

Habakkuk's Two Tables #21

Part Three: THE MYSTERY OF INIQUITY

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you that you brought us into another week that we can attempt this work for you. We would ask that you would bless the LiveStreaming, the DVD production. As we take up the study this morning, we ask that you forgive us of our sins, that you would allow us to be in such a relationship with you that we can hear your Voice, that your Holy Spirit can speak to our hearts, that He can have an influence and change us more fully into your image. We want you to pour the Latter Rain out upon us by opening our understanding to your Word. We ask that you do that for us at this time. I ask that you would overrule my humanity, that you would hide me behind your cross, that the ideas and the words spoken would be from the throne room on High, touched with a coal from off the altar and that they be words that will glorify and honor you, and words and thoughts that the Holy Spirit can use to help edify your people. We want to understand the Mystery of Iniquity and to a level that we can recognize what it means for us as Seventh-day Adventists here at the end of the world, and we would ask that you would open our understanding to this thing. In Jesus's name, amen.

BROTHER PIPPENGER: We are in our second section of considering Habakkuk's Two Tables, "second section" being that we are looking at these two tables as typified in the Scriptures. We have developed the first premise to understand this by looking upon the reform lines, line upon line, proof-texting, to show that all of the Reform Movements parallel one another; and, from that platform we have been showing how these two tables of Habakkuk are a waymark in the reform lines, and we have been looking at some of the implications of this fact.

But, we have said earlier on when we began the reform lines that some of the waymarks of the reform lines, before we finished off, we were going to look at them more closely.

And in a reform line we have the Darkness that precedes the Time of the End, and that Darkness represents several things; and, at the Time of the End you have a prophecy that is unsealed, and all of these are waymarks.

When the prophecy is unsealed you have an increase of knowledge, also a waymark.

The message is understood and then empowered when a Divine Symbol comes down, another waymark.

Then you will see the enemies of that history putting up opposition to the message. This is the second waymark. Then you see the empowerment of the second message, the Midnight Cry, the Triumphal Entry, and the Plagues of Egypt. This is a waymark that leads to the third waymark, the primary waymark, the closing of the door, Judgment, followed by Disappointment, followed by a work that is given to the people of God, followed by backsliding by the people of God, and then the fourth waymark.

So, we laid out those waymarks of the Reform Movements.

We took time in the Spirit of Prophecy to show that prophecy is illustrated on a line and that these waymarks are to be understood and defended, that they would come under attack. We noted more than once in the Spirit of Prophecy they have a specific order.

So, we put all those things in place; but, some of those waymarks carry such important light that you really have to step out and look at them more carefully to get the impact of them.

And in the time period that precedes the Time of the End, the Darkness, you have in Revelation 12 that time period identified as the Wilderness. So, it is not only Darkness, it is the Wilderness; and, in each of these histories there is a voice that comes out of the wilderness, so you have to understand what the wilderness is in order to understand what the voice is, the message for that time.

THE MYSTERY OF INIQUITY

But, also in the Darkness is where you have the Mystery of Iniquity and we want to look more carefully at the Mystery of Iniquity, although we have already noted when we developed the lines in our previous presentation when we were dealing with the Mystery of Iniquity, we took a passage from *Manuscript Releases*, volume 18, pages 30 – 36, that has several paragraphs. This is where we are starting today; but, I did not include the several paragraphs. I just want to take a few thoughts out of that passage, that for those of you who are downloading the notes and have the notes, you have the entire passage. Where we begin in this passage, it says,

“All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth’s history. . . .”—

So, that is what we are doing here. We are trying to exercise our human wisdom in connection with God’s wisdom in order to understand the Mystery of Iniquity. But, here, Sister White says we have to search it out. If it is not something that is one of those jewels that is on the top of the ground, you have to search it out; and, she says that it figures so largely at the end of the world.

—“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. . . .**”—

And if you know what amalgams are in your mouth, it is when they take silver and they combine it with mercury to make the fillings in your mouth; and, Sister White plainly tells us that mercury is a slow and insidious poison. So, this word *amalgam*, if you know about dentistry, it seems like a pretty sinister word. You know, it is combining a slow and insidious poison to make a different compound out of those two elements. That is *amalgamation*; and, this is the Mystery of Iniquity. It is combining God’s Word with human words.

—“Those whom God has exalted to high positions of trust may **turn from heaven’s light to human wisdom. . . .**”—

That is *amalgamation*.

—“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.

You have the definition of *amalgamate*:

AMALGAMATE, v.i. To mix or unite in an amalgam; to blend. *Webster's 1828 Dictionary*.

So, the Mystery of Iniquity is the work of Satan, in mixing truth and error. We have noted that early in our studies. Go to Genesis 6:1-7, where it is the classic Biblical example, one of them, of the Mystery of Iniquity. Verse 1 of Genesis 6 says,

¹And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, ²That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.”—

This was the mixing of the righteous seed and the unrighteous seed.
It continues on in verse 3. It says,

—“³And 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.”—

When this amalgamation, this Mystery of Iniquity, takes place here in Genesis and the Lord sees it, that is when He gives them the probationary time. Now the testing process begins.
And then in verse 4 it says,

—“⁴There 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.

⁵And God saw that the wickedness of man was great in the earth,”—

See, what the Mystery of Iniquity produces is wickedness.

—“and *that* every imagination of the thoughts of his heart *was* only evil continually.”—

This wickedness is identifying, it is represented here, by the imagination. Every imagination becomes wicked after the Mystery of Iniquity comes in.

Verse 6:

—“⁶And it repented the LORD that he had made man on the earth, and it grieved him at his heart. ⁷And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. Genesis 6:1-7 (KJV).

So, you can see in here that when it comes to the Lord identifying the probationary time that leads to the closed door, the closed door of the ark, to the symbol of all these reform lines. The Time of the End, there is an increase of knowledge that is going to produce two classes of

worshippers. The wise understand the increase of knowledge; the wicked do not understand the increase of knowledge.

This illustration of the Everlasting Gospel, the very first one in the Bible, includes just a few characteristics: the closed door; the probationary time; the wickedness of the men and defining that wickedness as their imagination, what is going on in their minds and in their hearts; and, the Mystery of Iniquity, the Mystery of Iniquity, the combining of the unholy and the holy seed.

NOAH—MINGLING: (LITTLE BY LITTLE)—VAIN IMAGINATIONS

Patriarchs and Prophets is commenting on this passage, and what I am going to do here is we are going to practice William Miller's Rules of Prophetic Interpretation. We are going to practice the line upon line of Isaiah 28. We are going to bring line upon line, and we are going to do proof-texting, and we are going to look at this phenomenon of the Mystery of Iniquity throughout several places in sacred history and we are going to pull out the various characteristics and develop a definition of this, the history of the Mystery of Iniquity.

So, Sister White comments on Genesis. She says,

“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”—

And I have “little by little” and “mingle” underlined because these are characteristics of the Mystery of Iniquity that needs to be marked.

After 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.”—

Why? Why did they see that they were fair?

Were the righteous daughters ugly and the unrighteous daughters beautiful? Is that what it was? No. It was that the unrighteous daughters were no longer worried about modesty; and, one of the lessons here is that immodesty in dress can even cause a righteous man to sin.

And the daughters of the Lord in Adventism need to take that to heart; because, that is one of the lessons here, but that is not what we are dealing with here.

—“‘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.

And Paul continues in this passage, what does he call them? He says their foolish hearts were darkened and they became what?

FROM THE AUDIENCE: Reprobate.

BROTHER PIPPENGER: Yes, and one other word: reprobates, fools.

So, these people who get this vain imagination and a foolish heart, they are fools. And the Bible says, “Call no man fool,” and I am not trying to call anyone a fool. I am trying to tell you that these are the foolish virgins.

Okay. That is in Genesis, leading to the Flood.

ABRAHAM—INTERMARRIAGE

How about Abraham? *Patriarchs and Prophets*, page 173.

Now, you will notice, and those of you who are listening, unless you have downloaded the notes, you will not be able to follow this part of the lesson. But, after I read about Abraham, then I am going to start putting underneath the quotes the very characteristics that we see in each of these histories where the Mystery of Iniquity is represented.

“Abraham had marked **the result of the intermarriage of those who feared God and those who feared Him not**, from the days of Cain to his own time. The consequences of his own marriage with Hagar, and of the marriage connections of Ishmael and Lot, were before him. The lack of faith on the part of Abraham and Sarah had resulted in the birth of Ishmael, **the mingling of the righteous seed with the ungodly**. The father’s influence upon his son was counteracted by that of the mother’s idolatrous kindred and by Ishmael’s connection with heathen wives. The jealousy of Hagar, and of the wives whom she chose for Ishmael, surrounded his family with a barrier that Abraham endeavored in vain to overcome.” *Patriarchs and Prophets*, 173.

So, these two passages tell us that the characteristics of the Mystery of Iniquity are mingling; it happens little by little; it creates vain imaginations; and, it is accomplished by intermarriage.

MINGLING; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE

MINGLING: IMITATED THEIR CUSTOMS AND MANNERS

Signs of the Times, April 22, 1886:

“But **the descendants of Abraham**”—

Now we are moving further on into history.

—“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.

So, a little bit further in history, we can add to that list of characteristics of the Mystery of Iniquity that they imitate the customs and manners of these people that they are mingling with, that they are intermarrying.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; LITTLE BY LITTLE; VAIN IMAGINATIONS;
INTERMARRIAGE

MOSES AND THE MIXED MULTITUDE

Moving forward to the time of Moses, and this is sometimes not recognized about who are the mixed multitude in the story of Moses.

MIXED MULTITUDE

Patriarchs and Prophets, page 375, says,

“The **mixed multitude** that had accompanied Israel from Egypt were not permitted to occupy the same quarters with the tribes, but were to abide upon **the outskirts of the camp; and their offspring were to be excluded from the community until the third generation.**” Deuteronomy 23:7, 8.” *Patriarchs and Prophets*, 375.

So, the mixed multitude is a different group than the Hebrews when they come out of Egypt. They cannot even line up with them.

And you can see the passage from Deuteronomy where this statute is put forth. It says,

“⁷Thou shalt not abhor an **Edomite**; for he *is* thy brother: thou shalt not abhor an **Egyptian**; because thou wast a stranger in his land. ⁸The children that are begotten of them shall enter into the congregation of the LORD in their third generation.” Deuteronomy 23:7, 8 (KJV).

THE HEBREWS INTERMARRIED WITH THE EGYPTIANS

Okay. So, this was a mixed multitude; but, who is the mixed multitude? *Spirit of Prophecy*, volume 1, page 243, says,

“It was the **mixed multitude** that came from Egypt with the Israelites who were the principal movers in this dreadful departure from God.”—*THAT GOLDEN CALF*—“They were called a **mixed multitude, because the Hebrews had intermarried with the Egyptians.**” *Spirit of Prophecy*, volume 1, 243.

Okay. The mixed multitude is the symbol of the Mystery of Iniquity. It is the intermarriage between the righteous seed and the unrighteous seed. And the mixed multitude is the one that caused all the problems, pretty much.

MOSES—RETURNED TO THE OLD SUPERSTITIONS

Patriarchs and Prophets, page 315.

So, what we have added to the list there—well, we will add it after this next quote—is the category of people that promote the Mystery of Iniquity are the mixed multitude.

“During this period of waiting,”—

They are going to receive the Law here.

—“During this period of waiting, there was time for them to meditate upon the law of God which they had heard,”—*WHEN FIRST SPOKEN TO THEM*—“and to prepare their hearts to receive the further revelations that He might make to them. They had none too much time for this work; and had they been thus seeking a clearer understanding of God’s requirements, and humbling their hearts before Him, they would have been shielded from temptation. But they did not do this, and they soon became careless, inattentive, and lawless. **Especially was this the case with the mixed multitude.**”—

Who is the mixed multitude? Half Hebrew and half Egyptian. Okay?

—“They were **impatient**”—

Notice that. They were impatient. Okay? That is one of the characteristics of the mixed multitude. They are impatient.

—“to be on their way to the Land of Promise—the land flowing with milk and honey. It was only on condition of obedience that the goodly land was promised them, but they had lost sight of this. There were some who suggested a return to Egypt, but whether forward to Canaan or backward to Egypt, the masses of the people were determined to wait no longer for Moses.

“Feeling their helplessness in the absence of their leader, **they returned to their old superstitions.**”—

There is a characteristic for them. The mixed multitude is going to return to their old superstitions.

And, Brothers and Sisters, where I am going with this, so you will know in advance, is that I believe that all the prophets are speaking about the end of the world, and the Mystery of

Iniquity is an attack upon Seventh-day Adventists at the end of the world because the Mystery of Iniquity is the work of Satan in combining the unholy seed with the holy seed, and the holy seed at the end of the world is Seventh-day Adventism. So, all of these lessons are coming down to Adventism.

So, somewhere along the line, Adventism returns to its old superstitions. I will give you an example: William Miller was the first person in history to recognize and identify that the Daily in the Book of Daniel was Paganism. But, the Protestants at that time, they had variations but the Protestants at that time basically believed the Daily had to do with Christ's Sanctuary ministry. So, in the 1930s when we switched to the Protestant view, we switched to our old superstitions.

Okay. It was always a superstition to teach that the Daily represented Christ's Sanctuary ministry, and the Millerites set that superstition behind them. But, in the 1930s we returned to our old superstitions.

Now, I am not dealing with the Daily here. I am just trying to give you the method with what we are going to do with the conclusion of this study, when it is all said and done, and I want you if you will to be watching for these little indications as we go.

—“Feeling their helplessness in the absence of their leader, **they returned to their old superstitions.** The ‘**mixed multitude**’ had been the first to indulge **murmuring and impatience**, and **they were the leaders in the apostasy** that followed. Among the objects regarded by the Egyptians as symbols of deity was the ox or calf; and it was at the suggestion of those who had practiced this form of idolatry in Egypt that a calf was now made and worshiped.”—

They are going to make an image to the beast.

—“**The people desired some image to represent God**, and to go before them in the place of Moses. God had given no manner of similitude of Himself, and He had prohibited any material representation for such a purpose. The mighty miracles in Egypt and at the Red Sea were designed to establish faith in Him as the invisible, all-powerful Helper of Israel, the only true God. And the desire for some visible manifestation of His presence had been granted in the pillar of cloud and of fire that guided their hosts, and in the revealing of His glory upon Mount Sinai. But with the cloud of the Presence still before them, they turned back in their hearts to the idolatry of Egypt, and represented the glory of the invisible God by the similitude of an ox!” *Patriarchs and Prophets*, 315.

Okay. So, the characteristics we have pulled out so far from this progressive history, as we are coming down through sacred history, the Mystery of Iniquity is mingling; it is imitating the customs and manners of the heathen; it is returning—once you have made a covenant with the Lord you are returning to those old heathen customers and manners; it happens little by little; it creates vain imaginations in those that fall into it; it is represented by intermarriage; and, those people that participate in it are the mixed multitude and they are impatient, **they are impatient..**

MINGLING; IMITATED THEIR CUSTOMS AND MANNES; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE

MOTIVATION

Okay. What is their motivation?

Patriarchs and Prophets, page 281:

“And they went out, ‘about six hundred thousand on foot that were men, beside children. And **a mixed multitude** went up also with them.’ In this multitude were not only those who were actuated by faith in the God of Israel, but also a far greater number who desired **only to escape from the plagues**,”—

So, the mixed multitude, a big portion of the mixed multitude, they were going because of fear, to escape from the plagues. All right?

—“desired **only to escape from the plagues**,— or who followed in the wake of the moving multitudes merely from **excitement and curiosity**.”—

For those of you that are friends of ours and know where we live and heard that we had fires here on Friday, and if you wondered if we were close to the fires, a professional baseball player could probably hit a ball from where I am standing to our road, and where our road is, to the other side of it, they evacuated our neighbors on Friday night because of the fires. Okay?

But, my point is, is that there were people calling from this area, and people from this area were going out and looking at the television networks and the fire trucks, they were for what? Curiosity.

They had seen the children of Israel going out of Egypt, and they had seen all those plagues, they are going to follow along from curiosity, and then there were some that were following along because the plagues made them scared.

This class were ever a hindrance and a snare to Israel.” *Patriarchs and Prophets*, 281.

Okay. So, their motivation, their negative motivation, is fear and curiosity. It is not because they are convicted that the God of Heaven is the God that they should follow. And if you have thought it through, this is the foolish virgins, because this is the same reason that the foolish virgins in the Millerite History came to the Millerite meetings.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; MOTIVATED BY FEAR AND CURIOSITY

THE FOOLISH VIRGINS

The Great Controversy, page 391 and onward, it says,

“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. . . .**”—

Who are the two classes? Well, they are illustrated all over the place; you know, Hagar and Abraham, Cain and Able. It is the two classes that Satan brings together to accomplish the Mystery of Iniquity.

Dropping down now where she is going to describe the foolish virgins in this history, she says,

—“Others ‘took their lamps, and took no oil with them.’ **They had moved from impulse.**”—

They are moving for the same reason the mixed multitude moved.

—“**They had moved from impulse. Their fears had been excited by the solemn message,**”—

Their fears had been excited by the plagues that were poured out.

—“**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;**”—‘Yeah, I will go to the Promised Land’—“**but they were not prepared for delay**”—

What does it mean if you are not prepared for delay? You are impatient. This group, the false and foolish virgins, they are impatient. That is the mixed multitude.

—“**they were not prepared for delay and disappointment. When trials came, their faith failed,**—

When Moses did not come back, their faith failed.

—“**and their lights burned dim.**

“‘While the bridegroom **tarryied** they all slumbered and slept.’”—

Now, it just so happened, when their faith failed when Moses was gone, what was he doing? How does the Bible explain that? He told his elders, “Tarry here until I return.”

It is the tarrying time of Moses that Sister White is now explaining the Tarrying Time of the Millerite History; but, it is the same story all over again.

—“**By the tarrying of the bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay. In this time of uncertainty, the interest of the superficial and halfhearted**”—

This is one of the characteristics, “superficial and halfhearted.”

Can you be halfhearted to the Lord?

FROM THE AUDIENCE: No. You are full-hearted.

BROTHER PIPPENGER: You are full-hearted. And if you are halfhearted, then you are no-hearted. You are either decidedly on the side of Christ or decidedly on the side of Satan.

Halfhearted that is one of the characteristics.

—“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;’ 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, the characteristics that we have derived so far is mingling, imitated their customs and manners; returned to the old superstitions. It happened little by little; vain imaginations, intermarriage. The mixed multitude is impatient; they are the foolish virgins who are motivated by fear and curiosity, and they are called halfhearted and superficial.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR AND CURIOSITY; HALFHEARTED AND SUPERFICIAL

THE SONS OF LEVI

In this crisis at Sinai when they made the golden calf, and we want to put one thought in here, because we deal with this later on in this series about the Sons of Levi:

“Though God had granted the prayer of Moses in sparing Israel from destruction, their apostasy was to be signally punished. The lawlessness and insubordination into which Aaron had permitted them to fall, if not speedily crushed, would run riot in wickedness, and would involve the nation in irretrievable ruin.”—

Now, you think this one through. We are saying this all comes to the end of the world. And what they are dealing with here is them worshipping the image of the beast; and, in Revelation 14, the punishment for those who receive the mark of the beast in Revelation 14 in the Third Angel’s Message is they are going to drink the wine of the wrath of God that is poured out from His cup, and that is what Moses did. He ground that image of the beast into powder, missed it with water, and made them drink it. Okay? This is an illustration of The Sunday Law crisis.

And the Levites are the ones that are on the right side of the issue; but, if you think through that last sentence, you know, about why God had to punish them, it says,

—“The lawlessness and insubordination into which Aaron had permitted them to fail, if not speedily crushed, would run riot in wickedness, and would involve the nation in irretrievable ruin.”—

In Adventism today, you have pastors that are teaching that probation does not close at The Sunday Law; yet, the Third Angel’s Message is to go to the world and say, “If you receive the mark of the beast, you are going to receive the wrath of God. You have to come stand upon the Sabbath truth.”

So, if God does not close probation for Seventh-day Adventists at The Sunday Law, then when the people that are out there are touting the Third Angel’s Message to those people outside of Adventism, “When you are outside Adventism, then you either stand upon the Sabbath, Brother, or you are going to receive the mark of the beast”; while this Adventist over here is saying, “Well, that is not really true because my probation did not close at The Sunday Law and, because of convenience, I am going to go ahead and I am worshipping on the Sunday now so I will still have money to support my family.” This Adventist gets punished at The Sunday Law: Probation closes at The Sunday Law.

The Levites come in right then and there and deal with the mixed multitude, or it will cause a crisis beyond what can be imagined.

And I am not saying Seventh-day Adventists die at The Sunday Law. I am talking about the close of their probation.

—“By terrible severity the evil must be put away. Standing in the gate of the camp, Moses called to the people, ‘**Who is on the Lord’s side?** let him come unto me.’ Those who had not joined in the apostasy were to take their position at the right of Moses; those who were guilty but repentant, at the left. The command was obeyed. It was found that **the tribe of Levi had taken no part in the idolatrous worship**. From among other tribes there were great numbers who, although they had sinned, now signified their repentance. But a large company, **mostly of the mixed multitude** that instigated the making of the calf, stubbornly persisted in their rebellion.” *Patriarchs and Prophets*, 324.

Why?

EDUCATION AND TRAINING

Why were the mixed multitude like that? There is one more characteristic to put in the mix.

Patriarchs and Prophets, page 408:

“The **mixed multitude** that came up with the Israelites from Egypt were a source of continual temptation and trouble. They **professed** to have renounced idolatry and to worship the true God; but their **early education and training** had molded their habits and character, and they were more or less corrupted with idolatry and with irreverence for God.” *Patriarchs and Prophets*, 408.

Oh, Satan accomplishes the work of the Mystery of Iniquity through education.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR AND CURIOSITY; HALFHEARTED AND SUPERFICIAL; EARLY EDUCATION AND TRAINING

THE BREAD OF HEAVEN—PHARISEES

Let us move forward now to “The Bread of Heaven,” *Review and Herald*, February 27, 1900.

“God continued to feed the Hebrew host with the bread rained from Heaven; but they were not satisfied. Their **depraved appetites**”—

And this is one of the characteristics: they have depraved appetites.

—“Their depraved appetites craved meat, **which God in his wisdom had withheld**, in a great measure, from them.”—

Now, Brothers and Sisters, we are going to make an application that at the end of the world the people in Adventism that are on the wrong side of the issue, they have a depraved appetite; and, I am not talking about physical appetite. I am talking about spiritual appetite. They cannot refrain from reaching out to Babylon to receive their spiritual messages. They have a depraved appetite.

But, notice what it says here; because, this counters—this counters one of the arguments about these 1843 and 1850 Charts, about the Daily, about the 2520. It says,

—“Their depraved appetites craved meat,”—

Here, if you put this into Adventism, they craved some profound and significant passages from the Bible because that is the meat of the Word. The surface truths of the Bible, that is the milk of the Word. But, the mixed multitude in Adventism, they craved, they wanted some deep insight from the Word of God.

But,

—“**which God in his wisdom had withheld**, in a great measure, from them.”—

God withheld the deep stuff from the people, from the mixed multitude with depraved appetites, because He knew it would be a problem if they handled those kinds of sacred truths.

He withheld it? You mean, there is a possibility that God purposefully withheld Ellen White from saying, “James, you are wrong about the 2520.”? Does He withhold meat from us? Well, with Ancient Israel He did it.

—“Their depraved appetites craved meat, **which God in his wisdom had withheld**, in a great measure, from them. ‘And **the mixed multitude** that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the

garlic. But now our soul is dried away. There is nothing at all besides this manna before our eyes.”—

“We don’t like the Bread of Heaven. We don’t like the message that God gave us. We want a deep spiritual message, but not that one.”

—“**They became weary of the food prepared for them by angels,**”—

Which angels? The Three Angels’ Messages that came into history from 1798 to 1844, as represented on these 1843 and 1850 Charts. **These angels** brought this Bread from Heaven.

—“**They became weary of the food prepared for them by angels, and sent them from Heaven.** They knew it was just the food God wished them to have, and that it was healthful for them **and their children.** Notwithstanding their hardships in the wilderness, there was not a feeble one in all their tribes. Satan, the author of disease and misery,”—

Look at the growth of the Adventist Church. There was nothing stopping the rise of spiritual Israel after 1844, except spiritual Israel.

—“Notwithstanding their hardships in the wilderness, there was not a feeble one in all their tribes. Satan, the author of disease and misery, will approach God’s people where he can have the greatest success. **He has controlled the appetite** in a great measure from the time of his successful experiment with Eve, in leading her to eat the forbidden fruit. He came with his temptations **first to the mixed multitude**, the believing Egyptians, and stirred them up to seditious murmurings. **They would not be content with the healthful food which God had provided for them. Their depraved appetites craved a greater variety,**”—A GREATER VARIETY—“**especially flesh meats.**

“**In our day** we see the power of the adversary upon the human mind. Many professing godliness openly transgress the law of God. **In every congregation there is a mixed multitude.**”—

Whoa! She just said we have half Egyptians, half Adventists in every church.

—“**In every congregation there is a mixed multitude.** Those who claim to be righteous, while they do not those things that God has commanded, are like **the self-righteous Pharisees.**” *Review and Herald*, February 27, 1900.

Now she has told us that this mixed multitude is not simply the foolish virgins; it is the Pharisees and they have a depraved appetite.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR AND CURIOSITY; HALFHEARTED AND SUPERFICIAL; EARLY EDUCATION AND TRAINING; PHARISEES; WEARINESS OF HEAVEN'S FOOD DUE TO DEPRAVED APPETITES

PERVERTED APPETITE

Can you have a depraved appetite for spiritual things?

Signs of the Times, June 26, 1901:

“As we receive physical strength from the food we eat, so we are to receive spiritual strength as we study the Word of God. It is as necessary that attention should be paid to the cry of the soul for **spiritual food as that attention should be paid to the cry of a hungry child for temporal food**. A neglect to supply the soul with the bread of life leaves it weak and strengthless, unable to do the will of God. The life of such a one is like the barren fig-tree, destitute of fruit.” *Signs of the Times*, June 26, 1901.

Yeah, you can have a depraved spiritual appetite and long for the diet that comes from Egypt.

JOSHUA—A NEW GENERATION (A NEW MODEL)

Now we will move to Joshua.

Are you watching us going down through sacred history?

This is an important one. The message of the Mystery of Iniquity in the time of Joshua is very important.

I will tell you out front, Joshua, here, represents Ellen White. Okay? Tell on me on that, if you like.

Review and Herald, September 25, 1900:

“The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen the great works of the Lord. Their sins were repented of and forgiven, but the seed of evil had been sown, and it sprang up to bear fruit. Joshua's life of steadfast integrity closed. **His voice was no longer heard** in reproof and warning.”—

And in 1915 Ellen White's voice was no longer heard in reproof and warning.

—“**His voice was no longer heard** in reproof and warning. **One by one the faithful sentinels who had crossed the Jordan**”—ONE BY ONE THE FAITHFUL PIONEERS THAT HAD EXPERIENCED THE DISAPPOINTMENT OF 1844—“**laid off their armor. A new generation came upon the scene of action**. The people departed from God. Their worship was **mingled** with erroneous principles and ambitious pride.” *Review and Herald*, September 25, 1900.

