from the beginning.

You know that with my wife, we have been married 38 years, and I can say things to her and I know what she is going to say. I can think, "Oh, I can get her to say that." I can say it and it will happen. I know her. I know what she is going to do.

How do you know God? You know God through His prophetic Word. It is through His prophetic Word that you know God; because, through His prophetic Word He tells you, "I am God. I change not. Jesus Christ is the same yesterday, the same today, and forever." There is no variableness of turning with God.

If you know God in His prophetic Word, then you know that when this happens, this will happen; because, always, His dealings with man are ever the same.

The reason that Seventh-day Adventists do not get this message is because they do not know God. They do not know God. They do not know who He is, how He responds to things, because they have not been studying His prophetic Word; because, His prophetic Word teaches you who He is, teaches you what He will do in this situation, every time, **every time**.

So, if you can look at an argument like this [as illustrated in Figure No. 40] and say, "This is just something that was invented by a farmer back in the 18th, 19th Centuries, had no education. This is just a bunch of foolishness," Brothers and Sisters, then you do not know God. God does not structure His Bible that allow human beings to pull this kind of consistency in the end out of the beginning. He does not do it. You do not know God.

SCATTERED SHEEP—FIRST AND LAST

In Jeremiah 50:17, it says,

> "[17]Israel *is* a scattered sheep;"—

These two 2520s, this is the scattering.

> —"[17]Israel *is* a scattered sheep, the lions"—*IN THE PLURAL*—"have driven *him* away: **first** the king of Assyria hath devoured him;"—

And the king of Assyria took Hoshea into captivity in 723BC; thus began the scattering in the Northern Kingdom.

> —"**first** the king of Assyria hath devoured him, and **last** this Nebuchadrezzar"—

This Nebuchadnezzar took Judah into captivity in 677BC and scattered them.

> —"and **last** this Nebuchadrezzar king of Babylon hath broken his bones." Jeremiah 50:17 (KJV).

Here Jeremiah is saying that there are two scatterings, one against the Northern Kingdom and one against the Southern Kingdom. The first is initiated by the king of Assyria, the second by the king of Babylon. That is Pioneer understanding. That is historical fact. That is God's prophetic Word. And the scattering was for 2520 years.

THE PRIDE OF POWER

> "[19]And **I will break the pride of your power**; and I will make your heaven as iron, and your earth as brass." Leviticus 26:19 (KJV).

The Lord is going to break the pride of their power. And the pride of their power, what was the pride of their power?

Do you remember the story of Samuel and Saul? "Samuel, do as they want. They haven't rejected you. They have rejected me."

What did they reject?

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: They wanted a king.

The pride of their power. A power in Bible prophecy is the king, is a kingdom; but, the pride of Israel's power was a king. And here, in 723BC the king of the Northern Tribe, the pride of that power is broken.

And here, in 677BC the king Manasseh, the pride of that power is broken.

HOSHEA—723BC

2 King 17:22-23:

> "[22]For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; [23]Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day." 2 Kings 17:22–23 (KJV).

And what are the sins of Jeroboam? **What are the sins of Jeroboam?** The sins of Jeroboam are the two golden calves.

And what is Jeroboam repeating? The golden calf of Aaron.

And who is Aaron? Aaron is the one that builds a golden calf just days after the deliverance from Egypt. The golden calf is a symbol of the image of the beast, the golden calf that is a symbol of Egyptian worship, the golden calf that is sun worshipped just days after their delivery from Egypt. And the foundational truth of the deliverance from Egypt was the Sabbath, which in days the leader, Aaron, has turned on the foundational truth; but, we have a problem thinking that James White could turn on the foundational truths in 1863, just 19 years after 1844, but we have no problem with Aaron doing the same thing as the leader of Israel, just days after the foundations were established in their history.

We think pretty highly of our reasoning powers as Laodiceans.

MANASSEH—677BC

2 Chronicles 33:10-11 is referenced right here by Miller.
And 2 Chronicles 33:10-11 says,

> "[10]And the Lord spake to Manasseh, and to his people: but they would not hearken. [11]Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." 2 Chronicles 33:10–11 (KJV).

"Oh, Brother Jeff, this is where it all falls down in your logic. Manasseh repented. Manasseh repented, so your whole story falls apart because it is not until 606—607BC that king Zedekiah is carried away to Babylon. And you are marking Manasseh."

What I am marking is like what the Millerites were marking. It is the pride of the power that was broken. Royalty was removed by Manasseh, and from that point on Israel is in subjection. And I know people argue against that, but just go read the history of the rebuilding of the temple when they come out of Babylon, when they admit that they went into subjection from Manasseh onward to other kings.