When it comes to the Mystery of Iniquity, one of the characteristics is, is that Satan makes his move once the generation of those that were initially clean with the Lord have been laid to rest.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR AND CURIOSITY; HALFHEARTED AND SUPERFICIAL; EARLY EDUCATION AND TRAINING; PHARISEES; WEARINESS OF HEAVEN'S FOOD DUE TO DEPRAVED APPETITES; A NEW GENERATION

SOLOMON

How about Solomon?

Moving forward, this is a very important one; and, Solomon is a very important story. All right?

Bible Echo, *August 29, 1898*:

“Solomon knew that God had chosen Israel, and made them the depository of the true and sacred faith. God had erected a wise barrier between them and the rest of the world, and **only by jealously guarding the ancient landmarks,**”—

What are the “ancient landmarks”? It is the Reform Movement of 1798 to 1844. It is these truths [indicating the 1843 and 1850 Charts].

But, this is Solomon.

—“and **only by jealously guarding the ancient landmarks, could they preserve their high and distinct character.** Why then did Solomon become such a moral wreck. He did not act on correct principles. **He cultivated alliances with pagan kingdoms.** He procured the gold of Ophir and the silver of Tarshish, but at what a cost!

“**Solomon mingled error with truth, and betrayed sacred trusts.** The insidious **evils of paganism** corrupted his religion. One wrong step taken, led to **step after step** of political alliance. The polygamy so common in that time was directly opposed to the law of Jehovah. But this evil was introduced into Palestine, and the Israel of God **mingled** in marriage with Phoenicia, Egypt, Edom, Moab, and Ammon, nations which bowed at idolatrous shrines, practicing licentious and cruel rites, greatly dishonouring to God. These Solomon countenanced and sustained. His once noble character, bold and true for God and righteousness, became deteriorated. His profligate expenditure for selfish indulgence made him the instrument of Satan's devices. His conscience became hardened. His conduct as a judge changed from equity and righteousness to tyranny and oppression. He who had offered the dedicatory prayer when the temple was consecrated to God, who prayed for the people, that their hearts might be undividedly given to the Lord, was now following a train of circumstances entirely contrary to right. The life which was once wholly dedicated to God, had been given to the enemy.

“**Solomon tried to incorporate light with darkness, Christ with Belial, purity with impurity.** But in the place of converting the heathen to the truth, pagan sentiments incorporated themselves with his religion. He became an

apostate. God was no longer to him the only true and living God, a ruling Providence. He was a religious wreck.

“In the days of Christ the ruins of the groves erected by Solomon for his wives might still be seen. This place was named **the Mount of Offense**, by all the true-hearted in Israel. Solomon little thought that those idol shrines would outlive his reign, even till Shiloh came and looked upon the melancholy sight.

“This case is left on record for all the religious world. **Let those who know the word of the living God, beware of cherishing the errors of the world.** These Satan presents in an attractive style; for he would deceive us, and destroy the simplicity of our faith. **If these errors are introduced, they will mar the precious landmarks of truth.**” *Bible Echo*, August 29, 1898.

Oh, the Mystery of Iniquity attacks the foundations. It attacks the landmarks, the waymarks. Hmm.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR AND CURIOSITY; HALFHEARTED AND SUPERFICIAL; EARLY EDUCATION AND TRAINING; PHARISEES; WEARINESS OF HEAVEN’S FOOD DUE TO DEPRAVED APPETITES; A NEW GENERATION; TEAR DOWN THE LANDMARKS

EZRA STUDIED THE CAUSES

Ezra, moving beyond Solomon; now they are rebuilding the temple.
Prophets and Kings, pages 619 – 620:

“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”—EZRA’S—“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.**” *Prophets and Kings*, 619–620.

They went into Babylon because of the Mystery of Iniquity, and it was happening all over again when they came out of Babylon.

NEHEMIAH—LIKE THE MIXED MULTITUDE

Moving forward with Nehemiah, *Signs of the Times*, January 3, 1884:

“Yet the striking evidence that the hand of the Lord was with Nehemiah was not sufficient to restrain discontent, rebellion, and treachery. ‘In those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. For there were many in Judah sworn unto him because he was the son-

in-law of Shechaniah.’ **Here are seen the evil results of intermarriage with idolaters. In this union, Satan had gained the victory.** A family of Judah had connected themselves with the enemies of God, and the relation had proved **a snare to the people.** Many others also united in **marriage with the heathen.** **These, like the mixed multitude that came up with Israel from Egypt, were a source of constant trouble.**”—

It is not simply me that is saying that this is line upon line here that we are looking at. Ellen White is tying this together for us. The mixed multitude is Tobiah, aggression; Sanballat.

—“They were **not whole-hearted** in the service of God. When his work demanded a sacrifice, they were ready to violate their own solemn oaths of co-operation and support. All this had tended to weaken and discourage those who sought to build up the cause of God.” *Signs of the Times*, January 3, 1884.

THE DAYS OF CHRIST

Now we are in the days of Christ, and we are close to finishing this up.

CHRIST—DECEPTIVE REASONING

Do you see how the Mystery of Iniquity is in each of these histories, and it is a subject of prophecy, and that what it produces is the tragedy of each of those histories?

This is serious stuff. All need wisdom to carefully study out the Mystery of Iniquity, which plays such a large part in the closing scenes of this Earth’s history.

Review and Herald, July 3, 1900:

“Christ gave to the world a lesson that should be engraved on mind and soul. ‘This is life eternal,’ he said, ‘that they might know thee the only true God, and Jesus Christ, whom thou hast sent.’ But Satan works on human minds, saying, **Do this or that action, and ye shall be as gods. By deceptive reasoning**”—

Now, what is “deceptive reasoning”?

If I accidentally mislead you, that is not deceptive reasoning. It is just bad reasoning on my part, and bad reasoning on your part for believing me.

“Deceptive reasoning” is purposefully telling a lie.

“—By **deceptive reasoning** he led **Adam and Eve to doubt God’s word,**”—

Was that a purposeful action on Satan’s part? It is deceptive reasoning.

—“and to supply its place with **a theory** that led to transgression and disobedience. And **his sophistry is doing today what it did in Eden.**”—

It is happening again!

—“When Christ came to our world, he selected humble fishermen as the foundation of his church. To these disciples he tried to explain the nature of his kingdom and mission. But their limited comprehension imposed a restraint upon him.”—

The Disciples could not get it. These were the chosen ones. These were the ones closest to Christ, and they could not get His message fully.

—“But their limited comprehension imposed a restraint upon him. They had been receiving **the sayings of the scribes and Pharisees**, and therefore much of what they believed was untrue. And though Christ had many things to say to them, they were unable to hear much of what he longed to communicate.”—

Now, if you remember, Sister White has already described the Pharisees as the mixed multitude. Who are the scribes? What is a scribe?

Brothers and Sisters, a scribe is an author. And remember, what impacts us with the Mystery of Iniquity at the end of the world is that there are books of a new order that are written. There are scribes in our day, just like there are Pharisees.

Continuing on:

—“Christ finds **the religionists of this time**”—

That is us. We are the religionists of this time.

—“Christ finds **the religionists of this time** so full of **erroneous sentiments** that there is no room in their minds for the truth.”—

And you go share this prophetic message in Adventism, and you are teaching on a regular basis in front of Seventh-day Adventists, you are spending a good portion of your time trying to explain the misconceptions that they hold upon, that they hold onto, that they were taught.

Most people that I ran into, most lay people in Adventism have never on their own, on their own initiative, studied out the Daily; took it on their own personal responsibility and said, “I’m going to understand what this means with my Bible and the Spirit of Prophecy and the Holy Spirit.”

When you present the Daily, they are unsure maybe about what they believe, or they may believe this or they may believe that, but it is all based upon what they have been taught by other people.

—“Christ finds **the religionists of this time** so full of **erroneous sentiments** that there is no room in their minds for the truth. With the **education** given,”—*IT IS FROM EDUCATION*—“teachers **mingle** the sentiments of infidel authors.”—

Now, here is a new twist: Not just bad education; it is taking books from authors that are infidels.

—“Thus they have sown tares in the minds of the youth. They give utterance to sentiments that should not be presented to young or old, never thinking of what kind of seed they are sowing, or of the harvest they will have to garner as the result.” *Review and Herald*, July 3, 1900.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR AND CURIOSITY; HALFHEARTED AND SUPERFICIAL; EARLY EDUCATION AND TRAINING; PHARISEES; WEARINESS OF HEAVEN’S FOOD DUE TO DEPRAVED APPETITES; A NEW GENERATION; TEAR DOWN THE LANDMARKS; DECEPTIVE REASONING; SCRIBES

Christ’s Object Lessons, page 18, says this:

“In the days of Christ these lessons had been lost sight of. Men had well-nigh ceased to discern God in His works. The sinfulness of humanity had cast a pall over the fair face of creation; and instead of manifesting God, His works became a barrier that concealed Him. Men ‘worshiped and served the creature more than the Creator.’ Thus the heathen ‘became **vain in their imaginations, and their foolish heart was darkened.**’ Romans 1:25, 21. **So in Israel, man’s teaching had been put in the place of God’s.** Not only the things of nature, but the sacrificial service and the Scriptures themselves—all given to reveal God—were so perverted that they became the means of concealing Him.” *Christ’s Object Lessons*, 18.

So, the characteristics so far: There is mingling, imitating the customs and manners of the heathen; returning to the old superstitions. It happens little by little. It creates this vain imagination. It is accomplished by intermarriage, the mixed multitude; they are impatient. They are foolish virgins that are motivated by fear and curiosity. They are halfhearted and superficial; early education and training. They are Pharisees. They get weary of Heaven’s Food due to a depraved appetite; and, their work is accomplished until a new generation comes on the scene and begins to tear down the landmarks through deceptive reasoning that is accomplished by scribes that are putting man’s teaching in place of God’s teaching. These are the kind of characteristics of the Mystery of Iniquity.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR AND CURIOSITY; HALFHEARTED AND SUPERFICIAL; EARLY EDUCATION AND TRAINING; PHARISEES; WEARINESS OF HEAVEN’S FOOD DUE TO DEPRAVED APPETITES; A NEW GENERATION; TEAR DOWN THE LANDMARKS; DECEPTIVE REASONING; SCRIBES; MAN’S TEACHING IN PLACE OF GOD’S

LUTHER

What about Luther? What about Martin Luther?
Signs of the Times, July 19, 1893:

“The Reformer continued searching the Scriptures, praying, preaching, and writing. He knew not how soon his work might close, and he be deprived of liberty or even life; but so long as God should will it, he determined to labor for the upbuilding of Christ’s kingdom. The knowledge that precious souls were everywhere receiving the truth, filled him with joy.

“It was his work to build in the temple of the Lord.”—

It was Luther’s work to build the temple of the Lord? That sounds like he is a type of Cyrus or a type of Miller or John the Baptist, or Elijah, or Moses.

—“It was his work to build in the temple of the Lord. There were living stones buried from sight amid the papal rubbish of false doctrines, forms, and ceremonies, and he must search them out, and lay them on the true foundation. The followers of Christ were not then united as a peculiar and holy people separate from the world. They were **mingled** with the sons of Belial, and must be separated by the power of divine truth.” *Signs of the Times*, July 19, 1883.

So, Martin Luther, he struggled with the Mystery of Iniquity, also.

VAIN IMAGINATION—BOOKS, AUTHORS AND AUTHORITIES

Counsels to Parents, Teachers and Students, page 424:

“Cold, philosophical speculations and scientific research in which God is not acknowledged are a positive injury. And the evil is aggravated when, as is often the case, **books** placed in the hands of the young, accepted as **authority** and **depended upon in their education**, are from authors avowedly infidel. Through all the thoughts presented by these men their poisonous sentiments are interwoven. The study of such **books** is like handling black coals; a student cannot be undefiled in mind who thinks along the line of skepticism.

“The authors of these **books**, which have sown **the seeds of doubt and infidelity** broadcast over the world, have been **under the training of the great enemy of God** and man, the acknowledged head of principalities and powers, the ruler of the darkness of this world. The word that God has spoken concerning them is, ‘They . . . became **vain in their imaginations**, and their foolish heart was darkened. Professing themselves to be wise, they became **fools**;’ ‘because that, when they knew God, they glorified Him not as God, neither were thankful.’ Romans 1:21, 22. **They rejected divine truth in its simplicity and purity for the wisdom of this world.**

“Whenever **books** by these infidel authors are given the precedence, and the word of God is made secondary, there will be sent out of the schools a class of students no better fitted for the service of God than they were before they received their education.” *Counsels to Parents, Teachers and Students*, 424.

The Mystery of Iniquity is accomplished through false education and through infidel books and through ascribing undue authority to these infidel authors.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR AND CURIOSITY; HALFHEARTED AND SUPERFICIAL; EARLY EDUCATION AND TRAINING; PHARISEES; WEARINESS OF HEAVEN'S FOOD DUE TO DEPRAVED APPETITES; A NEW GENERATION; TEAR DOWN THE LANDMARKS; DECEPTIVE REASONING; SCRIBES; MAN'S TEACHING IN PLACE OF GOD'S; INFIDEL BOOKS

TWO PARTIES IN ADVENTISM

Today, Adventism. *The 1888 Materials*, pages 1432 - 1434:

“There are but two parties, Satan works with his crooked, deceiving power, and through **strong delusions he catches all who do not abide in the truth**, who have turned away their ears from **the truth**, and have turned unto **fables**.”—

How does he catch them? The Mystery of Iniquity. This is the Mystery of Iniquity.

—“Satan himself abode not in the truth, **he is the mystery of iniquity**. Through his subtlety he gives to his soul-destroying **errors the appearance of truth**. **Herein is their power to deceive**.”—

He does not just give us some kind of blatant error that we know is false. He gives us a blatant error that is covered with a little twist here and a little twist there, where in our Laodicean condition we actually think it might be true.

—“**Herein is their power to deceive**. It is because they are **a counterfeit of the truth** that Spiritualism, Theosophy, and the like deceptions gain such power over the minds of men. Herein is the masterly working of Satan. He pretends to be the Savior of man, the benefactor of the human race, and thus he more readily lures his victims to destruction.

“We are warned in the word of God that sleepless vigilance is the price of safety. Only in the straight path of truth and righteousness can we escape the tempter's power. But the world is ensnared. Satan's skill is exercised in devising plans and methods without number to accomplish his purposes. **Dissimulation**”—

What in the world is “dissimulation”?

—“Dissimulation has become a fine art”—

Whatever it is, Satan has perfected it and has taught his followers to make it a fine art.

—“Dissimulation has become a fine art with him, and he works in the guise of an angel of light. God's eye alone discerns his schemes to contaminate the world with false and ruinous principles bearing on their face the appearance of genuine goodness. He works to restrict religious liberty, and to bring into the religious

world a species of slavery. Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men: and fraud and guile will bear the semblance of zeal for truth, and for the advancement of the kingdom of God. Whatever in our practice is not as open as the day, belongs to the methods of the prince of evil."—

There is a Brother in Virginia that the church family has recently disfellowshipped him over this message, and they made sure that when they had the church business meeting to disfellowship him that they set the time for the meeting at the time of day when those people in the church family that would have provided some support and sympathy for this Brother were at work and could not attend. Those kinds of deceptive practices, that is the Mystery of Iniquity.

—"Whatever in our practice is not as open as the day, belongs to the methods of the prince of evil. **His methods are practiced even among Seventh Day Adventists, who claim to have advanced truth.**

"If men resist the warnings the Lord sends them, they **become even leaders in evil practices**; such men assume to exercise the prerogatives of God—they **presume to do that which God himself will not do in seeking to control the minds of men.**"—

Will God use force?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: They will.

You need to put this one in your memory bank. Now, technically what they are doing here, "they presume to do that which God himself will not do." Who are they presuming to do? They are presuming to be God.

But who is Sister White talking about?

FROM THE AUDIENCE: The leadership.

BROTHER PIPPENGER: Leaders in Adventism. So, these, she says, are presuming to be God; and, where are they sitting? In the temple of God.

—"in seeking to control the minds of men. They introduce their own methods and plans, and through their misconceptions of God, they weaken the faith of others in the truth, and bring in false principles that will work like **leaven**"—

What is "leaven"? It is little by little; they work like leaven.

—"to taint and corrupt our institutions and churches. Anything that lowers man's conception of righteousness, and equity, and impartial judgment, any device or precept that brings God's human agents under the control of human minds, impairs their faith in God; it separates the soul from God, for it leads away from the path of strict integrity and righteousness.

"God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellow-man."—*IN THE SLIGHTEST DEGREE*—"The only hope for fallen man is to look to Jesus, and receive him as the only Savior. As

soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind,”—

Like in the Newport Church, “Not only do you not discuss the 2520 or the Daily or the close of probation in Adventism in the church, do not do it in the privacy of your own home.” Whoa.

—“As soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul, and the souls of his brethren. Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God, and maintains the vital connection with him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. **We are warned not to trust in man, nor to make flesh our arm. A curse is pronounced upon all who do this.**” *The 1888 Materials*, 1432–1434.

What is *DISSIMULATION*? You have the dictionary definition in your notes.

DISSIMULATION: The act of dissembling; a **hiding under a false appearance**; a feigning; false pretension; hypocrisy. Dissimulation may be simply concealment of the opinions, sentiments or purpose; but it includes also the assuming of a false or counterfeit appearance which conceals the real opinions or purpose.

To *DISSEMBLE* means:

DISSEMBLE: To **hide under a false appearance; to conceal; to disguise; to pretend that not to be which really is**; as, I will not dissemble the truth; I cannot dissemble my real sentiments. [This is the proper sense of this word.]

My point is, is these people who are promoting what we are defining as the Mystery of Iniquity, they become experts in the fine art of dissimulation, which is concealing and hiding things in order to accomplish their purposes. And Isaiah 28 says these scornful men that rule Jerusalem, they cover themselves under falsehood and lies. This is the scornful men which rule the people that are in Jerusalem.

¹³But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken. ¹⁴Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem. ¹⁵Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: ¹⁶Therefore thus saith the Lord GOD, Behold, I lay in Zion

for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. ¹⁷Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. ¹⁸And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.” Isaiah 28: 13-18 (KJV).

So, now I am going to take all these characteristics and turn them into a paragraph as we reach our conclusion.

The mixed multitude is the foolish virgins, the Pharisees and the scribes at the end of the world in Adventism.

The mixed multitude intermarries with the wise virgins and become vain in their imagination and returns to their old superstitions, customs and manners. They join the Adventist Church, but they return.

They are impatient, halfhearted and superficial and are motivated by fear and curiosity and soon become weary of Heaven’s food due to a depraved appetite.

Little by little they leaven the truth of the people of God, employing deception based upon human reasoning which they teach in place of God’s Word. They counterfeit the truth by dissimulation and promote their counterfeit through false education based upon infidel authorities and books in an attempt to control others minds and tear down the old landmarks. Their work begins in 1919 when a new generation arrives.

It is incredible that all of these characteristics of the Mystery of Iniquity are just a perfect fit for what Sister White describes as the Omega Apostasy, which was premised on the Alpha Apostasy, was it not?

Sister White used the Alpha Apostasy to describe the Omega Apostasy; and, when you take the characteristics of the Mystery of Iniquity line upon line with the proof-text method in the Scriptures, with Sister White’s commentary, you see that the characteristics of the Mystery of Iniquity are describing the Omega Apostasy to the very letter.

What does the Mystery of Iniquity mean?

MYSTERY: *Strong’s Concordance G3466*—From a derivative of *muo* (to *shut* the mouth); a *secret* or “mystery” (through the idea of *silence* imposed by *initiation* into religious rites): - mystery.

That is pretty easy, pretty straightforward.

What about *INIQUITY*?

INIQUITY: *Strong’s Concordance G458*—From **G459**; *illegality*, that is, *violation of law* or (generally) *wickedness*: - iniquity, X transgress (-ion of) the law, unrighteousness.

G459—From **G1** (as a negative particle) and **G3551**; *lawless*, that is, (negatively) *not subject to* (the Jewish) *law*; (by implication a *Gentile*), or (positively) *wicked*: - without law, lawless, transgressor, unlawful, wicked.

G1—Of Hebrew origin; the first letter of the alphabet: figuratively only (from its use as a numeral) the *first*. Often used (usually “an”, before a vowel) also in composition (as a contraction from G427) in the sense of *privation*; so in many words beginning with this letter; occasionally in the sense of *union* (as a contraction of G260): - Alpha.

G3551—From a primary word *nemo* (to *parcel* out, especially *food* or *grazing* to animals); *law* (through the idea of prescriptive *usage*), generally (*regulation*), specifically (of Moses [including the volume]; also of the Gospel), or figuratively (a *principle*): - law.

To *parcel out*? The Mystery of Iniquity is the Alpha Apostasy, and the Mystery of Iniquity is accomplished by parceling out.

How was it that Satan accomplished the rebellion in Heaven? Did he go and bring all the angels together and say, “Hey, this is what I believe”? No, he parceled out a little thought here and a little thought there, a leavening process. Little by little is the Mystery of Iniquity.

Now, of course, the Mystery of Iniquity, where is the primary reference to the Mystery of Iniquity in God’s Word? 2 Thessalonians, chapter 2.

And tomorrow we will look more specifically at 2 Thessalonians, chapter 2, the Lord willing; but, I hope, Brothers and Sisters, you see that one of the waymarks in every reform line is this Mystery of Iniquity, and to think that this characteristic that is in every reform line is a design by God to teach us what we are dealing with in Adventism today, is to demonstrate a mind that has become vain in its imagination. This is a present truth serious understanding that we need to understand.

Shall we pray?

Benediction: Heavenly Father, we wish to shake off the darkness that is preventing us from fully being used by you. We ask that you give us the discernment to see the sources of information that we are following, the books that we are reading that should be thrown away and burned, the television that we are watching, the DVDs that we are watching, the websites that we are visiting, any of these places that is providing a mixture of truth and error or just blatant error. We ask that you give us the discernment to see that this is Satan’s tool to turn us from a wise virgin to a foolish virgin, to turn us into a Pharisee and a scribe, to secure us as a mixed multitude as we approach The Sunday Law crisis. We wish to be clean. We wish to be pure vessels so that we might receive the golden oil that you are pouring out, but we have a responsibility to understand that Satan is working to destroy us; and, we have a responsibility to understand that you have been clear about the techniques that he uses to do this, this leavening process that he uses to present a little here and a little there from unholy sources. Please give us the discernment and the willingness to turn away from this kind of information that we might be solidly standing upon your Word when this shaking arrives in the near future. In Jesus’s name, amen.

Habakkuk's Two Tables #22

Part Three: THE MYSTERY OF INIQUITY

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we take up the second part of considering the Mystery of Iniquity, we ask for your help to understand these things in a way that will be beneficial for us here at the end of the world. We ask that you would forgive us that we might have free access to the Holy Spirit, which we ask that you would give us at this time. And we ask that you would give the guidance to our hearts and minds that would take us throughout another day of service for you, but also that would help to understand these truths. We want the Latter Rain. We ask that you would pour the golden oil down through the golden pipes and fill our vessels that we will have oil to share with those we come in contact with. I ask that you would forgive my sins and hide me behind your cross, take a coal from off your altar and purify my lips that what is spoken will be to your glory and honor and that it will edify your people. We thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: Okay. Yesterday we used proof-texting to show that in every history the way that Satan seduces man is what is called the Mystery of Iniquity. It is through the combination of truth and error, light and darkness; through the marriage of the holy seed with the unholy seed.

And we looked at several histories, all the way from Adam and Eve through Luther; a little bit at Adventism; but, we did not deal with the main reference to the Mystery of Iniquity in the Bible, and that is what we are going to take up today.

And, of course, this 2 Thessalonians, chapter 2, this is foundational for Adventism, whether they understand it or not; because, it is in this passage where William Miller comes to understand that the Daily is Paganism. Today we [Adventism] reject William Miller's conclusions that he was led to understand by the Angel Gabriel; but, nevertheless, the passage in the Scripture where he recognizes that what is taken away in advance of the Papacy is Paganism is the very place where Paul sets forth the primary understanding of the Mystery of Iniquity in the Scriptures.

PAUL

So, we are going to read through 2 Thessalonians 2:1-2 to begin.
2 Thessalonians 2, verse 1, says now,

“¹Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.”—

If you look up this word *beseech*, it is saying, “We want to talk about the Second Coming.”

—“²That 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.”—

It is talking about the Second Coming of Christ.

Verse 3,

—“³Let no man deceive you by any means, for that *day shall not come*, except there come a falling away first,”—

“A falling away first” is a very important waymark. We are going to discuss that, and we are going to ultimately mark it in the history of Adventism.

—“except there come a falling away first, and that man of sin be revealed,”—

The man of sin, the classic man of sin, of course, is the Papacy; but, the Papacy is nothing more than a representative of Satan. So, in one sense Satan is the man of sin; but, here the man of sin is going to be revealed. He was also called,

—“the son of perdition; ⁴Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. ⁵Remember ye not, that, when I was yet with you, I told you these things?”—

Paul already gave this sermon to the Thessalonians when he was in Thessalonica. Now he is writing a letter to them, reminding them of that sermon.

Verse 6,

—“⁶And now ye know what withholdeth that he might be revealed in his time.”—

And what he is saying there is, “You know it is Pagan Rome that restrains the rise of the Papacy.” But, instead of saying it that way, he cloaks it; because, to put in a letter that Pagan Rome was going to be removed, taken down, would be seditious; it would be rebellious. And if the Romans found it, they would not only kill Paul, they would kill any Christian that had that letter in their possession. So, he is cloaking this truth.

—“⁶And now ye know what withholdeth”—

And the modern theologians say *restraineth*. I like that word.

—“⁶And now ye know what withholdeth [restraineth] that he might be revealed in his time.”—

Who is the “he”? Well, he [Paul] has been discussing the man of sin, the son of perdition that sits in the temple of God, showing himself that he is God; so, he is talking about when the man of sin is brought into history.

—“⁷For the mystery of iniquity doth work:”—

Now, we know what the Mystery of Iniquity is now, after yesterday, I hope. It is the work of Satan in mixing truth and error to prepare a people for a testing time that they are going to fail at because they have accepted the premise of man's word above God's Word.

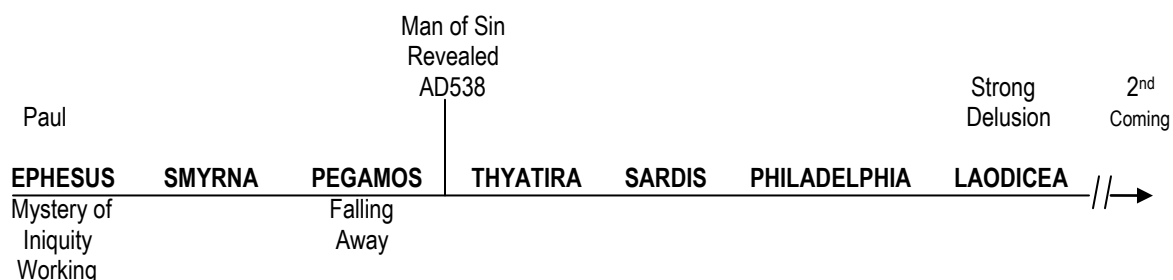


Figure No. 41A.

But, in Paul's time—and you will see this line up here [Figure No. 41A], I know, without explanation (and this may seem a little bit scattered), these are the Seven Churches of Revelation, Ephesus being the first church being the symbol of the history that Paul lived in. That is why I have his name here. And Paul says here, in his time in Ephesus, the Mystery of Iniquity “doth already work.”

—“only he who now letteth”—

Pagan Rome, “only he who [restraineth].”

—“will [continue to] let,”

“... ‘will continue to restraineth’” is the way that would be better translated.

—“⁷For the mystery of iniquity doth work: only he who now letteth [will continue to restraineth] until he be taken out of the way.”—

Of course this is where Miller's revelation comes from. He sees Pagan Rome being taken away, and this is the Daily being taken away in the Book of Daniel.

Verse 8,

—“⁸And then shall that Wicked [margin, Lawless One] be revealed,”—

Here is the Papacy. After Paganism has been taken away, then the Papacy is going to be revealed.

—“whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:”—

And you will notice in verse 9, it says, “*Even Him*”; but, “*Even Him*” is in italics, so it is not there. I think the “*Even Him*” being an added word is probably okay, but sometimes may cause a little bit of vagueness for those that are reading it, studying it the first time through.

Verse 8 says,

—“⁸And then shall that Wicked [margin, Lawless one] be revealed”—*THE PAPACY*—“whom the Lord”—

Now it is talking about Christ.

—“whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: ⁹*Even him*,”—

And some people will read this back in the Papacy, but it is not.

—“whose coming is after the working of Satan with all power and signs and lying wonders,”—

Christ’s Second Coming is after the marvelous working of Satan. Okay? So, make sure you understand this *coming* here in verse 9 is still dealing with the Second Coming of Christ, which is the subject of Paul’s discussion here, “Do not be confused about the Second Coming of Christ.”

Let us start in verse 9 again,

—“⁹*Even him* whose coming is after the working of Satan with all power and signs and lying wonders, ¹⁰And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. ¹¹And for this cause God shall send them strong delusion, that they should believe a lie: ¹²That they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thessalonians 2:1-12 (KJV).

Okay. So, this line here [Figure No. 41], do not be scared by it. It is pretty easy. I just want to make a simple point—I think it is simple.

Paul is giving this in 2 Thessalonians, in the history of Ephesus. Ephesus represents the beginning of the Christian Church. This is the Church of the Apostles. This is the Church Triumphant. This is the White Horse. Okay? They are carrying the Gospel to the entire world. They are doing the Lord’s work.

And then it is followed by Smyrna, which is the time period of the persecution against the Christians by Pagan Rome; followed by Pergamos, the time of Constantine when the Mystery of Iniquity really, really begins to combine Paganism with Christianity. This is where the falling away takes place, in the time of Constantine. This is where Paganism walks into the Church.

And then in AD538, which is the beginning of the history of Thyatira. Thyatira represents the history of the Papacy from AD538 to 1798. In AD538 the man of sin is revealed.

So, what Paul is saying here in 2 Thessalonians is, “In my day and age the Mystery of Iniquity doth already work.”

The Second Coming of Christ is down here, Paul is saying. It is way down at the end of the world, “Don’t even be thinking about the Second Coming of Christ.” Because, before the Second Coming of Christ, there has to be a falling away, and the Papacy has to be revealed as it was in AD538. That is correct and that is standard Adventist understanding.

But, what sometimes is not noted is that the serious part of 2 Thessalonians is this strong delusion that comes upon people because they do not believe the truth. And the strong delusion, it comes down here in Laodicea.

I want you to see, if you will, that in Paul’s counsel, he is talking about the dynamics of this history: the Mystery of Iniquity working, the falling away, and then the Papacy being revealed; and, somehow, some way that is connected to the strong delusion of God’s people at the end of the world.

I mean, if you are taking these truths from Paul and you are making them waymarks, as we are doing—we are making them waymarks: this is where the Mystery of Iniquity is working, this is the Falling Away, and this is where the man of sin is revealed.

The strong delusion, at a face value, it does not come in Thyatira or Sardis or Philadelphia. It comes down here in our day and age. So, you need to, you should, mark that in your mind and ask yourself why so.

Okay. In *Acts of the Apostles*, pages 265 – 266, it says,

“But before the coming of Christ, important developments in the religious world, foretold in prophecy, were to take place. The apostle declared: ‘Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for **that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.**’

“Paul’s words were not to be misinterpreted. It was not to be taught that he, by special revelation, had warned the Thessalonians of the immediate coming of Christ. Such a position would cause confusion of faith; for disappointment often leads to unbelief. The apostle therefore cautioned the brethren to receive no such message as coming from him, and he proceeded to emphasize the fact that **the papal power, so clearly described by the prophet Daniel,**”—

And you really need to underline that. What Paul is saying in 2 Thessalonians is nothing more than him building upon the message of Daniel. This needs to be recognized. It impacts lots of passages of the Scriptures.

—“**so clearly described by the prophet Daniel, was yet to rise and wage war against God’s people. Until this power should have performed its deadly and blasphemous work,** it would be in vain for the church to look for the coming of their Lord. ‘Remember ye not,’ Paul inquired, ‘that, when I was yet with you, I told you these things?’

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

And then this last paragraph, this is why I have this passage in here, as much as anything else. Then Sister White says,

—“**Especially solemn**”—

After all of this history [referring to Figure No. 41].

—“**Especially solemn is the apostle’s statement regarding those who should refuse to receive ‘the love of the truth.’ ‘For this cause,’ he declared of all who should deliberately reject the messages of truth, ‘God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.’** Men cannot with impunity reject the warnings that God in mercy sends them. From those who persist in turning from these warnings, God withdraws His Spirit, leaving them to the deceptions that they love.” *Acts of the Apostles*, 265–266.

You can note in there a truth that when there is a people that are receiving strong delusion, they are having the Holy Spirit withdrawn from them, and the other class is receiving the outpouring of the Spirit.

So, what I wanted you to see there is that Paul’s message is based upon the Book of Daniel. We want to look at that for a moment.

SO CLEARLY DESCRIBED BY THE PROPHET DANIEL

Jesus talked about the Book of Daniel. In *The Great Controversy*, beginning on page 25, Sister White says,

“Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax. The dreaded hour would come suddenly and swiftly. And the Saviour warned His followers: ‘When ye therefore shall see the abomination of desolation, **spoken of by Daniel the prophet,**’—

Here is Jesus also basing His message upon Daniel, just like Paul was doing.

—“‘When ye therefore shall see the abomination of desolation, **spoken of by Daniel the prophet**, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea **flee into the mountains.**’ Matthew 24:15, 16; Luke 21:20, 21. **When the idolatrous standards of the Romans should be set up in the holy ground**, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. **When the warning sign should be seen, those who would escape must make no delay.** . . .

“Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign. . . . Without delay they fled to a place of safety—the city of Pella, in the land of Perea, beyond Jordan.” *The Great Controversy*, 25, 30.

And the City of Pella is in the mountains. They fled to the mountains, like Lot fled to the mountains.

At the end of the world, in *Testimonies*, volume 5, page 464, Sister White says this, because she is going to use this identical reference of Christ in the history of the abomination of desolation and make an application to the end of the world.

“It is no time now for God’s people to be fixing their affections or laying up their treasure in the world. The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As **the siege of Jerusalem** by the Roman armies was **the signal** for flight to the Judean Christians, **so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us.** It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the [City of Pella in the land of Perea, in the] mountains.” *Testimonies*, volume 5, 464.

Okay. These are parallel histories, **parallel histories**.

So, what I am wanting you to see now is a connection between the abomination of desolation and the man of sin being revealed that Paul is speaking about in 2 Thessalonians.

Jesus’s counsel about the abomination of desolation that was fulfilled in AD66 to 70 with Pagan Rome, and is going to be fulfilled at the end of the world at The Sunday Law, was based upon the Book of Daniel. And the revealing, the identification of the Papacy, as the man of sin, is what Paul is dealing with. And what I want you to see is the identification of the Papacy as the man of sin here is also the abomination of desolation which Jesus spoke about.

Sister White says that Paul was basing his presentation in 2 Thessalonians on the Book of Daniel, and even Protestant commentators—not that that matters—they will tell you that in 2 Thessalonians the passage that Paul is paraphrasing when he talks about the man of sin sitting in the temple of God, showing himself as God, is Daniel 11:36.

And before we go to Daniel 11:36, let us remind ourselves that what we are studying here is the passage in the Scriptures that is emphasizing the strong delusion (that hopefully, when you are going to walk away from here this morning, you are going to understand the strong delusion) is the strong delusion that comes upon Seventh-day Adventists.

Okay. We spent yesterday talking about the Mystery of Iniquity, how it works; now we are taking the primary passage in the Bible that speaks about the Mystery of Iniquity and we are saying the serious part of it is the strong delusion, and the strong delusion is what comes upon Seventh-day Adventists at the end of the world.

And now what I am trying to show you is that the passage from Daniel, where Paul paraphrases, in 2 Thessalonians, Daniel 11:36, this is one of the most convoluted verses in the history of Adventism. This is the verse where Uriah Smith takes a wrong turn and throws out the proof-texting technique of William Miller. In this verse here, instead of sticking to the line of prophecy that is in Daniel 11:30 and onward, that the King of the North is the Papacy, in this verse here Uriah Smith introduces the idea that it is a new king; it is not the Papacy.

So, I want you to see that this controversy has raged in Adventism—not *raged*, but sometimes it raged. When James White was alive it raged because James White opposed it until his dying day; but, it took root in Adventism and caused some serious problems in Adventism.

And even the modern theologians that have so many things wrong, they have all seemed to come around to the idea that Uriah Smith was wrong, that this verse is the Papacy; because, you just cannot uphold it if you are going to be accurate with the Bible.

But, the point is, here is the verse that Paul uses to set up 2 Thessalonians, chapter 2, to warn us of the strong delusion. And sure enough, in Adventism's history this verse Satan attempted to muddle it up—Okay? Get the point?—to prevent us from understanding 2 Thessalonians the way we should, in an attempt to make us receive the strong delusion.

The verse is in your notes, Daniel 11:36.

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

AD539—THE ABOMINATION OF DESOLATION

“⁴Who opposeth and exalteth himself above all that is called God, or that is worshipped; so **that he as God sitteth in the temple of God**, showing himself that he is God.” 2 Thessalonians 2:4 (KJV).

Virtually every commentator says that verse is drawn from Daniel 11:36. And I agree; I am sure it is. This is the man of sin who exalts himself, and he prospers until the indignation.

So, when does the man of sin get placed in the temple of God? He is empowered in AD538; but, in order for him to be empowered in AD538, there has to be a falling away first, which this is in the time of Pergamos, and this is accomplished by the Mystery of Iniquity doing the advance preparation for the falling away in order for the man of sin to be revealed in AD538.

But, what I am telling you now, if you are not following me, is I am trying to tie this in with Jesus. I am trying to say that back here in this history of Ephesus, in AD66 when Rome put the standards of their authority into the sacred precincts of the temple that Jesus's prophecy had been fulfilled; and, at this point the Christians were to flee and they fled to the mountains.

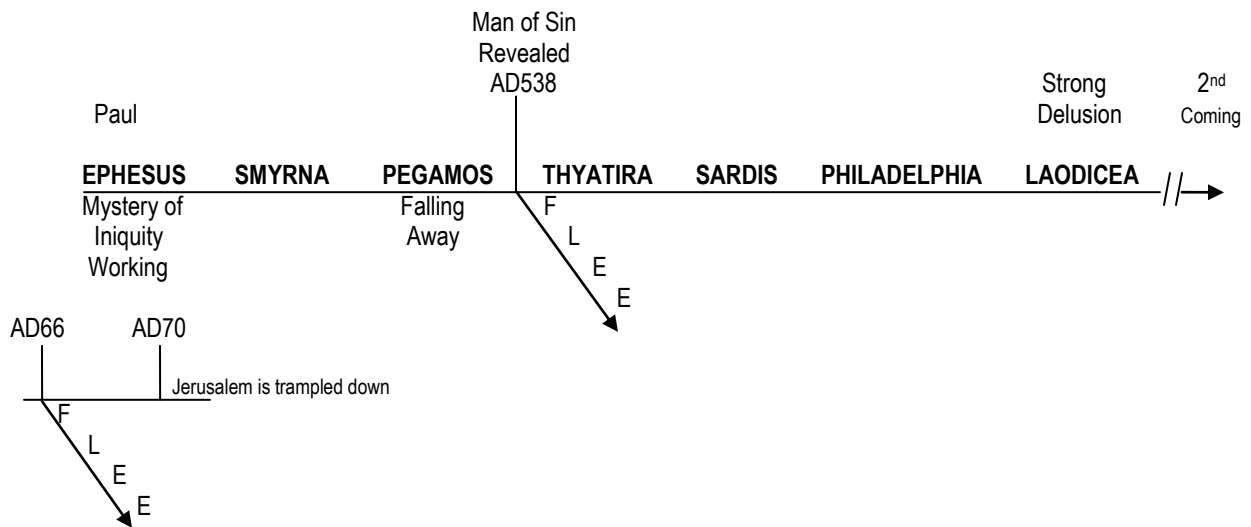


Figure No. 41B.

Ultimately in AD70 Jerusalem is destroyed. Okay?

So, what I am saying is that this history here [the line reflecting the Seven Churches], though it is not specifically marked, it is also a fulfillment of the abomination of desolation.

LEE TO THE MOUNTAINS

Notice in “Flee to the Mountains” in your notes from Revelation 12:14, “And to the woman,” that is the Christian Church, a standard correct Adventist understanding, a Protestant church.

“¹⁴And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.” Revelation 12:14 (KJV).

Here in AD538, the Church flees into the wilderness, paralleling the Christians [in AD66] fleeing into the wilderness.

Why did the Christians flee into the wilderness? Because, they had seen the symbol of Rome’s authority in the sacred precincts of the temple.

Why did the Church in AD538 flee into the wilderness? Because, they had seen the man of sin sitting in the temple of God, showing himself that he was God.

But, how did they see it? Through Bible prophecy, through the warning given by Paul in connection with the warning given by Christ, which are both based upon the Book of Daniel.

JERUSALEM TRAMPLED DOWN

Notice Revelation 11:2-3.

“²But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city”—

What is the “holy city”? That is Jerusalem.

—“and the holy city shall they tread under foot forty *and* two months. ³And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.” Revelation 11:2-3 (KJV).

In this history in AD70, Jerusalem is trampled down by Pagan Rome.

In this history in AD538, Jerusalem is trampled down. It is the same history, the abomination of desolation.

WELL IT WOULD BE

In *The Great Controversy*, beginning at page 42, it says this:

“It required a desperate struggle for those who would be faithful to stand firm against the **deceptions** and **abominations** which were **disguised in sacerdotal garments and introduced into the church.**”—

What is that? That is the Mystery of Iniquity. The deceptions and abominations are connected with Christian garments, sacerdotal garments. Okay?

This is this history here [referring to the Church of Smyrna].

Now we are in this history [referring to the Church of Pergamos]. And in this history, Pergamos, when this is coming to fruition, the falling away is taking place, it says,

—“It required a desperate struggle for those who would be faithful to stand firm against the **deceptions** and **abominations** which were **disguised in sacerdotal garments and introduced into the church.** The **Bible was not accepted as the standard of faith.**”—

That is where we are at today. The Bible in Adventism is no longer the standard of faith. The standard of faith is determined by those of us that have been educated in Biblical history and Biblical language. We are the ones that have set ourselves in authority over the Bible since the beginning of the 20th Century.

—“The **Bible as not accepted as the standard of faith.** The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.”—

In Adventism today it is now beginning that you do not have the right to study in your own home things that church leadership says you should not study. That is called religious freedom. You would not think that in America would get away with that. All right? Because, it is not just simple a part of Adventist heritage, it is part of the heritage of the United States. Okay? It is the very center of the Third Angel’s Message.

Next paragraph.

—“After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry.”—

Okay. Now, here is a separation. They are getting ready to flee into the wilderness.

— They saw that **separation was an absolute necessity if they would obey the word of God**. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children’s children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. **If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war.”**

“Well would it be”—

What is she saying?

—“**Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God’s professed people**. There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ.” *The Great Controversy*, 42–46.

So, what I am saying to you, what I want you to see here, if you will, is part of Paul’s testimony in 2 Thessalonians contributes to Christ’s testimony in Matthew 24 and other places about the abomination of desolation. As they see the work of the Mystery of Iniquity produce the falling away in the Christian Church and the Papacy seated in the Christian Church empowered and the man of sin revealed, it is time to flee to the mountains of Pella, flee into the wilderness; which they did.

In both those histories, AD66 and 538, are prefiguring the history of The Sunday Law.

EPHESUS, SMYRNA, PERGAMOS AND THYATIRA

Now, you do not really see it. One of my points here in the beginning is that you do not really see it in 2 Thessalonians.

You do not see what? You do not see a connection with Paul talking about the Mystery of Iniquity working in the time of Ephesus and onward, and the falling away in Pergamos, and the man of sin being revealed in Thyatira, with a strong delusion down here at the end of the world. It is kind of a broken thought, so to speak; but, it can be recognized through prophecy.

And rather than spend time on inserting a principle here that is very easy to prove and uphold, I am going to let Stephen Haskell put it in place for us. The next four short paragraphs are from Stephen Haskell; and, what he is going to tell us, and this is sound, is that now we are looking at this line.

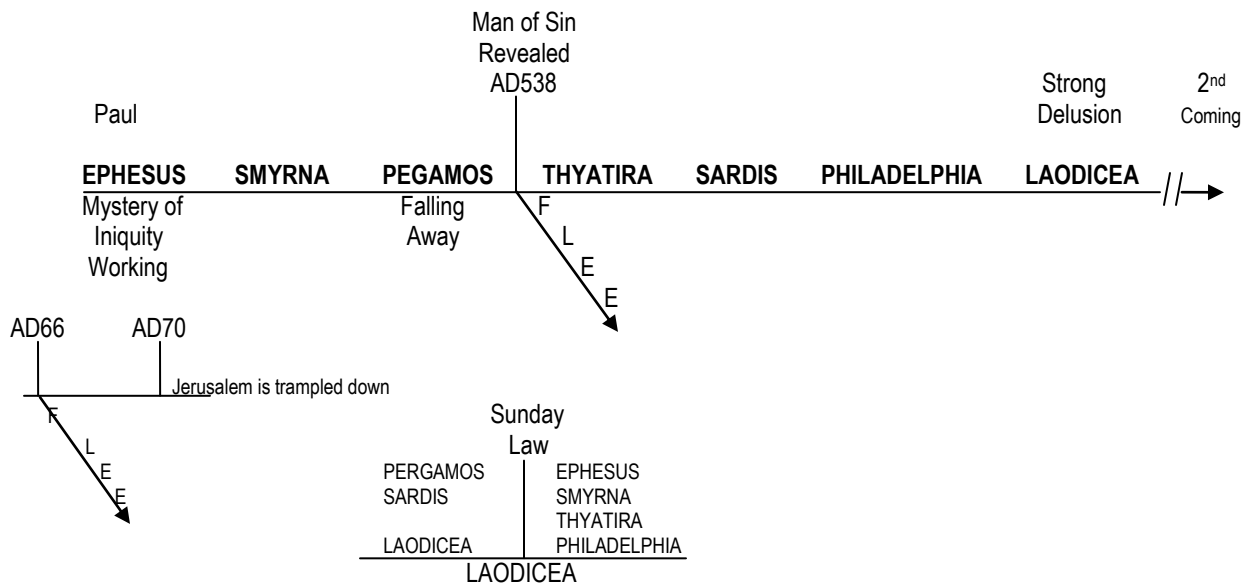


Figure No. 41C.

Now we are looking at this line. This is the history of Laodicea, with The Sunday Law in the middle, our history, today. But, Stephen Haskell is going to say, and you can show it prophetically, is that in the history of Laodicea, the history of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia are all repeated in the history of Laodicea. They are all there.

In order to really nail it down, it takes a couple of studies; but, I am going to just let Brother Haskell speak for this one; because, this is not the focus of our subject.

In the *Story of the Seer of Patmos*, by Haskell, on page 69, he says,

“It should be remembered that, as the experience of **Ephesus, Smyrna, and Pergamos, will be repeated in the last church** before the second coming of Christ, so the history of **Thyatira** will have its counterpart in the last generation.”
Stephen N. Haskell, *Story of the Seer of Patmos*, 69.

Okay. So, there he has named four of them. Here is Ephesus at The Sunday Law; because, what happens at The Sunday Law?

Well, one of the things that things that happens is that the Adventist Church is purified, and those people that receive the Seal of God, they are lifted up as an ensign; and, that pure Church Triumphant is represented in Ephesus. Okay?

But, what also happens at that time period? Persecution begins. Here is Smyrna.

But, what prepares the way for the Papacy to return to power? Pergamos, the compromise of the Protestants in the United States; and, do not miss the fact that this is a compromise of the Protestants of the United States, and it has been prefigured by the compromise of Constantine; because, Pagan Rome, Constantine, placed the Papacy on the throne of the Earth and the Protestants of the United States are going to place the Papacy on the throne of the Earth. Pagan Rome prefigures the United States.

But, he also says that Thyatira would be here, and sure enough when the Papacy is returned to power, there is going to be another blood bath that has been represented by the blood bath of Papal persecution that took place for 1260 years that is going to be repeated right there.

EPHESUS AND PHILADELPHIA

On page 75 of the same book, speaking of William Miller, Haskell says this:

“He applied the test, but all pointed forward to the year 1843 as the time when the world must welcome its Saviour. **The condition of the people at the first advent of Christ was now repeated.**” Stephen N. Haskell, *Story of the Seer of Patmos*, 75.

Okay. Ephesus is repeated in Laodicea.

PERGAMOS AND SARDIS

Ibid., on pages 75 and 76, it says,

“There was a time in the history of **Pergamos**, when Christianity thought Paganism was dead; but in reality, the religion which was apparently vanquished, had conquered. Paganism baptized, stepped into the church. **In the days of Sardis this history was repeated.**” Stephen N. Haskell, *Story of the Seer of Patmos*, 75, 76.

When the compromise of Pergamos was going on, Haskell is telling us that this compromise is also accomplished in Sardis.

LAODICEA

Ibid., on page 69, he says,

“Upon this last church—the remnant,—shine **the accumulated rays of all past ages.**” Stephen N. Haskell, *Story of the Seer of Patmos*, 69.

Now, the Millerites directly understood that in their history—I mean, sometimes it is correct to go back to the Millerite History in teaching and say, “That is the history of Philadelphia,” because it was. But, the Millerites correctly identified that their history of the Millerite Movement was the history of Sardis, Philadelphia, and Laodicea.

The Millerites understood that those people that had heard the Millerite message and did not respond to it were Laodiceans; and those of them that were giving the message were Philadelphians; and those Christians outside of those two groups, who were still sleeping, that was Sardis.

Okay. So in the history of Philadelphia, in agreement with the pioneer understanding, Sardis, Philadelphia, and Laodicea are all active.

And Ephesus, the Church Triumphant, is also Philadelphia, which is also the Church Triumphant.

So, all these histories are fulfilled down here at the end of the world in The Sunday Law time period in the history of Laodicea.

STRONG DELUSION

The Philadelphians here that are going to receive the Seal of God, they are the wise virgins.

And on this side, in the time period of the strong delusion, we find Laodicea. And for Laodicea, it ends right there.

So, why am I saying that? I am saying that even though in 2 Thessalonians that Paul describes this history here [of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia], and then he jumps all the way down to the end of the world to give us a warning about the strong delusion that, if correctly understood as a student of prophecy, if you know proof-texting, if you bring line upon line, you can show that the history of this line of the first six Churches is repeated down here in Laodicea at the end of the world.

So, this history here of the first six Churches is to be factored down here to the history of our day and age, Laodicea. And the same sequence of events, the Mystery of Iniquity, a Falling Away, and the man of sin being revealed is going to take place in Adventism.

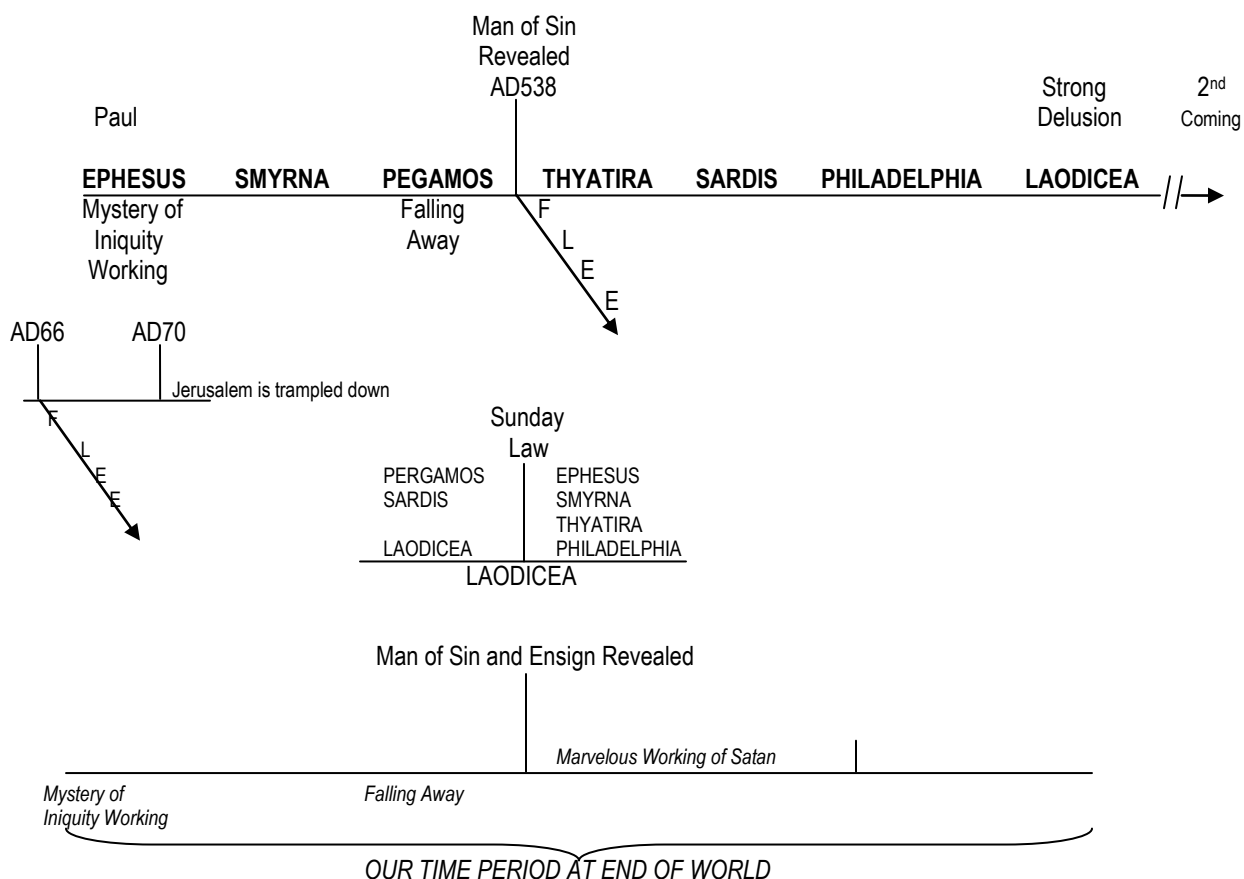


Figure No. 41D.

And, just prior to the man of sin being revealed, this being our time period down here, strong delusion is going to come upon the Laodiceans in Adventism. And at the same time that strong delusion is going to come upon the Laodiceans, the outpouring of the Holy Spirit is going to be coming on the Philadelphians. Okay?

So, we are just going to close out our study here this morning by looking at the strong delusion, to make sure we understand that this is for Adventism and, in so doing, hopefully we will have put together yesterday's study and this study because tomorrow is where we pull the trigger on this thought. All right?

So, let us see if the strong delusion is for Adventists.