The pride of the power was broken here at 677BC; but, Manasseh is not identifying the end of Israel; he is identifying something else.

AN "EARNEST"

Notice what Sister White says. Sister White totally agrees with the Millerites. In *Prophets and Kings,* page 382, speaking of Manasseh, she does not say Manasseh is the last king and this is where the 2520 starts. That is not what she says. That is not what the Millerites taught.

> "Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. As an **earnest** of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who 'bound him with fetters, and carried him to Babylon,' their temporary capital." *Prophets ad Kings,* 382.

Right here in 677BC, Manasseh is an earnest; and, you see the definition of *earnest* in the 1828 Webster's Dictionary.

> **Earnest:** 1. **First fruits**; **that which is in advance**, and gives **promise of something to come**. . . . Hence **earnest or earnest-money** is a first payment or deposit giving promise or assurance of full payment. . . . This sense of the word is primary, denoting **that which goes before, or in advance**. *Webster's 1828 Dictionary.*

Manasseh was the down payment.

It was not here until later that Zedekiah is carried into captivity.

So, what Manasseh to Zedekiah is marking is a progressive fall. And the prophecy that begins in 677BC ends in 1844 at the climax of the Second Angel's Message.

And do you know what Sister White says about the Second Angel's Message? She says in that history the Church has suffered a moral fall, but the complete fall of Babylon is yet future. It is a progressive fall of Babylon.

Here [Figure No. 40] you have a progressive fall; and, at the end of the time prophecy, we have a progressive fall noted. It is a progressive fall of the United States.

The Protestant churches in the United States suffered a moral fall.

And in the Ronald Reagan years, in the history of Daniel 11:40, the political side of the United States suffered a moral fall that leads to The Sunday Law, that leads to—what?—that leads to Zedekiah.

So, at the beginning of the prophecy you have a progressive fall from Manasseh to Zedekiah, marking a progressive fall from the Millerite History to our history. That is the Millerite logic that Sister White upholds.

CAUSE AND EFFECT

In Proverbs 26:2, it says,

> "[2]As the bird by wandering, as the swallow by flying, so **the curse causeless** shall not come." Proverbs 26:2 (KJV).

If the 2520 is a curse—and it is in Leviticus 26—we have to ask what the cause is. And the cause of the curse is the breaking of the statute of Leviticus 25, and the statute of Leviticus 25 is the year-day principle and it is a rest and it is a sign. The 2520 is a rest, a sign, and it is the year-day principle. And the reason why it was implemented on Ancient Israel is because they broke that statute, "the curse causeless shall not come."

We are supposed to understand from cause to effect: "We set aside that understanding, that principle when we come to Leviticus 26 because we want to fight this message, and we will deal with Leviticus 26 if we are a modern theologian, but we don't talk about Leviticus 25. We separate it out."

Leviticus 25 is the statute; Leviticus 26 is the cause and effect on blessings or curse if you keep or reject that statute. To deal with Leviticus 26 without dealing with Leviticus 25 is just to reject your responsibility to be a Berean in rightly dividing the word of truth. The 2520 is the curse.

In *1888 Materials,* page 403:

> "We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, what are the Bible rules"—

We should know it for ourselves, what are the Bible rules.

> —"what are the Bible rules—the rules given us from the highest authority."—

It is not the Bible rules that were introduced from 1919 onward. That is the Mystery of Iniquity. That is the logic that is guiding Adventism into darkness today.

—"We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, what are the Bible rules"—

Sister White, she did not quite get it, obviously; because, **I do not need to know for myself**. I have watched my elders. I have watched my pastor. They are good men. They treat their family good. **All I have to do is go ask them.**

Is that what she is saying here?

> —"We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, what are the Bible rules—the rules given us from the highest authority. There are many who believe without a reason on which to base their faith, without sufficient evidence as to the truth of the matter. If an idea is presented that harmonizes with their own preconceived opinions, they are all ready to accept it. **They do not reason from cause to effect**, their faith has **no genuine foundation**, and in the time of trial they will find that they have **built upon the sand**."—

When you are fighting this 2520 and you refuse to reason from cause to effect, you refuse to say, "Okay. These people are saying as Miller did that the 2520 is a scattering, a punishment," and they refuse to go say, "Well, if it is really a punishment, why were they being punished?" Well, this is just in the preceding chapter, chapter 25; there are the statutes. Break those statutes and you are going to be scattered for the amount of years that you refuse to let the land rest in days because it is the year-day principle. They refuse to reason from cause to effect.