The Great Controversy, beginning at page 389—and, I want to be clear, the strong delusion is for all mankind, but the strong delusion is premised upon the rejection of truth. And in the judgment time, there is a testing message that will first be rejected by Adventism and then rejected by those outside of Adventism. It is progressive, and the strong delusion begins with Adventism.

Once Adventism is purified, the strong delusion is going to continue on out through the world. But, how does that concern us as Seventh-day Adventists? It does not. We need to be concerned about the strong delusion here first.

The Great Controversy, beginning at 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.**”

What is the Second Angel? Babylon is fallen.

—“The churches then **experienced a moral fall**, in consequence of their refusal of the light of the advent message;”—

In consequence of their rejection of the First Angel’s Message.

—“but **that fall was not complete.**”—*IT IS PROGRESSIVE*—“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.

“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;”—

What condition? That they believe a lie.

—“**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**.

“Notwithstanding the spiritual darkness and alienation from God that exist in **the churches which constitute Babylon**, the great body of Christ’s true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light.”—

This next sentence is really, really a nice sentence. Here, the people that really have an experience with Christ in Babylon, and Sister White is talking about what they are longing to see, notice the next sentence.

—“They look in vain for **the image of Christ in the churches with which they are connected**.”—

What they are going to see is the image of Christ in the ensign lifted up.

—“They look in vain for **the image of Christ in the churches with which they are connected**. As these bodies depart further and further from the truth, and ally themselves more closely with the world, **the difference between the two classes will widen**, and **it will finally result in separation**. The time will come when those who love God supremely can no longer remain in connection with such as are ‘lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.’

“Revelation 18 points to the time **when**, as the result of rejecting the threefold warning of Revelation 14:6–12, **the church** will have fully reached the condition foretold by the second angel, and **the people of God still in Babylon** will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work.”—

Now, here is all this to get to this point.

—“**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).” *The Great Controversy*, 389–390.

So, the strong delusion comes before Revelation 18, verse 4, **before** the call to come out. **When** the strong delusion comes, **then** they will respond to the call to come out.

So the strong delusion, obviously, it is not coming on those people that are still in Babylon. It is not until the strong delusion arrives that they get called out of Babylon. The strong delusion by the context of that passage is dealing with Seventh-day Adventists.

In *Early Writings*, page 46:

“It is a fearful thing to treat lightly the truth which has convinced our understanding and touched our hearts. We cannot with impunity reject the warnings which God in mercy sends us.”—

And I hope you see this, is that this dynamic is based upon the rejection of a warning message.

—“A message was sent from heaven to the world in Noah’s day, and the salvation of men depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race,”—

If you are rejecting the warning message for your time, the Spirit of God is being withdrawn from you and you, too, are getting ready to have the unholy spirit poured out upon you, which is the strong delusion, if you are going to use Noah to typify this history.

—“Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation, ‘Your house is left unto you desolate.’ **Looking down to the last days**, the same infinite power declares, concerning those who ‘received not the love of the truth, that they might be saved,’ ‘For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.’ **As they reject the teachings of His Word, God withdraws His Spirit, and leaves them to the deceptions which they love.**” *Early Writings*, 46.

So, as you are rejecting the warning message that is the warning message of the Latter Rain, you are rejecting the Holy Spirit and simultaneously receiving the strong delusion.

GREAT LIGHT AND OPPORTUNITIES

This is *Selected Messages*, book 3, page 154:

“‘A new heart will I give you and a new spirit will I put within you.’ I believe with all my heart that the Spirit of God is being withdrawn from the world,”—

All right. This is saying there is a people rejecting the warning message and the Spirit of God is being withdrawn from them. That is what the last passage says. And now Sister White is saying that she believes with all her heart that the Spirit of God is being withdrawn from the world.

—“and **those who have had great light and opportunities and have not improved them, will be the first to be left.**”—

The first to be left, the first to have the Holy Spirit removed from them, are the people that have great light and opportunities.

—“They have grieved away the Spirit of God.”—

How do you grieve away the Spirit of God? By rejecting the warning message that brings the Spirit of God.

But, the first people to be totally void of the Holy Spirit are those people that have had great light and opportunities.

—“The present activity of Satan in working upon hearts, and upon churches and nations should startle every student of prophecy. The end is near. Let our churches arise. Let the converting power of God be experienced in the heart of the individual members, and then we shall see the deep moving of the Spirit of God. Mere forgiveness of sin is not the sole result of the death of Jesus. He made the infinite sacrifice not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God.” *Selected Messages*, book 3, 154.

THE FAITHFUL CITY

Okay. The next quote, we want to define who it is that has great light and opportunities.

“One who sees beneath the surface, who reads the hearts of all men, says of **those who have had great light**: ‘They are not afflicted and astonished because of their moral and spiritual condition.’ Yea, they have chosen their own ways, and their soul delighteth in their abominations. **I also will choose their delusions**, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not.’ **‘God shall send them strong delusion,’**—

He is going to send strong delusion to those who have had great light,

—“**that they should believe a lie,’ because they received not the love of the truth, that they might be saved,’ ‘but had pleasure in unrighteousness.’** **Isaiah 66:3, 4; 2 Thessalonians 2:11, 10, 12.**

“The heavenly Teacher inquired: ‘What stronger delusion can beguile the mind than the pretense that **you are building on the right foundation** and that God accepts your works, when in reality you are working out many things according to worldly policy and are sinning against Jehovah?’—

The people that are rejecting the Latter Rain warning message, that are receiving strong delusion, they are building on a wrong foundation.

—“Oh, it is a great deception, a fascinating delusion, that takes possession of minds when **men who have once known the truth,**”—

Well, these are Seventh-day Adventist men. In their past history they knew the truth.

—“Oh, it is a great deception, a fascinating delusion, that takes possession of minds when **men who have once known the truth**, mistake the form of godliness for the spirit and power thereof; when they suppose that they are rich and increased with goods and in need of nothing, while in reality they are in need of everything.’

“God has not changed toward His faithful servants who are keeping their garments spotless. **But many are crying, ‘Peace and safety,’ while sudden destruction is coming upon them.** Unless there is thorough repentance, unless men humble their hearts by confession and receive the truth as it is in Jesus, they will never enter heaven. When purification shall take place in our ranks,”—

What is purification? Separation. And I am saying that in terms of these histories, the two classes ultimately in each of these histories get separated.

—“When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing.

“Who can truthfully say: ‘Our gold is tried in the fire; our garments are unspotted by the world’? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: ‘Can you not see how they have pretentiously covered up their defilement and rottenness of character? **‘How is the faithful city become an harlot!’** My Father’s house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking.’” *Testimonies*, volume 8, 249–250.

And what happens when we make God’s House a house of merchandise? He cleanses it.

And why does He do so? Because, those that had great light at one time were the faithful city have become a harlot.

CAPERNAUM

Manuscript Releases, volume 16, beginning at page 106, says,

“One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth,”—

You resist the message, you are losing any sympathy and love that comes from God.

—“The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who, in the face of evidence piled upon evidence, have exerted an influence to counteract the work of the message God has sent. **I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation?** If ever a people needed

true and faithful watchmen, who will not hold their peace, who will cry day and night, sounding the warnings God has given, **it is Seventh-day Adventists. Those who have had great light, blessed opportunities, who, like Capernaum, have been exalted to heaven in point of privilege**, shall they by non-improvement be left to darkness corresponding to the greatness of the light given?

“I wish to plead with our brethren who shall assemble at the General Conference to heed the message given to the Laodiceans. What a condition of blindness is theirs! This subject has been brought to your notice **again and again**, but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. ‘Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.’ The guilt of self-deception is upon our churches. **The religious life of many is a lie.**” *Manuscript Releases*, volume 16, 106–107

So, those people that have had great light and opportunities are the first to be left by the Spirit of God. They are the faithful city that has become a harlot; and, here Sister White is telling us that those with great light and opportunities are the Seventh-day Adventist Church, and she is calling them Capernaum.

What is so special about Capernaum?

HIS OWN CITY

The Desire of Ages, page 252:

“At Capernaum Jesus dwelt in the intervals of His journeys to and fro, and it came to be known as ‘His own city.’ It was on the shores of the Sea of Galilee, and near the borders of the beautiful plain of Gennesaret, if not actually upon it.” *The Desire of Ages*, 252.

Who is Christ’s city? The Seventh-day Adventist Church. It is Capernaum.

GREAT LIGHT AND OPPORTUNITY DEFINED

Okay. I am going to read one thing and close. It is a long thing, but Sister White is going to define what “great light and opportunities” are now for us.

So, what I am saying here is, I am going to read this and close. I am saying that Paul’s warning in 2 Thessalonians is directly applicable to us at the end of the world, because this history [referring to the line of the Seven Churches] is repeated at the end of the world. We go through the same process of the Mystery of Iniquity, of the Falling Away, the man of sin being revealed. But, in this process there is a separation between the foolish and the wise virgins.

But, when you bring this history down to our history, the foolish virgins, those who have had great light and opportunities, the Seventh-day Adventists that are rejecting the warning message that brings with it the outpouring of the Holy Spirit, they receive strong delusion.

Okay. So, this last fairly long read, we are going to let Sister White explain to us what “great light and opportunities” is.

Review and Herald, August 1, 1893:

“Among the professed children of God, how little patience has been manifested, how many bitter words have been spoken, how much denunciation has been uttered against those not of our faith. Many have looked upon those belonging to other churches as great sinners, when the Lord does not thus regard them. Those who look thus upon the members of other churches, have need to humble themselves under the mighty hand of God. Those whom they condemn may have had but little light, few opportunities and privileges. If they had had the light that many of the members of our churches have had, they might have advanced at a far greater rate, and have better represented their faith to the world. Of those who boast of their light, and yet fail to walk in it, Christ says,”—

Now, she is going to quote Christ here, but she is going to put her own commentary into it as she does.

—“Christ says, ‘But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, **Capernaum [Seventh-day Adventists, who have had great light]**, which art exalted unto heaven [**in point of privilege]**, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.’ At that time Jesus answered and said, ‘I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [in their own estimation], and hast revealed them unto babes.’”—

What did He hide from the Pharisees and reveal to the Disciples about Capernaum, about the Seventh-day Adventist Church? That it is going to be brought down to hell.

The next paragraph, now she is going to quote another passage of Scriptures, Jeremiah.

—“‘And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; **therefore will I do unto this house, which is called by my name,**’—*THAT IS THE SEVENTH-DAY ADVENTIST CHURCH*—‘**wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight,**’—

Who gets cast out of His sight? Laodiceans, foolish virgins.

—“‘as I have cast out all your brethren, even the whole seed of Ephraim.’

“The Lord has established among us institutions of great importance, and they are to be managed, not as worldly institutions are managed, but after God’s order. They are to be managed with an eye single to his glory, that by all means perishing souls may be saved. To the people of God the testimonies of the Spirit have come, and yet many have not taken heed to reproofs, warnings, and counsels.

“Here now this, **O foolish people**, and without **understanding**; which have **eyes, and see not**; which have **ears, and hear not**: fear ye not me saith the Lord: **will ye not tremble at my presence**, which have placed the sand for the bound of the sea by a perpetual degree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? but this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. **Your iniquities have turned away these things**, and your sins have withholden good things from you. . . . They judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord; **shall not my soul be revenged on such a nation as this?**’

“Shall the Lord be compelled to say,”—

This next one is profound!

—“Shall the Lord be compelled to say,”—

And she is talking about Seventh-day Adventists, here, now.

—“Shall the Lord be compelled to say, ‘Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee?’ ‘Therefore the showers have been withholden, and there hath been no latter rain. . . . Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?’

“Will not those to whom have been committed **the treasures of truth**, consider the superior advantages of **light and privilege** that have been purchased for us by the sacrifice of the Son of God on Calvary’s cross? **We are to be judged by the light that has been given us, and we can find no excuse by which to extenuate our course.** The Way, the Truth, and the Life has been set before us. Many seek to excuse themselves by saying, ‘You must not judge me by some weak trait of character, but consider my character as a whole.’ We always feel deep pain at heart when the sinner seeks to apologize for his sin, to smooth it over, and fails to realize the danger of cherishing one un-Christlike attribute of character. We are to place our will on the side of the Lord’s will, and firmly determine that by his grace we will be free from sin. Sin is the transgression of the law, and it is not the magnitude of the action in iniquity that stamps it as sin. Adam and Eve were prohibited from eating of the tree of good and evil. **The test was a slight one, but the act of disobedience to God was the transgression of his law.**

“The little sins that men think are of so trivial a character that on their account they will not be brought into condemnation, **are very offensive in the sight of God.** Says one, ‘You are too severe, a man must be allowed these little defects of character.’ Let us hear the words of Christ. He says, ‘Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.’ People

venture to commit sins that are grievous in the sight of God, and think that they are not to be called to task for them, because they say they are due to nervousness, to a peculiar temperament; but this is simply soothing the conscience, and crying, 'Peace, peace, when there is no peace.' **Sin is sin, and it is the delusion of Satan to look upon it in any other light than that it is grievous.**

"We may flatter ourselves that we are free from many things of which others are guilty; but if we have some strong points of character, and but one weak point, there is yet a communion between sin and the soul. The heart is divided in its service, and says, 'Some of self and some of thee.'"—

What is that? That is the Mystery of Iniquity.

—"The child of God must search out the sin which he has petted and indulged himself in, and permit God to cut it out of his heart. He must overcome that one sin; for it is not a trifling matter in the sight of God.

"One says, 'I am not the least jealous, but then I do get provoked and say mean things, although I am always sorry after giving way to temper.' Another says, 'I have this fault or that, but then I just despise such and such meanness as is manifested by a certain person of my acquaintance.' The Lord has not given us a list of graded sins, so that we may reckon some as of little consequence, and say that they will do but little harm, while others are of greater magnitude and will do much harm. A chain is no stronger than is its weakest link. We might pronounce such a chain good on the whole, but if one link is weak, the chain cannot be depended on. The work of overcoming is to be the study of every soul who enters the kingdom of God. That impatient word quivering on your lips must be left unspoken. That thought that your character is not rightly estimated must be put from you; for it weakens your influence, and works out the sure result, making you of light estimation in the minds of others. You should overcome the idea that you are a martyr, and lay claim to the promise of Christ, who says, 'My grace is sufficient for thee.'" *Review and Herald*, August 1, 1893.

Shall we pray?

Benediction: Heavenly Father, we pray that we will be among those that receive the warning message of the Latter Rain and understand that the Latter Rain message comes in the time of the Judgment of the Living and that we must be serious about the work of removing even the little sins out of our lives if we are to continue to receive the pouring out of this message. And we pray for those of us in Adventism, the faithful city and Capernaum that have had great light and opportunities that for whatever variety of mysterious iniquity has been brought to their table that they are partaking of, that is preventing them from recognizing this message and bringing their life into agreement. We pray for them, that the Holy Spirit can break through that delusion, that darkness, that they can awaken to the reality that the falling away is now taking place in Adventism and The Sunday Law, the man of sin, is about to be revealed and, at that point in time, there is a separation that you accomplish with the power of your Word between the wheat and tares in Adventism. Let us be about our business of preparing ourselves for the Seal of God

and not the mark of the beast. As we break from this worship, we ask that you would continue to bless the production here of the DVDs and the LiveStreaming work that we are doing. And as we go forth to our individual tasks or individual services today, we ask that you would bless us, protect us, and help us remember to reflect your character with those that we come in contact with. In Jesus's name, amen.

Habakkuk's Two Tables #23

Part Three: THE MYSTERY OF INIQUITY

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we begin our study this morning, we ask that you would forgive us our sins, that you would make us right with you in every regard that we might receive the light that you have for us this morning. We ask for the presence of your Holy Spirit to be with us, the presence of your holy angels that we might have the atmosphere of Heaven here with us. We ask a blessing upon the LiveStreaming and the recordings that we are doing. We ask that you would fill our vessels with the truth of the Latter Rain that you are pouring down through the golden pipes. I ask that you would hide me behind your cross, that the thoughts, the ideas that I share would be from your throne room. And we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: All right. We are in a series on Habakkuk's Two Tables. The first part of Sister White's endorsement of the truths on the Two Tables.

The second part we have been in for quite some time is dealing with these Two Tables [the 1843 and 1850 Charts] as typified in Bible prophecy.

On Sunday we began to look at the Mystery of Iniquity as illustrated in sacred history. Yesterday we looked at the Mystery of Iniquity as represented in 2 Thessalonians, emphasizing that the strong delusion is the delusion that comes upon Adventism.

And today we are going to put a third study together basically on the Mystery of Iniquity in order to put an argument in place that we might return to considering these Two Tables as typified in Bible prophecy.

This will be a very difficult study for me to share because this is like being really hungry and walking into a smorgasbord with all of your favorite foods and you can only pick a few of them, and there are lots.

So, we are going to begin by a long reading, and I am going to make some claims about this long reading and not try to defend them. In order to defend all these things, it would take a much longer time than we have. And then we will get into the study.

So, let us dive in because we all have other things to do when worship is over.

JUDAS

This is from *The Desire of Ages*, beginning on page 718.

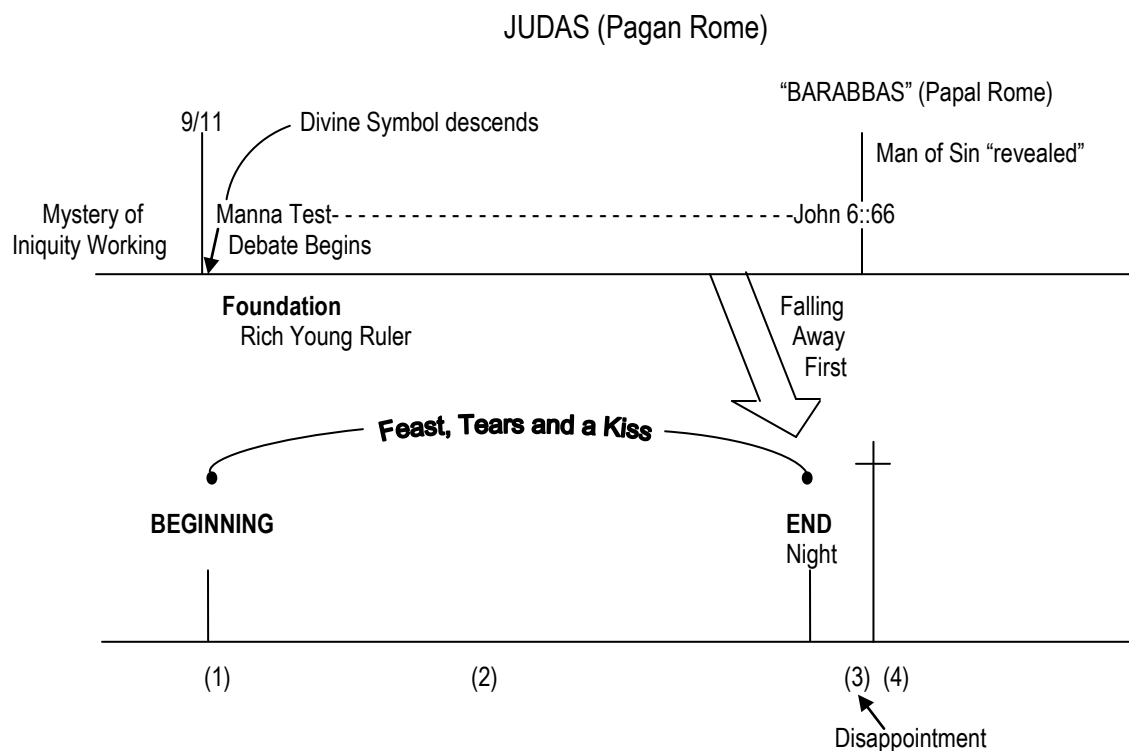


Figure No. 42.

Our subject today is Judas, and we are going to show that Judas fulfilled the Mystery of Iniquity, the Falling Away, and the revealing of 2 Thessalonians. In the history of Christ, Judas fulfilled this and, in so doing, he is illustrating the history of Adventism.

“Notwithstanding the Saviour’s own teaching, **Judas was continually advancing the idea that Christ would reign as king in Jerusalem.**”—*AS A LITERAL KING, OKAY?*—“At the feeding of the five thousand he tried to bring this about.”—

Now, notice this: “. . . he tried to bring this about.” He was the one that instigated this.

“On this occasion **Judas** assisted in distributing the food to the hungry multitude. He had an opportunity to see the benefit which it was in his power to impart to others. He felt the satisfaction that always comes in service to God. He helped to bring the sick and suffering from among the multitude to Christ. He saw what relief, what joy and gladness, come to human hearts through the healing power of the Restorer. He might have comprehended the methods of Christ. But he was blinded”—*A LAODICEAN*—“by his own selfish desires. **Judas was first to take advantage of the enthusiasm excited by the miracle of the loaves. It was he who set on foot the project to take Christ by force and make Him king. His hopes were high. His disappointment was bitter.**

So, as a Laodicean, he has a wrong conception about the dispensation of Christ, just as Adventists have a wrong conception about the dispensation of the Holy Spirit.

Next paragraph:

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

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

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

Now, the turning point for Judas is right here, [indicating the Manna Test marked in Figure No. 42], when Jesus says, “You must eat my flesh and drink my blood,” and He referred back to the Biblical history of the manna.

And what does *MANNA* mean? What is it?

When Ancient Israel was tested with the manna, they did not understand what it was; and, Judas and most of the people at that sermon did not understand what Jesus was saying when He was saying, “I am the Bread of Life.”

And what must you do with the Bread of Life?

FROM THE AUDIENCE: Eat it.

BROTHER PIPPENGER: You must eat it.

And what did Jesus say in that sermon? “This bread came down out of Heaven.”

So, in John, chapter 6, Jesus is identifying when the Bread of Heaven comes down out of Heaven. That is when the Divine Symbol descends. And what are you supposed to do? You are supposed to eat it [pointing to the Manna Test in Figure No. 42.]

And by verse 66 of chapter 6 of John, Jesus loses more disciples than at any other time. The thing that separates most of the disciples of Christ is this teaching: the Bread of Heaven comes down, the manna test, repeating the manna test of Ancient Israel. And by John 6:66, He loses His disciples.

So, in this story in John 6, you have the empowerment of the message, the Divine Symbol coming down with a little book opened in His hand, and John is commanded to go eat it.

Or you have the story of Sodom: Jesus says Sodom illustrates the end of the world, and Ellen White uses Lot and his daughters to illustrate those people that come out of Babylon at the end of the world. And in the story of Sodom, Jesus and two angels come to Abraham.

Where does Jesus come from? He came down out of Heaven

And what did Abraham do? He prepared them a feast. They are going to eat.

And what did Sarah do? She rejected the prophetic message, did she not? Jesus said to Abraham, “A year from now you are going to have a baby,” and she laughed inside herself.

And Jesus said, “Why did you laugh?”

And she said, “I did not laugh.” She lied to the Lord. She rejected the prophetic message at the feast.

When the Divine Symbol comes down, you are to take the Little Book and eat it. That is your test. And by the time you get to 666 (The Sunday Law) the majority of the disciples are separated; but, that is another study. But what I want you to see is, it is right here that was the turning point for Judas. Right here at 9/11.

Now, notice the next paragraph.

—“From **that time**”—

And Sister White, I have found several places—one of the hardest things about this presentation was to shrink down the quotes, and I know you are going to think when we are done that I have far too many as it is—but, there are several different passages where Sister White describes this very same thing, with different words than this paragraph.

—“From **that time**”—*THE TEST OF THE BREAD OF HEAVEN*—“From that time he expressed doubts that confused the disciples. He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ. **All the little and large troubles and crosses, the difficulties and the apparent hindrances to the advancement of the gospel, Judas interpreted as evidences against its truthfulness.** He would introduce texts of Scripture that had no connection with the truths Christ was presenting. These texts, separated from their connection, perplexed the disciples, and increased the discouragement that was constantly pressing upon them. Yet all this was done by Judas in such a way as to make it appear that he was conscientious. And while the disciples were searching for evidence to confirm the words of the Great Teacher, Judas would lead them almost imperceptibly on another track. **Thus in a very religious, and apparently wise, way he was presenting matters in a different light from that in which Jesus had given them, and attaching to His words a meaning that He had not conveyed.** His suggestions were constantly exciting an ambitious desire for temporal preferment, and thus turning the disciples from the important things they should have considered. The dissension as to which of them should be greatest was generally excited by Judas.”—

Now, the thing is, this is where the debate begins. Okay? Isaiah 27 says, “In the days of the east wind,” which is 9/11, “the debate is going to begin.” And in Adventism, these identical techniques that she has just expressed that Judas began to use at this time against the disciples are what are used against this message.

I told you that I was not going to take time to defend this first reading. I will take time probably to defend when we start starting it.

Fourth paragraph:

—“**When** Jesus presented to the rich young ruler the condition of discipleship, Judas was displeased. He thought that a mistake had been made. If such men as this ruler could be connected with the believers, they would help sustain Christ’s cause. If Judas were only received as a counselor, he thought, **he could suggest many plans for the advantage of the little church.** His principles

and methods would differ somewhat from Christ's, but in these things he thought himself wiser than Christ."

Now, if you go into Sister White's commentary on the rich young ruler, he thought he was without sin. He thought he had kept the Ten Commandments, and Jesus showed him that he had not kept the Ten Commandments. So, when Sister White comments on this, she says this is the very first test. This is the first thing that you have to do when you come to the Lord. You have to come to the foot of the cross, acknowledge your sins and repent. This is the foundational work, and Judas did not like the foundational work. And in this context, he says, "You know, if you would have kept the rich young ruler around, we could have used his money to build a church." This is the foundational attack in Judas's story. The foundation is attacked, Rich Young Ruler, right where it is supposed to be.

Next paragraph:

—"In all that Christ said to His disciples, there was something with which, in heart, Judas disagreed. Under his influence **the leaven of disaffection**"—

What is "the leaven of disaffection"?

FROM THE AUDIENCE: Sin.

BROTHER PIPPENGER: Yes, it is sin; but, it is the Mystery of Iniquity.

—"Under his influence **the leaven of disaffection** was fast doing its work. The disciples did not see the real agency in all this; but Jesus saw that Satan was communicating his attributes to Judas, and thus opening up a channel through which to influence the other disciples. This, a year before the betrayal, Christ declared. 'Have not I chosen you twelve,' He said, 'and one of you is a devil?' John 6:70."—

Jesus knew; **Jesus knew**.

—"Yet Judas made no open opposition, nor seemed to question the Saviour's lessons. He made no outward murmur **until the time of the feast in Simon's house**."—

After here, now they are at the feast in Simon's house.

—"When Mary anointed the Saviour's feet, Judas **manifested** his covetous disposition. At the reproof from Jesus his very spirit seemed turned to gall. Wounded pride and desire for revenge broke down the barriers, and the greed so long indulged held him in control. **This will be the experience of everyone who persists in tampering with sin**. The elements of depravity that are not resisted and overcome, respond to Satan's temptation, and the soul is led captive at his will.

"But Judas was not yet wholly hardened. **Even after he had twice pledged**"—*EVEN AFTER HE HAD twice, . . . TWICE, . . . TWICE*—"pledged himself to betray the Saviour, there was opportunity for repentance."—

Now, how many is he going to make a contract with the Jews? Three times.

They are here, here, and finally he goes in and takes the money here [during the period of the Feast, Tears, and a Kiss so marked in Figure No. 42]. It is a 3:1 combination; because after he realizes that Jesus is going to allow Himself to be crucified, he is disappointed and he goes back in for the fourth time and cast the money at their feet, after the disappointment.

—“**Even after he had twice pledged himself to betray the Saviour, there was opportunity for repentance.**”—

And this is an important point. This is identifying exactly where Judas and therefore Seventh-day Adventists close their probation.

“—At the Passover supper Jesus proved His divinity by revealing the traitor’s purpose. He tenderly included Judas in the ministry to the disciples. But the last appeal of love was unheeded. **Then the case of Judas was decided**, and the feet that Jesus had washed went forth to the betrayer’s work.

“Judas reasoned that if Jesus was to be crucified, the event must come to pass. His own act in betraying the Saviour would not change the result. If Jesus was not to die, it would only force Him to deliver Himself. At all events, Judas would gain something by his treachery.”—*EITHER WAY HE WINS*—“He counted that he had made a sharp bargain in betraying his Lord.

“Judas did not, however, believe that Christ would permit Himself to be arrested. In betraying Him, it was his purpose to teach Him”—*TO TEACH CHRIST*—“a lesson. He intended to play a part that would make the Saviour careful thenceforth to treat him with due respect. But Judas knew not that he was giving Christ up to death. How often, as the Saviour taught in parables, the scribes and Pharisees had been carried away with His striking illustrations! How often they had pronounced judgment against themselves! Often when the truth was brought home to their hearts, they had been filled with rage, and had taken up stones to cast at Him; but again and again He had made His escape. Since He had escaped so many snares, thought Judas, He certainly would not now allow Himself to be taken.

“Judas decided to put the matter to the **test**. If Jesus really was the Messiah, the people, for whom He had done so much, would rally about Him, and would proclaim Him king. This would forever settle many minds that were now in uncertainty. **Judas would have the credit of having placed the king on David’s throne.** And this act would secure to him the first position, next to Christ, in the new kingdom.

“The false disciple acted his part in betraying Jesus. In the garden, when he said to the leaders of the mob, ‘Whomsoever I shall kiss, that same is He: hold Him fast’ (Matthew 26:48), he fully believed that Christ would escape out of their hands. Then if they should blame him, he could say, Did I not tell you to hold Him fast?

“Judas beheld the captors of Christ, acting upon his words, bind Him firmly. In amazement he saw that the Saviour suffered Himself to be led away.

Anxiously he followed Him from the garden to the trial before the Jewish rulers. At every movement he looked for Him to surprise His enemies, by appearing before them as the Son of God, and setting at nought all their plots and power. But as hour after hour went by, and Jesus submitted to all the abuse heaped upon Him, a terrible fear came to the traitor that he had sold his Master to His death.

“As the trial drew to a close, Judas could endure the torture of his guilty conscience no longer. Suddenly a hoarse voice rang through the hall, sending a thrill of terror to all hearts: He is innocent; spare Him, O Caiaphas!

“The tall form of Judas was now seen pressing through the startled throng. His face was pale and haggard, and great drops of sweat stood on his forehead. Rushing to the throne of judgment, he threw down before the high priest the pieces of silver that had been the price of his Lord’s betrayal. Eagerly grasping the robe of Caiaphas, he implored him to release Jesus, declaring that He had done nothing worthy of death. Caiaphas angrily shook him off, but was confused, and knew not what to say. The perfidy of the priests was revealed. It was evident that they had bribed the disciple to betray his Master.

“‘I have sinned,’ again cried Judas, ‘in that I have betrayed the innocent blood.’ But the high priest, regaining his self-possession, answered with scorn, ‘What is that to us? see thou to that.’ Matthew 27:4. The priests had been willing to make Judas their tool; but they despised his baseness. When he turned to them with confession, they spurned him.

“Judas now cast himself at the feet of Jesus, acknowledging Him to be the Son of God, and entreating Him to deliver Himself. The Saviour did not reproach His betrayer. He knew that Judas did not repent; his confession was forced from his guilty soul by an awful sense of condemnation and a looking for of judgment, but he felt no deep, heartbreaking grief that he had betrayed the spotless Son of God, and denied the Holy One of Israel. Yet Jesus spoke no word of condemnation. He looked pityingly upon Judas, and said, **For this hour came I into the world.**

“A murmur of surprise ran through the assembly. With amazement they beheld the forbearance of Christ toward His betrayer. Again there swept over them the conviction that this Man was more than mortal. But if He was the Son of God, they questioned, why did He not free Himself from His bonds and triumph over His accusers?

“Judas saw that his entreaties were in vain, and he rushed from the hall exclaiming, It is too late! It is too late! He felt that he could not live to see Jesus crucified, and in despair went out and hanged himself.”

Did he hang himself before the crucifixion?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes. Probation closes for Adventism before The Sunday Law. The Sunday Law is simply where they are going to demonstrate the character that they prepared prior to The Sunday Law.

People have a problem with us teaching that probation closes at The Sunday Law, because they want to hear a peace and safety message for their itching ears.

But, if you want to get technical, probation for Adventism closes before The Sunday Law.
Continuing on.

—“Later that same day, **on the road from Pilate’s hall to Calvary**, there came an interruption to the shouts and jeers of the wicked throng who were leading Jesus to the place of crucifixion. As they passed a retired spot, they saw at the foot of a lifeless tree, the body of Judas. It was a most revolting sight. His weight had broken the cord by which he had hanged himself to the tree. **In falling**, his body had been horribly mangled, and dogs were now devouring it. His remains were immediately buried out of sight; but there was less mockery among the throng, and many a pale face revealed the thoughts within. Retribution seemed already visiting those who were guilty of the blood of Jesus.” *The Desire of Ages*, 718–722.

Okay. This line here [portraying the Feast, Tears, and a Kiss in Figure No. 42], I find it interesting—I do not know how important, but I find it interesting that if you are just looking in the story of Judas, he is going to make a contract with the Jews three times: first (1), second (2), third (3) [indicating Figure No. 42]; he is going to be disappointed that Jesus does not deliver Himself; and, he is going to come back into the Sanhedrin again and throw the money on the floor (4) [again, indicating Figure No. 42].

But we read just now that his rebellion began here at the Manna Test; but, immediately thereafter what set him off was Mary at the feast of Simon; at the feast of Simon, where Mary was washing Jesus’s feet with her tears and with the anointment and kissing His feet.

So, at the beginning story of Judas, you have a feast at Simon’s house, with kissing and tears; and, at the end you have the Last Supper: you have the feast and then you have Judas going out in the night—at the Midnight Cry—going out. And when he deceives Christ, he deceives Him with what? A kiss.

I just find it interesting that at the beginning of Judas’s rebellion is illustrating the end of his rebellion.

But this [upper] line [of Figure No. 42] is what we want to look at.
All right. Now we will try to study this.

FIRST TEST REJECTED

Youth Instructor, July 12, 1900:

“The look that Jesus cast upon the selfish Judas”—*THIS IS AT MARY’S HOUSE*—“convinced him that the Master had penetrated his hypocrisy, and read his base, contemptible character.”—

Okay. This is Judas seeing Mary waste that anointment.

—“This was a more direct reproof than Judas had before received. He was provoked by it, and thus **a door was opened**—

Now a door here, right here [at the first covenant of betrayal, at the beginning of Judas's story], because he is going to go out and he is going to make his first covenant with the Jews to betray Christ, right from Mary's house. And it says there is a door opened here to Satan, so there is a door closing to Christ for Judas.

—“and thus **a door was opened** through which Satan entered to control his thoughts. Instead of repenting, he planned revenge. Stung by the knowledge of his sin, and provoked to madness because his guilt was known, **he rose from the table, and went to the palace of the high priest, where he found the council assembled.**”—

What did he do? He rose from the table.

Right here in this history [of the three covenants of betrayal of Judas] he leaves the table. He rejects the table.

—“. . . he rose from the table, and went to the palace of the high priest, where he found the council assembled. He was imbued with the spirit of Satan, and acted like one bereft of reason. The reward promised for the betrayal of his Master was thirty pieces of silver; and for a far less sum than the box of ointment cost he sold the Saviour.

“In spirit and practice many resemble Judas. As long as there is silence in regard to the plague-spot in their character, no open enmity is seen; but when they are reproved, bitterness fills their hearts.” *Youth Instructor*, July 12, 1900.

Sister White is talking about Adventism here.

So, the story of Judas is the story of many in Adventism.

That is the first test. He rises from the table and goes and makes the first covenant with the Sanhedrin.

THE SECOND TEST

Now, the Passover is down here at the cross.

For the next quote, *The Desire of Ages* says,

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

So, here is his second waymark. He has covenanted a second time, before the Passover.

—“Before the Passover Judas had met a second time with the priests and scribes, and had **closed the contract to deliver Jesus into their hands. . . .**”

At the second waymark, he closed the contract, as the Protestants in the United States closed their doors against Miller's message. And as they close their door at The Sunday Law, Judas closed the contract to deliver Jesus into their hands.

Now, dropping down, it says,

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

Now, this is between the second meeting and the third meeting. It is right in here at the Passover feast Judas decides he is going to go through with it: the final decision.

And, what we are saying is, Jesus never selected Judas to be a disciple. He is the only disciple that Jesus did not select. The disciples brought Judas to Jesus and said, “He’s a good guy. He’s tall, he’s intelligent.” So, from the very beginning, Judas was accomplishing the Mystery of Iniquity. The Mystery of Iniquity was working before the test of the manna arrived: “The mystery of iniquity doth already work.”

But, we are going to see that right in here, in this time period before the third waymark, the falling away comes first in order for the man of sin to be revealed. So, we are lining this up with Thessalonians, even though we are looking at the history of Judas and the history of Adventism.

THE FINAL DECISION

The Desire of Ages, pages 653 – 655:

“In surprise and confusion at the exposure of his purpose, **Judas** rose hastily to leave the room.”—

After Jesus is telling them at the Last Supper, “One of you are going to betray me,” and Judas finally wakes up to the fact that Jesus has just identified that it is him, he rises hastily to leave the room.

—“Then said Jesus unto him, **That thou doest, do quickly.** . . . He then having received the sop went immediately out: and **it was night.**”—

Okay. It was night; and, it went quickly and the Midnight Cry spread like a wild fire, like a tidal wave. This is the Midnight Cry. This is between the second meeting and the third meeting, the midnight cry of death for Judas.

FROM THE AUDIENCE: Would not that be synonymous with rising from the table a second time a rejection of the Second Table?

BROTHER PIPPENGER: No. They did not reject the Second Table before 1844.

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

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

He had passed the boundary line right here [indicating the end of the period of betrayal, the Feast, Tears and Kiss of the second line in Figure No. 42]. This is the falling away first. He has totally fallen away now. There is no turning back. And he falls away between the second and the third test: “The mystery of iniquity doth already work.” Only, “he who now letteth” will continue to restrain and there is going to be a falling away first.

Are you following the application?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: —“Wonderful had been the long-suffering of Jesus in His dealing with this tempted soul. Nothing that could be done to save Judas had been left undone. **After he had twice covenanted to betray his Lord, Jesus still gave him opportunity for repentance.** By reading the secret purpose of the traitor’s heart, Christ gave to Judas **the final, convincing evidence of His divinity.**”

What is the convincing evidence of Christ’s divinity? Adventists need to wrap their minds around this one. What is the convincing evidence of Christ’s divinity?

—“This was to the false disciple **the last call to repentance.** No appeal that the divine-human heart of Christ could make had been spared. The waves of mercy, beaten back by stubborn pride, returned in a stronger tide of subduing love. But although surprised and alarmed at the discovery of his guilt, **Judas** became only the more determined. From the sacramental supper he went out to complete the work of betrayal.

“In pronouncing the woe upon Judas, Christ also had a purpose of mercy toward His disciples. He thus gave them **the crowning evidence of His Messiahship.**”—

What is the crowning evidence of His Messiahship?

—“**‘I tell you before it come,’** He said, **‘that, when it is come to pass, ye may believe that I AM.’**”—

Prophecy is the crowning evidence of His Messiahship. Prophecy is the convincing evidence of His divinity.

What was Judas rejecting? Prophecy.

—“Had Jesus remained silent, in apparent ignorance of what was to come upon Him, the disciples might have thought that their Master had not **divine foresight**, and had been surprised and betrayed into the hands of the murderous mob. **A year before, Jesus had told the disciples that He had chosen twelve, and that one was a devil.** Now His words to Judas, showing that his treachery was fully known

to his Master, would strengthen the faith of Christ's true followers during His humiliation. And when Judas should have come to his dreadful end, they would remember the woe that Jesus had pronounced upon the betrayer." *The Desire of Ages*, 653–655.

The story of Judas is emphasizing the purpose of prophecy as being the crowning evidence of the divinity of Christ; and, it shows the Judases in Adventism, this is what they reject. Okay? So, let us go back through this history one time.

THE MYSTERY OF INIQUITY DOTH ALREADY WORK

Review and Herald, November 16, 1897; it says,

"But Judas had opened the door of his heart, the chambers of his mind, to the temptations of Satan. And the enemy sowed in his heart and mind **the seed which he communicated to his brethren.**"—

Is that not the Mystery of Iniquity?

What seed was in his mind? The seed of Satan, and he was communicating it. Back in here, "The mystery of iniquity doth already work," in the story of Judas.

—"The questioning doubts which were passed on to the minds of his brethren. This one man, professing to be a follower of Christ, while not bearing the precious fruit revealed in the life of Christ, would be **a channel of darkness to the other disciples in the time of test and trial that was soon to come**, and that was even then upon them. He presented so much accusation of his brethren that he was counterworking the lessons of Christ. This is why Jesus called **Judas a devil.**" *Review and Herald*, November 16, 1897.

Review and Herald, May 12, 1903:

"Among the chosen disciples of Christ there was **a representative of Satan.** . . . "—

Note that phrase. This is important for us. Judas is a representative of Satan, and there are other persons and powers that are identified as a representative of Satan; and, we want to make sure that we understand that Judas is an interchangeable symbol with those other symbols. Okay?

—"Among the chosen disciples of Christ there was a representative of Satan. . . . **All the way along in the history of the third angel's message**"—

That is us. This is Adventism.

—"there have been found among the believers men who have done much harm to God's cause. These men are spots in our feasts of charity; **tares among the wheat; wolves** among the sheep, ready to bite and devour. Delighting to bear

false witness, they cruelly injure the reputation of others. Every such one will be rewarded ‘according to his works.’ God ‘hath appointed **a day**, in the which he will judge the world.’ Then will be made the separation between the wheat and the tares. In that day **it will be clearly revealed** that those who seek to destroy the reputation of God’s servants are hypocrites. By their own lips will be borne the testimony that will clear from suspicion those against whom they have reported evil.” *Review and Herald*, May 12, 1903.

Sister White is just saying here that the people in Adventism that are fighting the prophetic message are representatives of Satan. They have been typified by Judas. They are tares. They are wolves. But, it is going to be revealed who they are.

“The mystery of iniquity doth already work.” There is a falling away first that what?

FROM THE AUDIENCE: That the man of sin will be revealed.

BROTHER PIPPENGER: That the man of sin will be revealed.

What is going to be revealed here; what did she say in the Third Angel’s Message? The representative of Satan is going to be revealed in the history of Adventism.

Is that what it says to you? That is what it says.

Signs of the Times, July 18, 1895, and we dealt with this one yesterday. You may not have remembered.

Who are those that have great light and opportunities? Seventh-day Adventists.

“**Judas had had great light**; he had had many **opportunities** to understand what were the requirements of God. Numbered among the twelve, he had listened to the lessons of Christ; he had heard the truth, and he had no excuse for failing to form a character after the likeness of Christ. . . .

“**In this age**, if those who come under the precious influence of the truth do not become transformed in character, they will, **like Judas**, go from light to darkness; and how great will be their darkness.” *Signs of the Times*, July 18, 1895.

Seventh-day Adventists have been typified by Judas, those that refuse to bring their lives into agreement with the light and opportunities that have been given to us.

A FALLING AWAY FIRST

There is a falling away first.

For my logic, the whole reason that I spent the time with the Mystery of Iniquity and to get to this story is so that we could see this, the falling away first, for tomorrow and following.

The Great Controversy, page 43:

“**But Judas did not walk in the light**”—

He had been given great light and opportunities, but here,

—“**But Judas did not walk in the light so graciously permitted to shine upon him**. By indulgence in sin he invited the temptations of Satan. His evil traits

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

It is going to happen. Sister White says it. The former Adventists are going to be the ones to show the Catholics where they live. It says that.

ACCUSER OF THE BRETHREN

Testimonies to Ministers, page 504:

“If Satan can employ professed believers to act as accusers of the brethren, he is justly pleased; **for those who do this are just as truly serving him as was Judas when he betrayed Christ**, although they may be doing it ignorantly. Satan is no less active now than in Christ’s day, and those who lend themselves to do his work will **manifest his spirit**.” *Testimonies to Ministers*, 504.

It will be revealed. It will be manifested.

When is your spirit manifested?

FROM THE AUDIENCE: In a crisis.

BROTHER PIPPENGER: When is the crisis? The Sunday Law.

FALLING FROM THE PATH

Okay. There is a falling away first. Okay?

Review and Herald, July 31, 1888.

“In the days of the apostle Paul, the Thessalonian brethren were laboring under the erroneous impression that the Lord would return in their day, and Paul wrote to correct this false impression, stating **what events must transpire before the advent could take place**. He declared: ‘Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.’ The man of sin was to arise, and do his work of exaltation and blasphemy, before the brethren could look for the coming of Christ. That great event was to be preceded by **a falling away**. **There would be revealed a form of Antichrist, and the leaven of apostasy was to work with increasing power to the end of time**. We are not to be surprised beyond measure to see the widespread declension of faith and piety. **I have been bearing my testimony for the last forty years, that there would be those who would fall away from the path cast up for the ransomed of the Lord to walk in.**”—

What is that path? It is the old path. It is the path to Heaven.

And why in her first vision does she say they fall off the path? They deny the Midnight Cry that was set up behind them, and they do not keep their eyes on Christ in front of them.

—“God has been sending warnings, reproofs, and encouragements to his people. He has warned them that some would depart from the faith, giving heed to seducing spirits.” *Review and Herald*, July 31, 1888.

So, there is going to be a falling away in Adventism.

Revealed in His Time

2 Thessalonians 2:6-8 says,

—“⁶And now ye know what withholdeth that he might be **revealed in his time.**”—

Something holds him back, holds back the Papacy from rising to power. What is that something?

FROM THE AUDIENCE: Pagan Rome.

BROTHER PIPPENGER: Pagan Rome holds back Papal Rome.

—““⁶And now ye know what withholdeth that he might be **revealed in his time.**
⁷For the mystery of iniquity doth already work: only he who now letteth *will let*,
until he be taken out of the way. ⁸And then shall **that Wicked be revealed**,
whom the Lord shall consume with the spirit of his mouth, and shall destroy with
the brightness of his coming.” 2 Thessalonians 2:6–8 (KJV).

Back here, if we are looking at this line in terms of Paul, Paul speaking in the First Century where it says the Mystery of Iniquity already works, we know from prophetic history that the falling away comes in the time of Pergamos, that the man of sin is going to be revealed in the time of Thyatira, AD538. That is the basic outline of Paul.

But, we see with Judas, the Mystery of Iniquity was working with him right from the beginning, and at the Last Supper he falls away in order to reveal the man of sin.

Okay. The man of sin has got to be revealed.

From *Review and Herald*, March 9, 1886.

“The angelic host who watched the scenes in the betrayal and crucifixion of Christ, knew that it was **Satan who entered into Judas and led him to betray Christ into the hands of the murderous mob;**”—

Who betrayed Christ? Judas. Right? Judas had been led by Satan, but who betrayed Him?

FROM THE AUDIENCE: Judas.

BROTHER PIPPENGER: Judas.

—“they knew, too, that it was he who impelled the throng to cry out, ‘Crucify him; crucify him;’ and ‘**release unto us Barabbas.**’”—

The man of sin needed to be revealed. There needed to be a falling away of Judas in order for Barabbas to be revealed.

BARABBAS, the name comes from two names: BAR means *son of*; ABBAS means *father*. He is the counterfeit Christ.

—“‘Crucify him, crucify him;’ and ‘**release unto us Barabbas. Satan has now revealed his true character as a liar and a murderer.** It is seen that the very same spirit with which he ruled the children of men who were under his power, he would manifest if permitted to control the intelligences of heaven. The question is settled in all the worlds that there is no place for him in all their dominions.”
Review and Herald, March 9, 1886.

So, what I am saying, if you are getting it, is Judas is a symbol of Pagan Rome, if we are dealing with 2 Thessalonians in the history that Paul is addressing. Pagan Rome, the Mystery of Iniquity, is working in Paul’s day. Pagan Rome, Judas is there. He is doing his work among the disciples. But, at the Last Supper he falls away and he dies. He closes his probation before the cross; but, at the cross, Barabbas is revealed, the man of sin.

Testimonies to Ministers, page 409

“Unsanctified ministers are arraying themselves against God. **They are praising Christ and the god of this world in the same breath.**”—

What is that?

FROM THE AUDIENCE: The Mystery of Iniquity.

BROTHER PIPPENGER: That is the Mystery of Iniquity. That is marrying the heathen wives. That is mixing light and darkness.

“—**They are praising Christ and the god of this world in the same breath.** While professedly they receive Christ, they embrace Barabbas, and by their actions say, ‘Not this Man, but Barabbas.’ Let all who read these lines, take heed. Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His church. He says, ‘I will go forth’—*SATAN SAYS*—“‘I will go forth and be a lying spirit to deceive those that I can, to criticize, and condemn, and falsify.’ Let the son of deceit and false witness be entertained by **a church that has had great light,**”—

What church has had great light?

FROM THE AUDIENCE: Seventh-day Adventists.

BROTHER PIPPENGER: —“by **a church that has had great light, great evidence, and that church will discard the message the Lord has sent,** and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly, for he knows what truth is.

“**Many**”—*NOT SOME, NOT A FEW*—“**Many will** stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If

doubts and unbelief are cherished, **the faithful ministers will be removed from the people who think they know so much.** ‘If thou hadst known,’ said Christ, ‘even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.’” *Testimonies to Ministers*, 409.

Okay. So, what I am saying is that Judas is a type of Pagan Rome, and Barabbas is a type of Papal Rome.

SATAN’S REPRESENTATIVES

Let me put this in the record, *The Desire of Ages*, page 295.

“Instead of walking in the light, Judas chose to retain his defects. Evil desires, revengeful passions, dark and sullen thoughts, were cherished, until Satan had full control of the man. **Judas became a representative of the enemy of Christ.**” *The Desire of Ages*, 295.

PAGAN ROME

The Great Controversy, page 439”

“Thus while **the dragon**,”—

The dragon in chapter 12 of Revelation; that is Satan. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: That is what Revelation 12 says.

—“Thus while **the dragon, primarily, represents Satan**, it is in a secondary sense, a symbol of **pagan Rome.**” *The Great Controversy*, 439.

So, is Pagan Rome a representative of Satan?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Just like Judas was.

BARABBAS

The Desire of Ages, page 738:

“The people of Israel had made their choice. Pointing to Jesus they had said, ‘Not this man, but Barabbas.’ Barabbas, the robber and murderer, was **the representative of Satan.** Christ was the representative of God. Christ had been rejected; Barabbas had been chosen. Barabbas they were to have. In making this choice they accepted him who from the beginning was a liar and a murderer. Satan was their leader. As a nation they would act out his dictation. His works they would do. His rule they must endure. That people who chose Barabbas in the place of Christ were to feel the cruelty of Barabbas as long as time should last.” *The Desire of Ages*, 738.

So, Barabbas is a representative of Satan.

THE BISHOP OF ROME

The Great Controversy, page 50:

“To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to **the representative of Satan—the bishop of Rome.**” *The Great Controversy*, 50.

So, what we are saying here is, in 2 Thessalonians, Judas is Pagan Rome. It is holding back the rise of Barabbas until he is taken out of the way, until there is a falling away; and, then Barabbas is revealed: Papal Rome.

Do you see the logic?

But, all the way, if you have been seeing it, the footsteps of Judas are the footsteps of Adventism. And Adventism’s third test is The Sunday Law; therefore, before The Sunday Law, in the nighttime, between the second test and the third test before The Sunday Law Adventism will close the door of its probation. And one class will receive the full outpouring of the Holy Spirit, and the other class is in strong delusion.

Early Writings, page 268:

“And I saw that **there were some like Judas** among those who profess to be waiting for their Lord. **Satan controls them, but they know it not.**” *Early Writings*, 268.

These people, the foolish virgins, do not know it.

TWO CLASSES OF WORSHIPPERS

Acts of the Apostles, page 559:

“John and **Judas** are **representatives of those who profess to be Christ’s followers.** Both these disciples had the same opportunities to study and follow the divine Pattern. Both were closely associated with Jesus and were privileged to listen to His teaching. Each possessed serious defects of character; and each had access to the divine grace that transforms character. But while one in humility was learning of Jesus, the other revealed that he was not a doer of the word, but a hearer only. One, daily dying to self and overcoming sin, was sanctified through the truth; the other, resisting the transforming power of grace and indulging selfish desires, was brought into bondage to Satan.” *Acts of the Apostles*, 559.

JUDAS

Review and Herald, March 17, 1891:

“Jesus said in his prayer for his disciples, ‘Those that thou gavest me I have kept, and none of them is lost, but **the son of perdition.**’”—

Who is the son of perdition? It is a representative of Satan; because, it is the man of sin in 2 Thessalonians. The man of sin is the son of perdition.

—“The betrayer of Christ might have had eternal life if he had been a doer of the words of Christ and not a hearer only. Judas had the same opportunities, the same privileges, as had the other disciples. He listened to the same precious lessons, but he failed to practice the principles laid down by our Lord, and would not yield his opinions and ideas to receive the teaching of Heaven. The practice of the truth, which Christ required, was at variance with the purposes and desires of Judas. . . .

“Lesson after lesson fell unheeded on the ears of Judas. How many today follow in his steps. In the light of God’s law, selfish men see their evil characters, but fail to make the required reformation, and go on from one state of sin to another.

“The lessons of Christ are applicable to our own time and generation. He said, ‘Neither pray I for these alone, but for them also which shall believe on me through their word.’ **The same testimony is brought to us in these last days as was brought to Judas.** The same lessons which he failed to make practical in his life come to men who hear, and yet make a like failure, because they do not put away their sin.” *Review and Herald*, March 17, 1891.

On 9/11 Jesus is given the sermon of John 6, that you must eat the Little Book, “You must eat my flesh and drink my blood.”

But, Judas rebels and begins to mislead, misdirect, and enters into the debate of Isaiah, the debate of the east wind, ultimately heading to verse 66 of John 6.

Judas’s history, our history, the beginning here of his rebellion, he attacks the foundation, the rich young ruler coming to the foot of the cross, admitting your sins.

“You don’t have to come to the foot of the cross. Just give me your money. I can build a good church.”

Judas attacks the foundations right here.

He gets up from the table and goes to make his first agreement with the Jews. He fails that first test.

It is a progressive testing and he ends up right down here in the nighttime. The last Feast closes his probation, just before the man of sin is revealed at The Sunday Law.

Do you see it?

Shall we pray?