> —"He who rests satisfied with his own present imperfect knowledge of the Scriptures, thinking this sufficient for his salvation, is resting in a fatal deception. There are many who are not thoroughly furnished with Scriptural arguments, that they may be able to discern error, and condemn all the tradition and superstition that has been palmed off as truth. Satan has introduced own ideas into the worship of God, that he might corrupt the simplicity of the gospel of Christ**. A large number who claim to believe the present truth, know not what constitutes the faith that was once delivered to the saints**"—

What is the faith that was delivered to Adventism? It is the faith of Jesus. It is the prophetic faith. It is the faith that is represented on these two tables [the 1843 and 1850 Charts].

> "**A large number who claim to believe the present truth, know not what constitutes the faith that was once delivered to the saints—Christ in you the hope of glory**. They think they are defending **the old landmarks**, but they are lukewarm and indifferent. They know not what it is to weave into their experience and to possess the real virtue of love and faith. They are not close Bible students, but are lazy and inattentive. When differences of opinion arise upon the passages of Scripture, these who have not studied to a purpose and are not decided as to what they believe, fall away from the truth. We ought to impress upon all the necessity of inquiring diligently into divine truth, that they may know that they do know what is truth. Some claim much knowledge, and feel satisfied with their condition, when they have no more zeal for the work, no more ardent love for God, and for souls for whom Christ died, than if they had never known God. They do not read the Bible [in order] to appropriate the marrow and fatness to their own souls. They do not feel that it is

> the voice of God speaking to them. But, if we would understand the way of salvation, if we would see the beams of the Sun of righteousness, we must study the Scriptures for a purpose, for the promises and prophecies of the Bible shed clear beams of glory upon the divine plan of redemption, which grand truths are not clearly comprehended." *The 1888 Materials*, 403.

SUMMARY

So, in concluding this, we are looking at these two tables [the 1843 and 1850 Charts] as typified in Bible prophecy.

We are saying that in parallel to the history of Ancient Israel, the first test for Adventism at the end of the world when the Lord begins to cleans the temple is the foundational work of leading His people back to the Old Paths. The logic of this is that they have to understand Islam, because Islam has arrived in Bible prophecy again.

As they return to the Old Paths, a place they have not been, they discover the 2520. The discovery it is associated with the resting of the land and that it is a sign and this becomes a point of controversy whereas the first test of the temple cleansing of Adventism arrives here at the end of the world it is paralleling the rejection of Ancient Israel of the Rest of Grace, the rest of the Old Paths. That is what it was for Ancient Israel. Joshua and Caleb said, "Here is the path to go into the Promised Land."

This is the path [the foundations truths reflected on the 1843 and 1850 Charts] that goes into the Promised Land. But, they would not receive the message: "We would not receive the message. We will not walk therein."

The 2520 on both of these Charts is typified in this, our history; and, the rejection of the 2520 is the rejection of the message of Joshua and Caleb.

Shall we pray?

Benediction: Heavenly Father, we pray for our brothers and sisters that are following other men or are following their own Laodicean opinions that need to be awakened to the reality of the work that you as the Lion of the Tribe of Judah are doing at this time among your people. They need to be awakened that they might prepare to go into the Promised Land. We know that we are now in a time period when there are two Movements going forward, the Reform Movement that all the other Reform Movements prefigured, the Reform Movement of the Latter Rain; and, the counterfeit Movement of the Omega Apostasy. And we know that nothing will be allowed to stand in the way of the Omega Apostasy. So, we are in a time period where the shaking, where the pressures and stress is only going to escalate as we move down this road; but, Lord, we ask that you would accomplish one of the works of your prophetic Word in us that we can be faithful and firm because we know, we know You, we know that you are dealings with us are always the same as it has been throughout sacred history, and from that confidence we can stand while the whole world is falling down around us. We want that faith. We want that understanding. We want our Brothers and Sisters to be awakened. So, we pray that somehow, some way the things that we are studying will provide us a more winning argument to those we come in contact with. We pray for a blessing upon the DVD production here and the LiveStreaming. We thank you for all these things. In Jesus's name, amen.

Habakkuk's Two Tables #21

Part Three: THE MYSTERY OF INIQUITY

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father,

NOTE: THIS IS THE FIRST PAGE NUMBER OF THE NEXT SEGMENT OF PRESENTATIONS FOR THIS WORSHIP SERIES OF HABAKKUK'S TWO TABLES. I INCLUDE THIS PAGE SOLELY AS A FLAG TO CONSIDER IN EDITING FOR FINAL COPY, BUT THIS PAGE SHOULD NOT BE REPRODUCED.

In Christ,

Roberta Holmes-Carter
Transcriptionist