Benediction: Heavenly Father, we cannot now tell who are the wise or who are the foolish virgins, we have been informed. So, we cannot tell who is John and who is Judas. But, if we are living, have been living the life of Judas, we realize from this story of your wonderful longsuffering and mercy and that you are still giving us time to come to the foot of the cross and repent and enter into that work of transformation that you are fully willing to finish. We ask that if we are in that situation, in those circumstances, that you would give us the courage to fulfill that high calling. We ask a blessing upon the work that is being carried out here on the recording and on the LiveStreaming. And as we break to take up our various activities, we ask that you

bless our day's service for you, that it might be productive and safe and a work that would glorify you. We thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #24

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we come before you this morning, we ask that you forgive us our sins, that if we are manifesting the direction, the character of Judas that you would allow us to enter into the experience of John, for we know that both Judas and John were at the call to eat the manna, the Bread from Heaven and we see John in Revelation 10 agreeing to take that manna and eat it; whereas, Judas refused to eat it. We want to be those that are represented by John. And if we are not walking in that path, we understand that to the very last moment you are willing to turn us around. We ask that you do that. We ask that you would forgive us our sins this morning that we might be prepared to receive whatever you have for us. We ask for the presence of your Holy Spirit. We ask that you open your Word to our understanding and pour your Latter Rain upon our understanding, that you take control of the message that I am going to share, that you touch it with a coal from off your altar and purify my lips. Let me be hid behind your cross and let this message be for your glory and honor and used by your Holy Spirit to edify your people. We also ask a blessing upon the work we are doing with the DVDs and the LiveStreaming. We thank you for bringing us together this morning and thank you for a good night's rest. In Jesus's name, amen.

BROTHER PIPPENGER: For those of us that are involved with recording this morning worship series, I would think that the last three, which would be 21, 22, and 23, could be a section of its own, perhaps called "The Mystery of Iniquity," in order to keep them broken up into packages where they are easier to distribute. The first five would be "The Spirit of Prophecy," and 6 through 20 would be "The Reform Lines"; and 21 through 23, "The Mystery of Iniquity."

And now we are going to take up a section on the fall of Babylon. We are going to look at—you know, often, on a regular basis, people will email or in some fashion connect with us and ask about what we understand a triple application of prophecy—what is a triple application of prophecy.

And we have said this, what I am going to say, before for a long time now. One of the representations of the Third Angel's Message, one way that you can express it, is "Babylon is fallen, is fallen." And you can say it is the Third Message and you can say it is The Loud Cry of the Third Angel's Message, and you can say it is the Fourth Angel's Message, and you can say it is the Latter Rain. There are a lot of ways to represent this message with words, with terms, with expressions. But, one of them is "Babylon is fallen, is fallen." Revelation 18:2; Revelation 14.

And in the very expression, "Babylon is fallen, is fallen," you see a triple application of prophecy; because, your responsibility at the end of the world is to announce to the world that Babylon is fallen. And the technique that you are to use to demonstrate that is that Babylon fell in the time of Nimrod, "Babylon is fallen"; and it fell in the time of Belshazzar, "Babylon is fallen, is fallen." Upon those two witnesses—because, upon the testimony of two a thing is established—upon Nimrod and Belshazzar, you will define the fall of modern Babylon at the end of the world.

So, in the very expression, “Babylon is fallen, is fallen,” the significance of a triple application of prophecy is identified.

And what we are going to look at now is today the fall of Nimrod. We are going to look at the characteristics of what brought the fall of Nimrod, and then we are going to go in and look at the characteristics of the fall of Nebuchadnezzar, and the characteristics of the fall of Belshazzar; and, we are going to do this in order to understand that Nebuchadnezzar represents the Millerites and Belshazzar is representing Seventh-day Adventists. Black and white from a lot of different directions.

And Belshazzar represents Adventism at the end of the world that refuses to be warned by their foundational message. And that is what Daniel says when he comes in to Belshazzar in chapter 5. He says, “Though thou knewest all this,” and he referred him to the history of Daniel, chapter 4, where Nebuchadnezzar was turned out like a beast for 2520 days. That was Belshazzar’s warning message from the Book of Daniel that he rejected and lost his salvation because of it.

So, we are going to show as we proceed that Nebuchadnezzar represents Millerite Adventism. And in Millerite Adventism, Nebuchadnezzar, he is a saved man—am I right?—whereas, Belshazzar, he is a lost man. He is representing the Judases in Adventism at the end of the world.

And if you have ever thought about it, in yesterday’s presentation, Judas’s rebellion is manifested at the feast at Simon’s house. He begins to fight against the Lord when Jesus gives the message of the Bread of Heaven. He refused to understand that—he understood it. Sister White says he understood that Jesus was talking about spiritual flesh and spiritual blood; but, it did not fit with his plan for Jesus. He was not looking for a spiritual kingdom; he was looking for a literal kingdom. So, he understood it; but, even though he understood it, he rejected it.

And immediately thereafter, the histories that are put in place are the feast at Simon’s house, because Judas’s rebellion is marked at the beginning with a feast and his rebellion is finalized at a feast, the Last Supper. And if you have ever thought about it, technically the Last Supper is talking about Judas. The other 11 Disciples, they ate suppers after then; and, when they are resurrected and go to the Earth made new, they are going to eat suppers again; and, Jesus is going to eat suppers again. The only one in the group that really it was the last supper for was Judas. Right? It was his last supper that very night.

FROM THE AUDIENCE: It was for Jesus.

BROTHER PIPPENGER: Jesus is going to eat again.

Okay. So, this last supper, that is Belshazzar having his last supper. Okay?

But, we have already seen that Judas’s last supper is Adventism’s last supper; so, you can see the connection just at the surface, just as you think it through, between Belshazzar and Adventism at the end of the world.

And Nebuchadnezzar, we are going to show this.

This is not in the notes, but it is, for me at least, just a gem and I really like it; so, I am going to have to put it in here. But, we are going to show it to you later.

Is there any chapter in Ellen White that is inspired that she did not write?

FROM THE AUDIENCE: William Miller’s dream.

BROTHER PIPPENGER: William Miller’s dream.

Okay. We are going to show you that Nebuchadnezzar is William Miller.

William Miller's dream that is in *Early Writings* was his second dream, by the way. In the newsletters that we are sending out, hopefully this week, has both of Miller's dreams and it was his second dream that is in *Early Writings*.

NEBUCHADNEZZAR'S WARNING MESSAGE

So, when we get to chapter 4 of Daniel, and that is where we are heading, we are also going to show that chapter 1 of Daniel is the First Angel's Message, 1798; chapter 2 of Daniel is the Second Angel's Message, 1842; and chapter 3 of Daniel is the Third Angel's Message, 1844, in the Millerite History. But, it is also a three-step process at the end of the world.

But, in chapter 4, with Nebuchadnezzar, we are going to show you that is William Miller's dream. That is Millerite Adventism that gets scattered as the foundational truths get covered up.

And chapter 5, Belshazzar, that is Judas, the Last Supper. That is Belshazzar at the Last Supper, rejecting the warning message of William Miller's dream in chapter 4.

And what is chapter 6? That is the crisis of The Sunday Law, when you get thrown in the den with the lions.

By the way, is there any chapter in Daniel that he did not write?

FROM THE AUDIENCE: Chapter 4.

BROTHER PIPPENGER: Chapter 4. That is Nebuchadnezzar's dream—that is Nebuchadnezzar's second dream, representing Miller's second dream.

So, that is some of the places that we are going to go, and it is going to take a little bit of time.

But, why are we doing it? Because, we are looking at these Tables [the 1843 and 1850 Tables] as typified in prophecy, and you cannot separate William Miller's dreams from the truths about these Tables; and, William Miller's dream is marked in Daniel, chapter 4.

Okay. But, there are other things that you need to see about the fall of Babylon, if you are going to understand what the fall of Babylon is; and, that is where we have to begin, unfortunately.

Okay. In your notes, *Bible Echo*, September 17, 1894:

“In the history of Nebuchadnezzar and Belshazzar, God speaks to the people of today. The condemnation that will fall upon the inhabitants of the earth in this day will be because of their **rejection of light**. Our condemnation in the judgment **will not** result from the fact that we have lived in error, but from the fact that **we have neglected Heaven-sent opportunities for discovering truth**. The means of becoming conversant with the truth are within the reach of all; but, like the indulgent, selfish king, we give more attention to the things that charm the ear, and please the eye, and gratify the palate, than to the things that enrich the mind, the divine treasures of truth. It is through the truth that we may answer the great question, ‘What must I do to be saved?’” *Bible Echo*, September 17, 1894.

NIMROD'S FALL

COVENANT ESTABLISHED

So, we are going to go back to the time of Nimrod now and look at the dynamics of the fall of Nimrod; because, Nimrod is the first-mentioned of Babylon in the Scriptures and there is a definite fall of Babylon in there. So, we are going to go through that.

Notice that there is a covenant established, to start off with, in the story of Nimrod, that Nimrod and his followers are going to reject.

Genesis 8:20-22:

“²⁰And **Noah builded an altar** unto the Lord; and took of every clean beast, and of every clean fowl,”—

When did he build this altar?

FROM THE AUDIENCE: During the period of the Flood.

BROTHER PIPPENGER: Right after the Flood.

Why?

FROM THE AUDIENCE: (Inaudible.)

BROTHER PIPPENGER: Why? Beginning a new dispensation.

Where did God’s people worship before the Flood?

FROM THE AUDIENCE: At Eden.

BROTHER PIPPENGER: At the gates of the Garden of Eden.

And as soon as Noah gets off the ark, there is a new dispensation for worship, and it is the altar worship; because, the Garden of Eden has been removed.

—“²⁰And **Noah builded an altar** unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. ²¹And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man’s sake; for **the imagination of man’s heart is evil from his youth;**”—

What is that about? What does that tell you? The Mystery of Iniquity: When the Mystery of Iniquity is marked in the Scriptures, their imagination is the symbol of the fact that the Mystery of Iniquity has conquered the human being. Remember that. That is from the past. If you have forgotten that already, just three days ago, then you need to go back and look. We established that one, for this reason. We wanted us to see that imagination is the symbol of when Satan gets control of you. He gets control of you, and the symbol that you are under the control of Satan is that you have an evil imagination.

—“neither will I again smite any more everything living, as I have done. ²²While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” Genesis 8:20–22 (KJV).

Okay. He is not going to destroy the Earth with water anymore, and you can always count on the four seasons.

BABYLON

Genesis 11, verses 1 and 2.

After the flood there is a covenant established, because this is about breaking the covenant, among other things.

“¹And the whole earth was of one language, and of one speech. ²And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.” Genesis 11:1-2 (KJV).

Where are they coming from? Mount Ararat.

They come to the land of Shinar. What is the land of Shinar? Babylon. And the plains of Shinar are the Plains of Dura.

BROKEN COVENANT

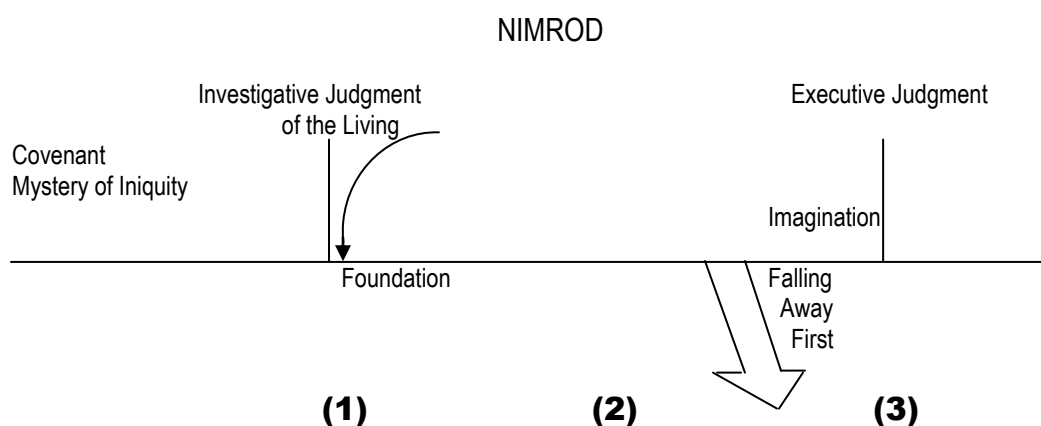


Figure No. 43A.

Genesis 11:3:

“³And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.” Genesis 11:1 (KJV).

Okay. They are going to build something now. Are they going to use stone?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: They are going to use brick.

Notice Exodus 20:25.

“²⁵And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.” Exodus 20:25 (KJV).

Deuteronomy 27:5-6:

“⁵And there shalt thou build an altar unto the Lord thy god, an altar of stones: thou shalt not lift up *any* iron *tool* upon them. Thou shalt build the altar of the

LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God.” Deuteronomy 27:5-6 (KJV).

Sister White is clear. We are going to show you that the Tower of Babel is their altar. Okay? But, they did not use stones, did they? They used bricks.

What did they do? They mixed holy and unholy, light and darkness. The bricks represent human power, human strength, human devising; and, it is a rejection of the covenant because the covenant was established with Noah when he was building the altar out of stone. This is a rejection of the covenant by Nimrod and his followers.

THE TRUE ALTAR IS CHRIST

What is the altar?

This is from *Selected Messages*, book 3, page 300.

If you are rejecting the true altar, if you are saying, “I’m going to an altar of brick,” when you have been told to do an altar of stone, what are you rejecting? You are rejecting the altar. Well, what is the altar?

“Those who are not connected with God are connected with the enemy of God, and while they may be honest in the advice they give, they themselves are blinded and deceived. Satan puts suggestions into the mind and words into the mouth that are entirely contrary to the mind and will of God. Thus he works through them to allure us into false paths. He will mislead, entangle, and ruin us if he can.

“Anciently it was a great sin for the people of God to give themselves away to the enemy, and open before them either their perplexity or their prosperity. **Under the ancient economy it was a sin to offer sacrifice upon the wrong altar.** It was a sin to offer incense kindled by the wrong fire.

“We are in danger of mingling the sacred and the common.”—

What is the mingling of the sacred and the common? That is the Mystery of Iniquity.

—“‘We are in danger of [the Mystery of Iniquity.>] The holy fire from God is to be used in our efforts. **The true altar is,**’—what?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: —“**is Christ; the true fire is the Holy Spirit.**”—

So, if we are putting up a counterfeit altar out of brick instead of stone, what are we putting up? A counterfeit Christ. We are rejecting Christ. We have broken the covenant.

And in this history, when they are doing this, the Mystery of Iniquity is working. Right?

—“This is our inspiration. It is only as the Holy Spirit leads and guides a man that he is a safe counselor. If we turn aside from God and from His chosen ones to

inquire at strange altars we shall be answered according to our works.” *Selected Messages*, book 3, 300.

Do you see it based upon the prophetic symbols? Because, it always works in advance.

A CITY AND A TOWER

Okay. Verse 4:

“⁴And they said, Go to, let us build us a city and a tower, whose top may *reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.” Genesis 11:4 (KJV).

Okay. They are going to make a city, a tower; they are going to have a name, because they do not want to be scattered. This also is a rejection of the covenant.

What is it a rejection of the covenant? The part I am emphasizing here is they did not want to be scattered.

What did God tell Noah when he got off the ark? Disperse, scatter out, and repopulate the Earth. But, Nimrod, they did not want to be scattered. They wanted to stay together and build a kingdom. So, this is a rejection of God’s counsel as well.

A TOWER IS A CHURCH

So, what is a *tower*?

“In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. **The tower** was a symbol of the **temple**.” *The Desire of Ages*, 597.

A *tower* is a church.

So, when they are building this church out of brick, they are building a false church, a false altar, a false Christ.

Micah 4:8 says,

“⁸And thou, **O tower of the flock**,”—

Who is the tower of the flock? That is Christ.

—“⁸And thou, **O tower of the flock**, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.” Micah 4:8 (KJV).

The tower of the flock is Christ. The first dominion is the dominion that Adam and Eve had before sin, and the Earth is going to be made new again and that dominion is going to be reestablished by Christ, the tower of the flock, and given to the daughter of Jerusalem. That is us, if we are faithful.

Signs of the Times, November 4, 1908:

“All that was lost by the first Adam will be restored by the second. The prophet says, ‘O **Tower of the flock**, the **stronghold** of the daughter of Zion, unto Thee shall it come, even the first dominion.’” *Signs of the Times*, November 4, 1908.

So, the tower is a church. Is Christ a church? Yes! He is the foundation of the church. The church of what? The church of the firstborn.

A CITY IS A KINGDOM

Okay. What is a *city*?

And you have several references in here from the Book of Revelation. A *city* is a kingdom. Okay? A *city* is a kingdom.

So, when they are going to build a city and a tower, they are building a system of church and state, and they are going to make themselves a name, a character, their character.

What is the combination of church and state in the Spirit of Prophecy? What does Sister White call it? The image of the beast. The image of the beast is defined as the combination of church and state, with the church in control of the relationship in the Spirit of Prophecy over and over again. They were making the image of the beast. They were building a city, a state; a tower, a church. So, what was their character going to be?

FROM THE AUDIENCE: The beast.

BROTHER PIPPENGER: The image of the beast. That is the character. That is the name. And they did it in rebellion against God, because they did not want to be scattered like He told them to do. They wanted to stay in the city and form a confederacy.

So, rather than read these quotes on a city being a kingdom from Revelation, I am just going to put it in the record for the record for those of you who are watching.

Revelation 11:8, France is the kingdom. It is the great city.

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

Revelation 14:8, 16:19, 17:18, 18:10, 16, 18, 19, and 21 talk about modern Babylon being the great city. The kingdom of Babylon is a great city.

“⁸And there followed another angel, saying, Babylon is fallen, is fallen, **that great city**, because she made all nations drink of the wine of the wrath of her fornication.” Revelation 14:8 (KJV).

“¹⁹And **the great city** was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.” Revelation 16:19 (KJV).

“¹⁸And the woman which thou sawest is **that great city**, which reigneth over the kings of the earth.” Revelation 17:18 (KJV).

“¹⁰Standing afar off for the fear of her torment, saying, Alas, alas **that great city** Babylon, that mighty city! For in one hour is thy judgment come. . . . ¹⁶And saying, Alas, alas **that great city**, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! . . . ¹⁸And cried when they saw the smoke of her burning, saying, What city is like unto **this great city**! ¹⁹And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas **that great city**, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.” Revelation 18:10, 16, 18, 19, 21 (KJV).

And in Revelation 21:10, he says,

“¹⁰And he carried me away in the spirit to a great and high mountain, and showed me **that great city**, the holy Jerusalem, descending out of heaven from God.” Revelation 21:10 (KJV).

This is God’s kingdom coming down out of Heaven from God.

A kingdom is a city. Nimrod and his cohorts were building a kingdom and a church. They were establishing an empire that was a combination of church and state.

Are church and state supposed to be combined? Only in Christ.

But, are they supposed to be combined?

When they are, what is it?

FROM THE AUDIENCE: The image of the beast.

BROTHER PIPPENGER: It is the image of the beast, but what else is it?

It is a symbol of the Mystery of Iniquity; because, the Mystery of Iniquity is often illustrated in the Scriptures as the men of God marrying the pagan wives: “. . . the sons of God saw that the daughters of men *were* fair, and they took them wives of all which they chose.” Genesis 6:2 (KJV).

So, the image of the beast is the combination of church and state, but it is also the climax of the work of the Mystery of Iniquity.

You need to keep that in your head when you get to Revelation 18:3.

INVESTIGATIVE JUDGMENT OF THE LIVING—TESTING MESSAGE EMPOWERED

The investigative judgment of the living, that is what we are going to see here in Nimrod’s story.

Genesis 11:5:

“⁵And the Lord came down to see the city and the tower, which the children of men builded.” Genesis 11:5 (KJV).

Did the Lord come down? He came down right here [the first waymark of Figure No. 43A], and what is He going to do? He is going to investigate this situation.

And when He is investigating it, are Nimrod and the men that are building the tower alive?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Ah. This is a judgment that takes place when men are living, and it begins when Christ comes down.
Do you see it?

DIVINE PRONOUNCEMENT

There is going to be a divine pronouncement here. Notice verse 6 of Genesis 11.

“⁶And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.” Genesis 11:6 (KJV).

What does that mean? They have been weighed in the balances. The judgment has taken place and He has realized that the Mystery of Iniquity has been fulfilled in them.

How did Sister White say it about Judas? He crossed the boundary line.

Okay. So, now the Lord has judged them and said, “Their imagination is going to be evil continually, just as it was before the Flood. They are repeating the history of the Flood. They have crossed the boundary line.

Do you see that?

That’s the Investigative Judgment. And sometimes in Adventism when we are really hardcore Laodiceans, we do not make the distinction between the Investigative Judgment and the Executive Judgment.

What is the Investigative Judgment? That is when the Lord is going through the record books in Heaven, determining who is lost and who is saved. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: What is the Executive Judgment?

FROM THE AUDIENCE: Eternal death.

BROTHER PIPPENGER: That is when He punishes the wicked.

Okay. Executive Judgment and Investigative Judgment are two different things. And in the story of Nimrod, we are going to see Executive Judgment, too. The punishment is going to be meted out.

The Lord has just come down, began the judgment of the living, and then He is determined that their imagination is wicked. They have just fallen away. Okay? There is a falling away first, and now He is going to deliver Executive Judgment.

Now, just to try to bring another line of thought in here, if we were looking at this in Judas, how many times did he covenant to betray Christ?

FROM THE AUDIENCE: Three.

BROTHER PIPPENGER: One, two, three. And this three-step testing process, this is the three-step testing process of Christ in the wilderness. And Judas began with a feast and Christ began with a feast, did he not? The temptation of appetite was His first test.

So, this three-step process, it is throughout the Scriptures.

This is the courtyard. This is the Holy Place. And this is the Most Holy Place. And when you get to the third waymark, no matter where you look—in John 16:8 it says the work of the Holy Spirit is to convict the world of sin (1), righteousness (2), and judgment (3). When it comes to the third waymark, you are going to see judgment illustrated, whether it is the Most Holy Place Judgment, or the work of the Holy Spirit, or the judgment of the cross; this is the Executive Judgment against Nimrod. Right?

Do you see it?

EXECUTIVE JUDGMENT—THE SCATTERING

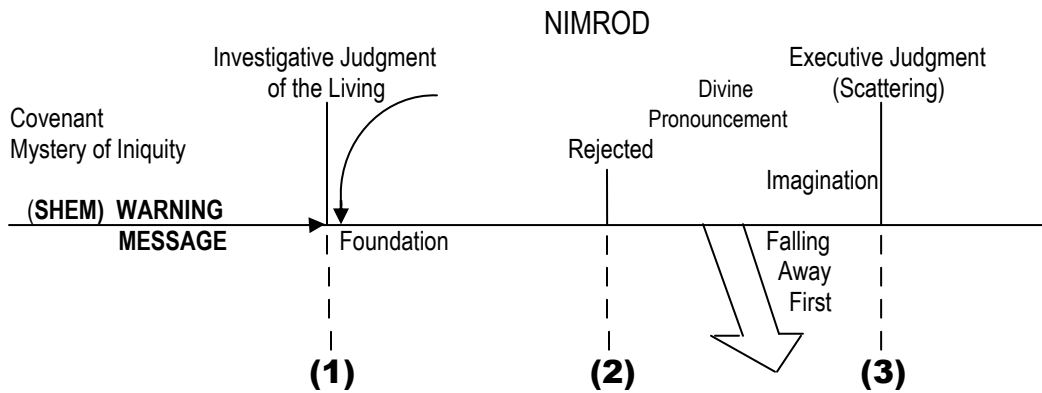


Figure No. 43B.

Genesis 11:7-9:

“⁷Go to, let us go down, and there **confound their language**, that they may not understand one another’s speech.”—

Who is going down?

FROM THE AUDIENCE: God.

BROTHER PIPPENGER: God?

FROM THE AUDIENCE: It says “us.”

BROTHER PIPPENGER: Us. This is not just one God. It says “. . . let us go down, . . .”

Now, He has already come down here [referring to the Divine Symbol at the Investigative Judgment of the Living (See Figure No. 43B)]. Right? He says, “Let’s go down and see the city and the tower” But, He is going to come down here [indicating Executive Judgment (See Figure No. 43B)]. And here He is bringing at least two, “us,” and He is doing it right here. What happens right here?

Now, here [at the Investigative Judgment of the Living] we see a sprinkling, and here [at the Executive Judgment] we see a full outpouring as it comes down.

—“⁷Go to, let us go down, and there **confound their language**,”—

When the full outpouring came on the Day of Pentecost, what did they do? They spake in other tongues. It is just the opposite. Their languages were not confounded there; because, this was a holy illustration.

But, the parallel here in Nimrod is the reverse and the languages are confounded when the full outpouring comes down, when “us” comes down.

All right. Do you see that?

—“⁷Go to, let us go down, and there confound their language, that they may not understand one another’s speech.”—

Did the people that were gathered in Jerusalem on Pentecost understand the Disciples' speech? Yes.

—“⁸So **the LORD**”—what?

FROM THE AUDIENCE: Scattered them.

BROTHER PIPPENGER: Scattered them.

There is the Executive Judgment against Nimrod.

—“⁸So **the LORD scattered them abroad** from thence upon the face of all the earth: and they left off to build the city. ⁹Therefore is the name of it called **Babel**; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.” Genesis 11:7–9 LKV).

So, in Nimrod, what I want you to see is this—and I am going to say some things here, and then we will read it to prove it—they broke the covenant; but, the Mystery of Iniquity was already working.

But, they had a warning message. All right? We are going to read that. They had a warning message.

Who was giving that warning message? Primarily, Shem; and, Noah was there, too, but Shem.

Who executed Nimrod? Well, the Bible does not say; the Spirit of Prophecy does not say; but, history says it was Shem.

Here [at the first waymark of Figure No. 43B] the warning message is empowered.

NIMROD'S REJECTION OF LIGHT

But, after the warning message gets empowered, it gets rejected.

And then there is a Divine Pronouncement.

What is the Divine Pronouncement? Their imagination.

Okay. This is Millerite History, is it not? This is the warning message of the First Angel that is empowered on August 11, 1840; and then it is rejected; and there is a Divine Pronouncement, “Babylon is fallen”; and then there is an Executive Judgment. Right?

But, back here they have fallen away. Nimrod's History is the same as the Millerite History.

Okay. Let us read some quotes to try to put this into focus.

This is *Patriarchs and Prophets*, page 118 and onward.

“For a time the descendants of Noah continued to dwell among the mountains where the ark had rested. As their numbers increased, **apostasy soon led to division**. Those who desired to forget their Creator and to cast off the restraint of His law felt a constant annoyance from the teaching and example of their God-fearing associates, and after a time they decided to **separate** from the worshipers of God. **Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates**. They were attracted by the beauty of the situation

and the fertility of the soil, and upon this plain they determined to make their home.”—

Sounds like Lot to me.

—“Here they decided to build a city, and in it a tower of such stupendous height as should render it the wonder of the world. These enterprises were **designed to prevent the people from scattering** abroad in colonies. God had **directed men to disperse throughout the earth**, to replenish and subdue it; but these Babel builders determined to keep their community united in one body, and **to found a monarchy that should eventually embrace the whole earth**. Thus their city would become the metropolis of **a universal empire**; its glory would command the admiration and homage of the world and render the founders illustrious. **The magnificent tower**, reaching to the heavens, was intended to stand as a monument of **the power and wisdom of its builders**, perpetuating their fame to the latest generations.

“The dwellers on the plain of Shinar **disbelieved God’s covenant** that He would not again bring a flood upon the earth. **Many of them denied the existence of God and attributed the Flood to the operation of natural causes**. Others believed in a Supreme Being, and that it was He who had destroyed the antediluvian world; and their hearts, like that of Cain, rose up in rebellion against Him. One object before them in the erection of the tower was to secure their own safety in case of another deluge. By carrying the structure to a much greater height than was reached by the waters of the Flood, they thought to place themselves beyond all possibility of danger. And as they would be able to ascend to the region of the clouds, they hoped to ascertain the cause of the Flood. The whole undertaking was designed to **exalt still further the pride of its projectors and to turn the minds of future generations away from God and lead them into idolatry**.

“When the tower had been partially completed, a portion of it was occupied as a dwelling place for the builders; other apartments, splendidly furnished and adorned, **were devoted to their idols**.”—

Oh, it was actually a church.

“—The people rejoiced in their success, and **praised the gods of silver and gold**,”—

Is that not what Belshazzar does? He praises the gods of silver and gold.

—“and set themselves against the Ruler of heaven and earth.”—

What are the gods of silver and gold? Well, it is the thing that Judas really likes, is it not?

—“and set themselves against the Ruler of heaven and earth. **Suddenly** the work that had been advancing so prosperously was checked. **Angels were sent to bring to naught the purpose of the builders.**”—

What were the angels that were sent? The First, Second, and Third Angels' Messages were sent to bring it to naught, if you can see that.

—“The tower had reached a lofty height, and it was impossible for the workmen at the top to communicate directly with those at the base; therefore men were stationed at different points, each to receive and report to the one next below him the orders for needed material or other directions concerning the work.”—

Have you ever played that little game? I think of something and I whisper it in her ear, and then she has to whisper it in her ear, and she has to whisper it in her ear, and her to him, and him to her [using the audience as an example], and on through. And when you get to the end, what you are going to say is almost always totally different from what I said; but, we are all speaking the same language. So, they have got this system set up from this story [floor/level of the building], to this story, to this story, to send down messages. It is going to be rough enough to make it work; but, when suddenly this floor is speaking Spanish and this floor is speaking French, and this is Greek down here, it all comes tumbling down.

—“As messages were thus passing from one to another **the language was confounded**, so that material was called for which was not needed, and the directions delivered were often the reverse of those that had been given. **Confusion** and dismay followed. All work came to a standstill. There could be no further harmony or co-operation. The builders were wholly unable to account for the strange misunderstandings among them, and in their rage and disappointment they reproached one another. **Their confederacy ended in strife and bloodshed. Lightnings from heaven**, as an evidence of God's displeasure, broke off the upper portion of the tower and cast it to the ground. Men were made to feel that there is a God who ruleth in the heavens.”—

BROTHER PIPPENGER: What did you see?

FROM THE AUDIENCE: 9/11.

BROTHER PIPPENGER: 9/11? You see 9/11 in that?

How in the—

FROM THE AUDIENCE: (Inaudible.)

BROTHER PIPPENGER: Okay. You see 9/11: lightnings from Heaven taking down the tower. Okay.

I was just echoing a thought from the audience.

—“Up to this time all men had spoken the same language; now those that could understand one another's speech united in companies; some went one way, and some another. 'The Lord **scattered** them abroad from thence upon the face of all the earth.' This dispersion was the means of peopling the earth, and thus the

Lord's purpose was accomplished through the very means that men had employed to prevent its fulfillment.

"But at what a loss to those who had set themselves against God! It was His purpose that as men should go forth to found nations in different parts of the earth they should carry with them a knowledge of His will, that the light of truth might shine undimmed to succeeding generations. Noah, the faithful preacher of righteousness, lived for three hundred and fifty years after the Flood, Shem for five hundred years, and thus **their descendants had an opportunity to become acquainted with the requirements of God and the history of His dealings with their fathers. But they were unwilling to listen to these unpalatable truths; they had no desire to retain God in their knowledge;**"—

And what does the Bible say if you have no desire to retain God in your knowledge?

FROM THE AUDIENCE: You get a vain imagination.

BROTHER PIPPENGER: You will get a vain imagination.

That is right here [indicating the Divine Pronouncement in Figure No. 43B].

And who is giving this message? Shem and Noah, the warning message.

—"and by the confusion of tongues they were, in a great measure, shut out from intercourse with those who might have given them light."—

Probation closes.

—"The Babel builders had indulged the spirit of murmuring against God. Instead of gratefully **remembering His mercy to Adam and His gracious covenant with Noah**, they had complained of His severity in expelling the first pair from Eden and destroying the world by a flood. But while they murmured against God as arbitrary and severe, they were accepting the rule of the cruelest of tyrants."—

Is that not the rule that Judas accepted?

—"Satan was seeking to bring contempt upon the sacrificial offerings that prefigured the death of Christ; and as the minds of the people were darkened by idolatry, he led them to counterfeit these offerings and sacrifice their own children upon the altars of their gods. As men turned away from God, the divine attributes—justice, purity, and love—were supplanted by oppression, violence, and brutality.

"The men of Babel had determined to establish **a government that should be independent of God**. There were some among them, however, who feared the Lord, but who had been deceived by the pretensions of the ungodly and drawn into their schemes. For the sake of these faithful ones the Lord delayed His judgments and gave the people time to reveal their true character."—

Jesus knew about Judas right from the start; but, He knew that if He rejected Judas, it would cast a stumbling block before His Disciples and give the Pharisees and Sadducees ammunition to

criticize Him; so, He delayed His judgments with Judas, just like He did here. It is the same history.

—“**As this was developed, the sons of God labored to turn them from their purpose;**”—

“Come out of Babylon. Come away from Nimrod.”

—“**As this was developed, the sons of God labored to turn them from their purpose, but the people were fully united in their Heaven-daring undertaking.**”—

What is this message here [pointing to the second waymark of Figure No. 43B]? “Come out of Babylon.” This is where they are laboring, “Come out. Judgment is coming.”

—“**As this was developed, the sons of God labored to turn them from their purpose, but the people were fully united in their Heaven-daring undertaking.** Had they gone on unchecked, they would have demoralized the world in its infancy. Their **confederacy** was founded in rebellion; **a kingdom established for,**”—

For what?

FROM THE AUDIENCE: Self-exaltation.

BROTHER PIPPENGER: Self—exaltation; *gâdal* in Daniel, chapter 8.

Gâdal, in Daniel, chapter 8, symbolically represented by the Daily in Daniel, chapter 8, 11, and 12; because, the Daily is the Hebrew word *continual*. And this self-exaltation, this kingdom of self-exaltation, it does not begin here. It began with the rebellion in Heaven. It is the self-exaltation that is continually, from the beginning to the end, manifested in the rebels that follow Satan.

—“Their confederacy was founded in rebellion; **a kingdom established for self-exaltation**, but in which God was to have no rule or honor. Had this **confederacy** been permitted, a mighty power would have borne sway to banish righteousness—and with it peace, happiness, and security—from the earth. For the divine statutes, which are ‘holy and just and good’ (Romans 7:12), **men were endeavoring to substitute laws**”—

What are they going to do?

FROM THE AUDIENCE: Substitute laws.

BROTHER PIPPENGER: They are going to substitute their laws for God’s laws.

—“**men were endeavoring to substitute laws to suit the purpose of their own selfish and cruel hearts.**”—

What is that pointing forward to at the end of the world?

FROM THE AUDIENCE: The Sunday Law.

BROTHER PIPPENGER: The Sunday Law.

—“Those that feared the Lord cried unto Him to interpose. ‘And **the Lord came down** to see the city and the tower, which the children of men builded.’ In mercy to the world He defeated the purpose of the tower builders and **overthrew the memorial of their daring**. In mercy He confounded their speech, thus putting a check on their purposes of rebellion. God bears long with the perversity of men, giving them ample opportunity for repentance; but He marks all their devices to resist the authority of His just and holy law. From time to time the unseen hand that holds the scepter of government is stretched out to restrain iniquity.”—

Did you get that? Iniquity is being restrained. But, when the restrainer is removed, then the man of sin is going to be manifested.

—“Unmistakable evidence is given that the Creator of the universe, the One infinite in wisdom and love and truth, is the Supreme Ruler of heaven and earth, and that none can with impunity defy His power.

“The schemes of the Babel builders ended in shame and defeat. **The monument to their pride became the memorial of their folly**. Yet men are continually pursuing the same course—**depending upon self**, and rejecting God’s law. It is the principle that Satan tried to carry out in heaven; the same that governed Cain in presenting his offering.

“**There are tower builders in our time**. Infidels construct their theories from the supposed deductions of sciences, and reject the revealed word of God. They presume to pass sentence upon God’s moral government; they despise His law and boast of the sufficiency of human reason.”—

If you are going to understand the Bible correctly, some will tell you in Adventism, that you have to be an expert on Biblical history and Biblical language: “If you are not that, then go ahead and come and sit at my feet and I will teach you what the Bible means; because, my human reason has been fine-tuned in the schools that teach Biblical history and Biblical languages.”

—“Then, ‘because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.’ Ecclesiastes 8:11.” *Patriarchs and Prophets*, 118–123.

Did you get that? Sister White talks about this often: “Then, ‘because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.’” That is the story of Judas, is it not? Christ knew about Judas from eternity past; but, He had a purpose. He had a purpose to watch Judas make wrong decisions every day for three and a half years and not rebuke him until he got right down here at the end. He [Judas] was a purpose for that, and the purpose for Judas was that, we have already commented, it would have been stumbling blocks before the Disciples and put ammunition for the Pharisees and Sadducees to use.

So, could it be that, just as an example, that in 1863 when James White printed a counterfeit chart to counterfeit these Two Charts [the 1843 and 1850 Charts], that the Lord in His wisdom determined that in His mercy it would be to the benefit of more to not allow Ellen White to say anything about it, one way or another? Does the Lord ever do something like that?

Oh, yeah. That is the wisdom of God.

And to raise the argument that the 1863 chart is the chart because Ellen White never said anything saying it was wrong is to really misunderstand the character of Christ, and it is boasting that your sufficiency is based upon human wisdom.

Okay. So, what we have up here [referring to Figure No. 43B, as depicted on the whiteboard during Brother Pippenger's presentation] and you have in your notes:

- BROKEN COVENANT (THE MYSTERY OF INIQUITY WORKING)—We have a broken covenant and the Mystery of Iniquity is working right here.
- WARNING MESSAGE (SHEM)—A warning message (Shem and Noah).
- WARNING MESSAGE EMPOWERED—“. . . THE LORD CAME DOWN.” GENESIS 11:5—The warning message is empowered when the Lord comes down.
- INVESTIGATION FOLLOWED BY DIVINE PRONOUNCEMENT, “. . . NOW NOTHING WILL BE RESTRAINED FROM THEM, WHICH THEY HAVE IMAGINED TO DO.” GENESIS 11:6 (A FALLING AWAY)—The investigation follows with the Divine Pronouncement, “. . . nothing will be restrained from them, which they have imagined to do.” This is the Falling Away.
- EXECUTIVE JUDGMENT—SCATTERING: “The LORD SCATTERED THEM.” GENESIS 11:8—And then the Executive Judgment is the scattering, and of course we have to emphasize this because we are going to see that this judgment, in the time of Nimrod, is the same judgment in the time of Nebuchadnezzar, and it is the same judgment in the time of Belshazzar; only, with Nebuchadnezzar, it is called *seven times*, and with Belshazzar, it is called 2520. But, the *seven times* and the 2520 and the scattering, they are the same thing in the Scriptures.

So, part of what we are doing here is showing the dynamics of the judgment of Babylon, and we are trying to let everyone see that the dynamics of the judgment of Babylon is the same as the dynamics of the Lord working a revival and reformation among His people; because, God's dealings with men are ever the same. While God is putting this process in—the First Angel's Message comes into history; it is empowered when the Mighty Angel comes down—while He is working this history to produce 50 faithful souls to move into the Most Holy Place with Him in the Millerite History, this same history is accomplishing the story of Judas upon the class that is rejecting this identical history.

So, we want to see how the dynamics of this history is connected with the story of Babylon, because we are going to be the ones, if we are faithful, that raise the cry, “Babylon is fallen, Babylon is fallen,” and we need to understand what Babylon is if we are going to do that intelligently.

Patriarchs and Prophets, pages 123 – 124:

“The schemes of the Babel builders ended in shame and defeat. The monument to their pride became the memorial of their folly. Yet men are continually pursuing the same course—depending upon self, and rejecting God’s law. It is the principle that Satan tried to carry out in heaven; the same that governed Cain in presenting his offering.

“**There are tower builders in our time.** Infidels construct their theories from the supposed deductions of sciences, and **reject the revealed word of God.** They presume to pass sentence upon God’s moral government; they despise His law and boast of the sufficiency of human reason. Then, ‘because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.’ Ecclesiastes 8:11.”—

And you can see that I left two paragraphs in there, twice. But moving on:

—“In the professedly Christian world many turn away from the plain teachings of the Bible and build up a creed from human speculations and pleasing fables, and **they point to their tower as a way to climb up to heaven.** Men hang with admiration upon the lips of eloquence while it teaches that the transgressor shall not die, that salvation may be secured without obedience to the law of God. If the professed followers of Christ would accept God’s standard, it would bring them into unity; but so long as **human wisdom is exalted above His Holy Word,**”—

So, what is Sister White saying here? To exalt human wisdom above God’s Holy Words is what? It is to build the tower. It is *gâdal*. It is the kingdom of self-exaltation.

—“... so long as human wisdom is exalted above His Holy Word, there will be divisions and dissension. The existing confusion of conflicting creeds and sects is fitly represented by the term ‘Babylon,’ which prophecy (Revelation 14:8; 18:2) applies to the world-loving churches of the last days.”

“But she is talking about Protestant churches here.” But, there are Adventist churches in the world-loving churches, yes?

“But she is not talking about the Adventists.” Is she?

“Many seek to make a heaven for themselves by obtaining riches and power.”—

Some of you may think I have just called the Adventist Church Babylon; but, Brothers and Sisters, I did not just call the Adventist Church Babylon. The Adventist Church is Laodicea. Revelation Babylon is one kingdom; Laodicea is another kingdom.

But, Laodicea has people that have the character and lifestyle and mentality of Babylonians. You cannot deny it.

You can deny it. Most of them do deny it, at their own peril.

To call Laodicea Babylon is to give it a compliment. Babylon is a sinister kingdom. All the blood of the faithful is on Babylon's garments. But, the church, the nation, the people that have rejected more light than any other people in history is Laodicea; and, that is what Sister White says we are judge by, is Light. So, the judgment against Laodicea will be a greater darkness against Babylon.

—"Many seek to make a heaven for themselves by obtaining riches and power. They 'speak wickedly concerning oppression: **they speak loftily**' (Psalm 73:8), trampling upon human rights and disregarding divine authority. The **proud** may be for a time in great power, and may see success in all that they undertake; but in the end they will find only disappointment and wretchedness.

"The time of God's investigation is at hand. The Most High will come down to see that which the children of men have builded. His sovereign power will be revealed; the works of human pride will be laid low. 'The Lord looketh from heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth.' 'The Lord bringeth the counsel of the heathen to nought: He maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of His heart to all generations.' Psalm 33:13, 14, 10, 11." *Patriarchs and Prophets*, 123–124.

The Lord will come down. This history is going to be repeated in our history; and, Sister White is talking about the history of Nimrod and the Tower of Babel.

Review and Herald, March 8, 1898:

"Satan has taken the world captive. He has introduced **an idol sabbath**,"—

An idol sabbath, how is that spelled in your notes? I-D-O-L. It is not I-D-L-E, a Sabbath where you sit around and do nothing; you are idle. Satan has introduced a counterfeit sabbath, Sunday, the symbol of an idol. It is "an idol sabbath."

—"Satan has taken the world captive. He has introduced **an idol sabbath**, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this **idol sabbath**. The world bows to a tradition, a man-made commandment. **As Nebuchadnezzar set up his golden image on the plain of Dura**, and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery of heaven." *Review and Herald*, March 8, 1898.

So, the tower there was a false sabbath. It was an idol. It was an idol church.

Manuscript Releases, volume 13, page 69:

"The **Sabbath is God's memorial** to His creative work, and it is a sign that is to be kept before the world. There is to be no compromise with those who are worshiping an **idol sabbath**." *Manuscript Releases*, volume 13, 69.

The tower is a symbol of Sunday.

A KINGDOM FOR SELF-EXALTATION

Kress Collection, pages 1 – 2, this is our final reading.

“This confederacy was born of rebellion against God. The dwellers on the plains of Shinar **established their kingdom for self-exaltation**, and not for the glory of God. Had they succeeded, a mighty power would have borne away, banishing righteousness, and inaugurating a new religion. The **mixture**”—

What is the mixture? What is the word that she used when—

FROM THE AUDIENCE: Amalgamation

BROTHER PIPPENGER: Amalgamation; and, *amalgamation* is *mixture*.

—“The **mixture** of certain **religious ideas with a mass of erroneous theories**”—
THE MYSTERY OF INIQUITY—“would have resulted in closing the door of peace, happiness, and security.”—

If Nimrod was allowed to carry on with his religion.

—“These suppositions, erroneous theories, carried out and perfected, would have banished a knowledge of the law of Jehovah from the minds of men, who would not think it necessary to obey the divine statutes. These statutes, which are holy, just, and good, would have been ignored. Determined men, inspired by the first great rebel, would have urged on by him, and would have permitted nothing to interfere with their plans, or to stop them in their evil course. In the place of the divine precepts **they would have substituted laws** framed in accordance with the desires of their selfish hearts in order that they might carry out their purposes.”—

This is prefiguring The Sunday Law at the end of the world.

—“But God never leaves the world without **witnesses** for Him.”—*THERE IS SHEM; THERE IS NOAH*—“Those who loved and feared Him at the time of the first great apostasy after the flood, humbled themselves, and cried unto him. ‘Oh God,’ they pleaded, ‘interpose thyself between thy cause and the plans and methods of men’ ‘and the Lord came down to see the city and the tower (**the great idol-building**),”—

Hmm. It is the idol sabbath, and that is Sister White’s words, not mine.

—“which the children of men builded.’ He defeated the purpose of the tower builders, and over-threw **the memorial of their rebellion**.”—

What is the Sabbath?

FROM THE AUDIENCE: A memorial.

BROTHER PIPPENGER: It is the memorial of Creation; but, the tower was the idol building. It was the memorial of rebellion.

—“God bears long with the perversity of men, giving them ample opportunity for repentance; but He marks all their devices to resist the authority of His just and holy law. As an evidence of His displeasure over the building of the tower, he confounded the language of the builders, so that none could understand the words of his fellow-worker.

“The Lord has not ordered some of the arrangements that have been made in **Battle Creek**. He has declared that other places have been robbed of the light and advantages that have been centered and multiplied in **Battle Creek**. Through a circular letter sent out to the leading men and the church elders of our conferences, a call has been made for the names of young men and young women of capability, in order that they may be corresponded with and invited to come to **Battle Creek** to receive a training for missionary work.

“Through the light given in the *Testimonies*, **the Lord has indicated that He does not desire students to be educated in Battle Creek**. He instructed us to remove the College from this place. This was done, but the institutions that remained failed of doing what they should have done in sharing with other places the advantage still centered in **Battle Creek**. The Lord signified His displeasure over this matter by destroying two of the principal institutions remaining there.

“Notwithstanding the plain evidences of the Lord’s providence in these destructive fires, men in council meetings have not hesitated to stand before their brethren and make light of the statement that these buildings were burned because men had been swaying things in directions the Lord could not approve.” *Kress Collection*, 1–2.

She just compared the work of Battle Creek with the work of Nimrod’s tower.

She also told us do not let our children get educated there. Why? Because, that is where the Mystery of Iniquity doth already work, and that is where the vain imagination will be established in the hearts of our children.

Okay. So, what we are saying here is that there is a structure to the judgment process of Babylon. We took some time to look at it, but one of the things that I did not emphasize very much of, but I am at least going to put it in your memory banks, is when it comes to the Divine Pronouncement and the Executive Judgment, what represents that Divine Pronouncement and the Executive Judgment in the story of Nimrod is the scattering.

Because, Brothers and Sisters, we are going to show you that Babylon is fallen, is fallen, and that Nebuchadnezzar represents Millerite Adventism. And in Millerite Adventism there was a warning message given to Nebuchadnezzar which was the *seven times*.

And at the end of Adventism, represented by Belshazzar, his warning message was Nebuchadnezzar’s warning message. Daniel said, “Though thou knowest all these things. . . .” And his Divine Pronouncement and Executive Judgment was not the scattering, it was not the *seven times*. It was *mene, mene, tekel, upharsin*, which adds up to 2520. So, in all three Babylons, the Divine Pronouncement of Judgment is the 2520.

And at the beginning of Adventism with Nebuchadnezzar, we see the *seven times*, and at the end of Adventism we see the *seven times* message rejected by the leadership of Adventism.

And we are going to suggest that these Charts [the 19843 and 1850 Charts] represent the argument over the 2520 that has been prefigured by Nimrod, Nebuchadnezzar, and Belshazzar. And these Charts have been typified repeatedly in the Scriptures.

Shall we pray?

Benediction: Heavenly Father, we do not want to be a tower builder in our own personal experience or in our church family. We ask that you come down to each of us individually and investigate what our life is building. Point it out to us that needs to be changed, that needs to be taken away through the Fire that comes down out of Heaven and knocks the top of the building off. Make those changes in our life with our cooperation that we can be John and not Judas. We see that probation is fast closing for us. We have a work to do individually and a work to do among your church; so, we would ask that you would help to get prepared correctly to accomplish that work. We ask a blessing upon the work we are doing here with the DVDs and the LiveStreaming, and we set before you this day of service that each of us have and ask that it would be a safe day and a productive day and one that would glorify and honor you. In Jesus's name, amen.

Habakkuk's Two Tables #25

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest, waking us up to serve you another day. As we take up our study this morning, we ask that you would pour your Holy Spirit out upon us and Latter Rain power, that you would purify our vessels that we might receive this message, this infilling of the Holy Spirit, that you would forgive our sins, that you would take control of this study, that you guide and direct and let your words be the words that are conveyed, your thoughts, and give us the ability to understand them as you see fit, in a way that we can have light to share with those around us and in a way that we will be changed in the fullness of your image. We ask in Jesus's name. Amen.

BROTHER PIPPENGER: We are dealing with these Two Tables [the 1843 and the 1850 Charts] beings typified in Bible prophecy. I will have to go through a few hoops before we pull the trigger on how the first six chapters of the Book of Daniel represent the waymarks of Millerite History. This is where we are going. And one of those waymarks is the 2520. We are showing that the 2520 is the symbol of the judgment, the Executive Judgment for Nimrod, Belshazzar, and Nebuchadnezzar. And once we see that, we take the history of Nebuchadnezzar and Belshazzar and bring it to our history. We are going to see that the 2520 has been typified as a symbol of our rebellion here at the end of the world.

So, we still have to put a few things in place before we get to those conclusions.

BELSHAZZAR'S FALL

Our first quote. If you have not been paying attention closely to your quotes because of time or whatever, this quote will seem almost identical to the first quote that we read yesterday; but, if you go back and read it, it is not. It starts with the same seven words or so, but then Ellen White says something totally different.

Signs of the Times, July 20, 1891:

“In the history of Nebuchadnezzar and Belshazzar, God speaks to nations of today.”—

The other quote says He speaks to the people, and she says something; but, here she says,

—“God speaks to **nations** of today. We are to take to heart the lessons he sought to teach these rebellious kings; for if Belshazzar had pursued **a course in harmony with the instruction given to his grandfather**, he would have retained not only his kingdom but his life. He disregarded the lessons [of his grandfather], and went on in rebellion against God, committing the very sins for which his grandfather had been reproved and punished. He, too, **lifted himself up in pride and exaltation**, and the final judgment of God fell upon him and his house. His

great sin was that, notwithstanding God had given him light, he refused to walk in **the paths of righteousness.**" *Signs of the Times*, July 20, 1891.

THE WARNING MESSAGE

But, you could also say that Belshazzar refused to walk in the Old Paths. The foundational warning message for Belshazzar was the judgment that came upon his father Nebuchadnezzar; and, when Belshazzar is rejecting that warning message of Nebuchadnezzar's punishment of 2520, he is rejecting to walk in the Old Paths.

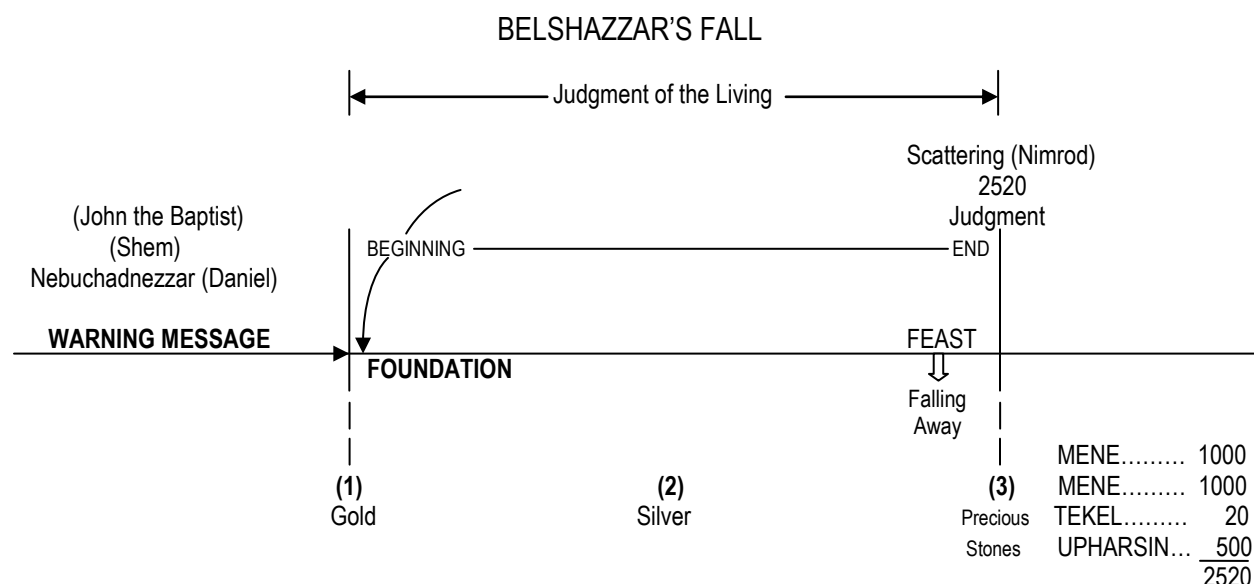


Figure No. 44A.

So, in our studies, we have been looking at the dynamics, the characteristics of these periods of time when God is dealing with mankind. They are always the same.

And some of the illustrations in God's Word are illustrating how the righteous respond to this testing process, and at other times these illustrations are dealing with the unrighteous response to this testing process.

And we noted with Nimrod, it is the Judgment of the Living that the Lord comes down, investigates the city and the tower. He is passing judgment on it. He is investigating it. It is the Investigative Judgment.

But, Nimrod and his cohorts were alive, and this history that begins when the Lord comes down is identifying the Judgment of the Living.

And we identified that as the testing message for Nimrod, it was the testing message of Shem. If you remember back a ways when we dealt with Judas, it was the testing message of John the Baptist.

And for Belshazzar, it was the testing message of Nebuchadnezzar. It was Nebuchadnezzar's warning to him. And I have here in parentheses, and the reason I do have "(Daniel)" [Figure No. 44A] is I want you to see that it is noted in there that the warning message for Belshazzar comes from the Book of Daniel. It comes from Daniel; because, this is prefiguring the warning to us at the end of the world.

So, once the warning message is empowered, you have illustrated the judgment of the living.

Ultimately you get to a point where there is a Falling Away first, and the Falling Away has many symbols that represent the Falling Away.

And the Falling Away takes place before the Judgment. This is where the man of sin is revealed, if you are speaking in terms of 2 Thessalonians. This is teaching Seventh-day Adventists, if they are willing to be taught, that even though they are protesting the concept that probation closes for Seventh-day Adventists at The Sunday Law, the reality of it is, it closes before The Sunday Law. The Falling Away is marking those people in Adventism that then begin to see strong delusion, while the other class in Adventism then begin to receive the full outpouring of the Holy Spirit, just prior to the man of sin being revealed at The Sunday Law.

So, this [Figure No. 44A] is a very brief synopsis of this process.

And with the story of Belshazzar, it starts right here; it starts with the Falling Away. It takes us into his feast.

And this is Belshazzar's last supper, just as it was Judas's last supper. Judas and Belshazzar, teaching the same story.

At the beginning and the ending there are many times a lesson in the beginning and the ending.

With Judas, his rebellion began with the feast at Simon's house. It ended with his last supper.

But, with Belshazzar, the story just takes us right into the last supper.

So, in Daniel 5, verses 18 through 24, it says—and this is the warning message that Daniel brings in to Belshazzar. He does not bring him the warning message. It is too late for him to receive the warning message. He is just defining what is going to happen to Belshazzar because of his rejection of the warning message.

¹⁸O thou king, **the most high God gave Nebuchadnezzar thy father a kingdom,** and majesty, and glory, and honour: ¹⁹And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. ²⁰But **when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne,**”—

Okay. This is where Belshazzar is at. His heart is lifted up in pride and he is going to be deposed from his kingly throne.

—“and they took his glory from him: ²¹And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

²²And thou his son, O Belshazzar, hast not humbled thine heart, **though thou knewest all this;**”—

Okay. This is probably one of the most important thoughts in this. Daniel is making sure that we understand here at the end of the world that Belshazzar's rebellion took place in spite of the fact that he fully knew the foundational warning message of Nebuchadnezzar, which was the 2520, the *seven times*, “Though thou knewest all this, . . .”

—“²³But hast **lifted up thyself against the Lord of heaven;**”—

Lifted himself up: pride, *gâdal*, self-exaltation.

—“and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose *are* all thy ways, hast thou not glorified: ²⁴**Then** was the part of the hand sent from him; and this writing was written.” Daniel 5:18–24 (KJV).

Sister White says in *Bible Echo*, April 25, 1898:

“Belshazzar had been given many opportunities for knowing and doing the will of God. **He had seen**”—

He had seen; he just did not hear about it.

—“**He had seen his grandfather Nebuchadnezzar banished from the society of men.** He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. **He had seen** the king driven from his kingdom, and made the companion of the beasts of the field. But Belshazzar’s love of **amusement** and **self-glorification effaced the lessons he should never have forgotten;** and he committed sins similar to those that brought **signal judgments on Nebuchadnezzar.**”—

And we are going to look at the word *signal*.

The judgment of Nebuchadnezzar is a sign. It is a signal, just like the judgment of Belshazzar is a sign; just like the judgment of Nimrod is a sign.

What was the judgment of Nimrod?

FROM THE AUDIENCE: They were scattered.

BROTHER PIPPENGER: Scattered, and . . . ?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: And the tower got brought down. There is a sign.

—“**signal judgments on Nebuchadnezzar.** He wasted the opportunities graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. ‘What must I do to be saved?’ was a question that the great but”—*WHAT?*—“**foolish king** passed by indifferently.” *Bible Echo*, April 25, 1898.

Belshazzar is representing a class that are fools. This is the foolish virgins. He is a king, but maybe a king of the foolish virgins; but, he is a foolish virgin and he “passed by indifferently.”

And in *Webster’s Dictionary* from Sister White’s day and age, it says,

SIGNAL: noun—**A sign that gives or is intended to give notice;** or the notice given. Adjective—Eminent; remarkable; **memorable;** distinguished from what is ordinary. *Webster's 1828 Dictionary.*

A signal, a sign that is given or is intended to give notice. As an adjective, one of its definitions is that it is memorable. It is a memorial.

So, Belshazzar's punishment, Nebuchadnezzar's punishment, Nimrod's punishment, they are signal punishments. They are signs. They are punishments that you and I are supposed to understand at the end of the world. We are supposed to understand them prophetically.

NIMROD'S MEMORIAL

And we have already read this in a previous presentation, but from *Patriarchs and Prophets*, pages 118 – 123, it says, speaking of Nimrod's time,

“The schemes of the Babel builders ended in shame and defeat.”—

This is where Belshazzar is ending, in shame and defeat.

But, with Nimrod, the monument, the memorial monument:

—“**The monument to their pride became the memorial of their folly.** Yet men are continually pursuing the same course—**depending upon self**, and rejecting God's law. It is the principle that Satan tried to carry out in heaven; the same that governed Cain in presenting his offering.

“**There are tower builders in our time.**”—

So, these judgments are being marked by Scripture—the judgment of Nimrod, Belshazzar, and Nebuchadnezzar—as signs, signals, memorials.

—“Infidels construct their theories from the supposed deductions of sciences, and reject the revealed word of God. They presume to pass sentence upon God's moral government; they despise His law and boast of the sufficiency of human reason. Then, ‘because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.’ Ecclesiastes 8:11.” *Patriarchs and Prophets*, 118–123.

BELSHAZZAR'S MEMORIAL

Messages to Young People, page 229:

“Those who are unfaithful to the work of God are lacking in principle; their motives are not of a character to lead them to choose the right under all circumstances. The servants of God are to feel at all times that they are under the eye of their employer. He who watched the sacrilegious feast of Belshazzar is present in all our institutions, in the counting-room of the merchant, in the private workshop; and the bloodless hand is as surely recording your neglect as it recorded **the awful judgment of the blasphemous king.** Belshazzar's condemnation was written in words of fire, ‘Thou art weighed in the balances,

and art found wanting'; and if you fail to fulfill your God-given obligations your condemnation will be the same." *Messages to Young People*, 229.

So, Sister White is making sure that we understand that the judgment against Belshazzar is typifying our judgment, if we followed his practices.

THE WINE OF BABYLON AND THE VESSELS OF GOD—BOUNDARY LINE CROSSED

Okay. Belshazzar is going to make a big feast in this story, and we want to draw some thing out of this feast.

Daniel 5:1-5, this is where the story of Belshazzar begins in chapter 5.

¹"Belshazzar the king made **a great feast** to a thousand of his lords, and drank wine before the thousand. ²Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. ³Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. ⁴They drank wine, and **praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.**" Daniel 5:1-4 (KJV).

So, what are we seeing here? We are seeing the climax of the Mystery of Iniquity; because, the vessels from the temple represent God's people, God's true and faithful people because we are all vessels from God's temple; and, here, they are being mixed with the wine of Babylon. This is the amalgamation, the mixture, the mingling that represents the climax of the Mystery of Iniquity in Belshazzar's life.

And here, in the Falling Away, this is very important to see. When you get to this point in this process, the Falling Away is marked by the climax by the Mystery of Iniquity. There is a Falling Away first in order for the man of sin to be revealed, and there are several symbols of what this climax of the Mystery of Iniquity is, whether it is the marrying of heathen wives that we have looked at, or the sons of God marrying the daughters of men, or the mixing the sacred fire and the unsacred fire, or light with darkness.

What Belshazzar is doing here is he is mixing the wine of Babylon with the sacred vessels. He is mixing the doctrine of Babylon with God's people. This is the Mystery of Iniquity.

And who is he praising when he does this? The gods of gold, silver, brass, iron, wood, and stone.

And in *Patriarchs and Prophets*—we have already read this, but I want you to see concerning Nimrod—page 119:

"When the tower had been partially completed, a portion of it was occupied as a dwelling place for the builders; other apartments, splendidly furnished and adorned, **were devoted to their idols.** The people rejoiced in their success, and **praised the gods of silver and gold**, and set themselves against the Ruler of heaven and earth."

This is the same thing that Belshazzar is doing, that Nimrod is doing.

—“**Suddenly**”—

Now, this is to be noted. Right here [the Feast, in Figure No. 44A], when you get to this point, the last supper for Belshazzar, at the last supper for Judas, what did Jesus say to Judas? “What thou doest, take your time”?

FROM THE AUDIENCE: “What thou doest, do quickly.”

BROTHER PIPPENGER: “Do quickly.”

With Nimrod, “suddenly”; and with Belshazzar, suddenly there is a hand writing on the wall.

And what does Sister White say about this history leading to The Sunday Law? She says the final movements will be rapid ones. When you get to the cup of iniquity being full [pointing at the period of the Feast in Figure No. 44A] and the foolish virgins here, [claps his hands three times] time moves very quickly.

—“**Suddenly** the work that had been advancing so prosperously was checked. **Angels were sent to bring to naught the purpose of the builders.**” *Patriarchs and Prophets*, 119

Now, we have read—and this is No. 25 of a series—and we have emphasized in the past that it is the Third Angel that does the work of separating the wheat from the tares. But, here it was angels that were sent “to bring to naught the purpose of the builders.” And in this history, we have the First Angel, the Second Angel, and the Third Angel. So, it is the process of these three-step messages that separates the wheat from the tares. And when you get down to the last supper of Belshazzar or Judas, the separation is taking place, just before the man of sin is revealed, just before the judgment.

Okay. Habakkuk, chapter 2. And what is Habakkuk, chapter 2? It is the chapter that we get these Two Tables from [the 1843 and the 1850 Charts]; but, we usually do not read this far into the chapter.

Beginning in verse 18, it says,

“¹⁸What profiteth the graven image that the maker thereof hath graven it;”—

But of course, this is referencing the people that are praising the gods of the gold and the silver and wood, graven images, idolatry.

—“¹⁸What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? ¹⁹**Woe** unto him that saith to the wood,”—

Now, here is the woe right here [the Feast] on Belshazzar, Nimrod, Judas.

—“¹⁹Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver,”—*WE ARE PRAISING THE*

GODS OF GOLD AND SILVER—"Behold, it is laid over with gold and silver, and *there* is no breath at all in the midst of it. But"—*WHAT?*—"the Lord *is* in his holy temple: let all the earth keep silence before him." Habakkuk 2:18-20 (KJV).

When this is going on, the Lord is in his holy temple. It is the Judgment of the Living.

THE FOOL

When you reach the Falling Away, we have established repeatedly that what happens when you reach the climax of the Mystery of Iniquity in your own life is that your imagination is wicked continually. All right?

Romans 1:21-22 says,

"²¹Because that, when they knew God, they glorified *him* not as God,"—

Or you could put in there, 'Because when Judas and Belshazzar knew God, they glorified him not as God.'

Did Judas know God? Yes. He walked with Him for three and a half years.

Did Belshazzar know God? He had every opportunity to know God. He watched what happened to Nebuchadnezzar, and he watched the activities of Daniel in relation to that event.

—"²¹Because that, when they knew God, they glorified *him* not as God, neither were thankful; but **became**"—*WHAT?*—"vain in their imaginations, and their foolish heart was darkened. ²²Professing themselves to be wise,"—*BELSHAZZAR BECAME A FOOLISH KING*—"they became fools." Romans 1:21-22 (KJV).

They become the foolish virgins.

What do not the foolish virgins have? The golden oil.

What is the golden oil? It is the message that lets them know who God is.

They know not God, but they could have.

EVERY MAN'S WORK SHALL BE MADE MANIFEST AND THEN SHALL THAT WICKED BE REVEALED
Paul speaks of some of these themes in 1 Corinthians 3:10-20. He says,

"¹⁰According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation,"—

Paul is talking about laying the foundation, and the foundations are always laid here [indicating at the first waymark of Figure No. 44A]. So, Paul is talking about building on the foundation.

Two classes: one class is going to build gold on the foundation, silver, and precious stones; but, the other class, they are going to build wood, hay, and stubble. They are going to come into this experience [at the first waymark, the laying of the foundation].

Judas came into this experience at the feast at Simon's house. He already had an attitude problem, according to Sister White, because of the teaching of Christ in John, chapter 6, when He says, "You have to eat my flesh and drink my blood." And Sister White said that Judas understood that message. He knew what it meant. He knew that it was to be spiritually

understood, but he did not want to receive that message because he wanted Jesus to be a literal king. So, in spite of the fact that he knew that message, he fought that message.

And then he goes into the feast at Simon's, and there is Mary.

And what is Mary doing? She is humbling herself at the feet of Jesus.

Jesus illustrates the end from the beginning.

The thing that irritates Judas at his last supper, what is it? The same thing as Mary. There is Jesus washing the Disciples' feet. He did not like that, either. He did not like Mary washing Jesus's feet. At the beginning, he did not like Jesus washing the Disciples' feet at the end, at this feast [at the first waymark, Simon's feast] to this feast [at the Falling Away]. Mary was kissing Jesus's feet; Judas kisses Jesus, too, as he betrays Him.

There are things that are illustrated from the beginning and the end. And in here [when the Divine Symbol comes down], John hears the message of the Bread of Heaven; and, we see John in Revelation 10, he goes and takes the Bread of Heaven out of the Angel's hand and he eats it. He is illustrating the contrast with Judas.

So, when you are talking about worshipping these idols of gold, wood, silver, and stone, praising those gods, Paul is talking about two classes of worshippers, one that puts gold, silver, and precious stones on the foundational truth. And gold, Sister White says, is faith which works by love and purifies the soul. And the First Angel's Message is the message of purification; because, in Daniel 12:10, it says, "Many shall be purified, and made white, and tried; . . ." The work of the Holy Spirit is to convict of sin, purification, gold; and righteousness, made white. And silver in the Bible represents obedience. This is righteousness.

This is the Three Angels' Messages what is being placed upon this foundation: gold, faith which works by love and purifies the soul; silver, obedience, manifested in righteousness; and, precious stones. And what are the precious stones? The precious stones are the stones that are on the High Priest's breastplate when He is in the Most Holy Place on the Day of Atonement.

Paul is speaking to this.

—"10According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11For other foundation can no man lay than that is laid, which is Jesus Christ.

"12Now if any man build upon this foundation **gold, silver, precious stones,**"—

There is one class. There is John.

—"wood, hay, stubble;"—

There is Judas. There is Belshazzar.

—"13**Every man's work shall be made manifest:**"—

When is it made manifest? Well, the man of sin is made manifest right here [at The Sunday Law], after the power that is restraining him falls away.

—"13**Every man's work shall be made manifest:**"—

And it is every man's work. At The Sunday Law you are going to manifest, whether you have a character for the Seal of God or a character for the mark of the beast. You are going to manifest at The Sunday Law whether you are a wise or a foolish virgin, whether you are Judas or John.

—¹³**Every man's work shall be made manifest:** for the day shall declare it, because it shall be revealed by fire;”—

How is it revealed? By fire.

We read a quote here yesterday or the day before. It says Jesus is the true altar. And what is the fire, the true fire? The Holy Spirit.

So, what reveals what we are? Well, the outpouring of the Holy Spirit in this history, the fire coming down out of Heaven. He is going to manifest whether you or I are building on this foundational work, either gold, silver, or in precious stones, or wood, hay, or stubble. And what reveals this is the outpouring of the Holy Spirit, which begins when the Divine Symbol comes down.

—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”—*TEST*—“every man's work of what sort it is. ¹⁴If any man's work abide which he hath built thereupon, he shall receive a reward.”—

Is wood, hay, and stubble going to remain in a fire? No.

—¹⁵If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

¹⁶Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? ¹⁷If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.”—

What was Belshazzar doing? He was defiling the temple of God, the temple utensils.

—¹⁸Let no man deceive himself. If any man among you seemeth to be wise in this world,”—

Belshazzar!

Judas, all the Disciples thought Judas was wise.

—“If any man among you seemeth to be wise in this world, **let him become a fool**, that he may be wise. ¹⁹For the wisdom of this world is **foolishness** with God.”—

What is the wisdom of this world? Mystery of Iniquity. It is foolishness with God.

—“For it is written, HE TAKETH THE WISE IN THEIR OWN CRAFTINESS. ²⁰And again, THE LORD KNOWETH THE THOUGHTS OF THE WISE, THAT THEY ARE”—WHAT?—“VAIN.” 1 Corinthians 3:10–20 (KJV).

The wise are vain.

And the climax of this vanity is when their imagination is totally corrupted. *In Heavenly Places*, page 47, it says,

“As fire reveals the difference between gold, silver, and precious stones, and wood, hay, and stubble, so the Day of Judgment will test characters, showing the difference between characters formed after Christ’s likeness and characters formed after the likeness of the selfish heart. All selfishness, all false religion, will then appear as it is. The worthless material will be consumed; but the gold of true, simple, humble faith will never lose its value. It can never be consumed; for it is imperishable.

“Anyone can be just what he chooses to be. Character is not obtained by receiving an education.”—

Character is not obtained by receiving an education.

—“Character is not obtained by amassing wealth or by gaining worldly honor. Character is not obtained by having others fight the battle of life for us. It must be sought, worked for, fought for; and it requires a purpose, a will, a determination. To form a character which God will approve, requires persevering effort. It will take a continual resisting of the powers of darkness to stand under the blood-stained banner of Prince Immanuel,”—

By the way, if you go into *In Heavenly Places*, this last saying, this last statement, it will require “a continual resisting of the powers of darkness,” it leaves out that next phrase. You know, it has the little ellipsis (. . .), and it jumps right to the end of the sentence, “to be approved in the day of Judgment, . . .” And when I find in the middle of the paragraph the dot, dot, dot, I invariably am forced to go see what they took out—all right?—why did they take it out

So, I put it back in. I do not know why they took out only ten words out of a paragraph. Why would they take that out? It makes no sense to me editorially to remove that statement.

What did they remove? They removed, “to stand under the blood-stained banner of Prince Immanuel.”

Okay. That is not what we are studying here. It is just an observation about the people that prepared the book *Heavenly Places*. If you go back to the original, those ten words are in the original. I have no idea why that was taken out.

Now that I have got our minds going in the wrong direction, let me back into the paragraph.

—“To form a character which God will approve, requires persevering effort. It will take a continual resisting of the powers of darkness to stand under the blood-stained banner of Prince Immanuel, to be approved in the day of Judgment, and have our names retained in the book of life. Is it not worth more to have our

names registered in that book, have them immortalized among the heavenly angels, than to have them sounded in praise throughout the whole earth?

“In the probationary time granted us here we are each building a structure that is to have the inspection of the Judge of all the earth. This work is the molding of our characters. Every act of our lives is a stone in that building, every faculty is a worker, every blow that is struck is for good or for evil. The words of inspiration warn us to take heed how we build, to see that our foundation is sure. If we build upon the solid rock, pure, noble, upright deeds, the structure will go up beautiful and symmetrical, a fit temple for the indwelling of the Holy Spirit.”
In Heavenly Places, 47.

So, I have taken the time here to try to emphasize that when Nimrod and Belshazzar here [the Feast marked in Figure No. 44A] are praising the gods of gold and wood and silver, at the time that they are falling away, leading to Judgment, they are teaching the lesson that in this history of the Judgment of the Living we have a work to do to build our temple, our character, for the Lord. And we either are going to do it one of two ways. We are either going to build gold, the First Angel’s Message; silver, the Second Angel’s Message; precious stones, Third Angel’s Message, or it is going to be wood, hay, and stubble.

And in this time period when the Fire is coming down out of Heaven, if it is wood, hay, and stubble that you have been building with, it is going to be burnt up; and, this will be manifested right here at the Judgment, after he that restraineth is taken out of the way so that who can be revealed? The man of sin.

Because, right here at the Judgment two men are going to be revealed, the man of sin or the man of righteousness. Okay?

But, in these stories, 2 Thessalonians, Nimrod, Belshazzar, Nebuchadnezzar, and Judas, it is talking about how this process impacts the foolish virgins; so, it is talking about the man of sin being revealed. But, do not ever forget, the wise virgins, they are going to be revealed, too. They are going to be lifted up as an ensign, perfectly reflecting the character of Christ. They are the men of righteousness.

Is not Christ righteous?

FROM THE AUDIENCE: Amen.

EARTHEN VESSELS

BROTHER PIPPENGER: 2 Corinthians 4:6-7 and other places in the Bible, tells us that we are vessels.

“⁶For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. ⁷But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” 2 Corinthians 4:6–7 (KJV).

So, when Belshazzar brings in the sacred vessels out of God’s temple, he is mixing the sacred with the common. This is a symbol of the Mystery of Iniquity reaching its climax in his life. It is the sons of God taking for wives the daughters of men. We are the vessels.

JUDAS

And I have already mentioned this, *The Desire of Ages*, page 655.

“In surprise and confusion at the exposure of his purpose, **Judas** rose hastily to leave the room. ‘Then said Jesus unto him, **That thou doest, do quickly.** . . . He then having received the sop went immediately out: and **it was night.**’ Night it was to the traitor as he turned away from Christ into the outer darkness.

“Until **this step was taken, Judas had not passed beyond the possibility of repentance.** But when he left the presence of his Lord and his fellow disciples, **the final decision** had been made. **He had passed the boundary line.**” *The Desire of Ages*, 655.

The hand writing on the wall, the lightening that brings down the tower, when the cup of their iniquity is full, whether it is Judas, Nimrod, Belshazzar, when the Falling Away is final, then it comes suddenly, as a thief in the night.

NIMROD

And you will see the quote in your notes concerning it coming suddenly to Nimrod.

“When the tower had been partially completed, a portion of it was occupied as a dwelling place for the builders; other apartments, splendidly furnished and adorned, **were devoted to their idols.** The people rejoiced in their success, and **praised the gods of silver and gold,** and **set themselves against the Ruler of heaven and earth.** Suddenly the work that had been advancing so prosperously was checked.” *Patriarchs and Prophets*, 120.

RESTRAINT TAKEN AWAY

Now concerning Belshazzar, where it says, “Restraint Taken Away,” because that is what is going on here. The Falling Away is the removal of the restraint. The Falling Away is when Paganism in AD508 is taken away that the Papacy can rise, the man of sin.

Prophets and Kings, page 530:

“In that last night of mad folly,”—*BELSHAZZAR’S LAST SUPPER*—“In that last night of mad folly, Belshazzar and his lords had filled up the measure of their guilt and the guilt of the Chaldean kingdom. **No longer could God’s restraining hand ward off the impending evil.**”—

The restrainer is removed. God’s restraining hand is taken away.

—“Through manifold providences, God had sought to teach them reverence for His law. ‘We would have healed Babylon,’”—

Did you know that? The Lord was willing to turn Babylon into a righteous nation.

He is willing to do that with every nation that comes onto the scene of history.

—“‘We would have healed Babylon,’ He declared of those whose judgment was now reaching unto heaven, ‘but she is not healed.’ Jeremiah 51:9. Because of the strange perversity of the human heart, God had at last found it necessary to pass the irrevocable sentence. **Belshazzar was to fall,**”—

And here is the falling away first.

—“**Belshazzar was to fall**, and his kingdom was to pass into other hands.”
Prophets and Kings, 530.

Belshazzar’s fall, and that is what is one of the things we are studying this for, is that Babylon is fallen, is fallen; it is the fall of Babylon. Here is Belshazzar’s fall.

Does the fall of Babylon come before Babylon is judged? Yes. He falls away first. His judgment is going to be right here [at the third waymark of Figure No. 44A]. Babylon is fallen just before the—

You know, that is why when comes to when Belshazzar falls, this waymark here, when the restraint is moved away that the man of sin might be revealed, this is where the Mystery of Iniquity always reaches its climax, the Mystery of Iniquity being the marrying of two things that should not be married, the combining of dark with lightness, God’s people marrying heathen people.

Are you with me? Is everyone with me?

When that reaches its climax right here, one of the symbols of this is the combination of church and state.

Are church and state supposed to be combined?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: Okay.

And Sister White calls the combination of church and state, more than once, the image of the beast. And because of this, if you understand this process, right here [at the Falling Away] the image of the beast is formed. It is put in place.

Was Belshazzar here projecting the image of the beast?

FROM THE AUDIENCE: (Affirmations).

BROTHER PIPPENGER: How about Judas?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. The image of the beast is formed here [at the Falling Away]; but, probation closes here [at Judgment, The Sunday Law].

That is why Sister White says in the *Seventh-day Adventist Bible Commentary*, volume 7, page 976.2,

“The Lord has shown me clearly that the image of the beast will be formed before probation closes;”—AND THEN WHAT DOES SHE SAY?—“for it is to be the great test for the people of God, by which their eternal destiny will be decided.... [Revelation 13:11-17 quoted.] ...” {7BC 976.2}

This is the test they must pass before they are sealed.

When are we sealed? We are sealed at The Sunday Law.

But this test here, the image of the beast test, it comes before The Sunday Law and it is the great test which our eternal destiny will be decided.

Did Belshazzar pass that test?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No. He demonstrates right here [at the Falling Away] that the Mystery of Iniquity has reached its climax in his life. The image of the beast has been formed. He falls away.

Now the man of sin is going to be revealed. Probation is going to close.

You have got to see this. I am emphasizing these things on purpose. You have got to see this sequence of events if you are going to unravel Revelation 18:1-4.

THYATIRA – THE PAPACY

In your notes you have Revelation 2:21. This is Thyatira; this is the Papacy. Belshazzar's Babylon is prefiguring spiritual Babylon, the Papacy; and, the Lord gave Belshazzar's Babylon opportunity to repent, just like he gave the Papacy space to repent.

“And I gave her space to repent of her fornication; and she repented not.”
Revelation 2:21 (KJV).

What was the space given to the Papacy to repent?

FROM THE AUDIENCE: 1260 years.

BROTHER PIPPENGER: 1260 years.

What was the time period that the Lord gave to Babylon to be healed?

FROM THE AUDIENCE: 70 years.

BROTHER PIPPENGER: 70 years. That is why Sister White compares this 70 years with the 1260. This is their probationary time.

This here [Figure No. 44A] is showing the end of Belshazzar and Babylon's probationary time.

And right here—we have already been through these things. This is a review—when it comes to Nimrod [indicating the Falling Away], Genesis 11:6,

“⁶And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and **now nothing will be restrained from them, which they have imagined to do.**” Genesis 11:6 (KJV).

The restraint is removed.

And 2 Thessalonians 2:6-8:

“⁶And now ye know what **withholdeth** that he might be revealed in his time. ⁷For the mystery of iniquity doth already work: only he who now **letteth will let, until he be taken out of the way.** ⁸And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” 2 Thessalonians 2:6–8 (KJV).

And the man of sin will be revealed.

Who is the man of sin with Judas? Barabbas. Barabbas, because he gets taken out of the way before the man of sin.

THE DIVINE PRONOUNCEMENT

Okay. Now, the Divine Pronouncement is going to come upon Belshazzar [pointing to the waymark of Judgment], and the Divine Pronouncement is *Mene, Mene, Tekel, Upharsin*. And here is the math of it.

When you consider the coinage, the monetary system of this time period, it was *gerahs*. And *Mene* represents 1000 *gerahs*; *Mene*, 1000 *gerahs*; a *Tekel*, 20 *gerahs*; *Upharsin*, one-half a *Mene*, 500 *gerahs* = 2520. That is the Divine Pronouncement on Belshazzar.

Daniel 5:5-6:

“⁵In **the same hour** came forth **fingers of a man’s hand, and wrote** over against the candlestick upon the plaster of the wall of the king’s palace: and the king saw the part of the hand that wrote. ⁶Then the king’s countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.” Daniel 5:5–6 (KJV).

So, what writes this pronouncement upon the wall? The fingers of a man’s hand.

Whose fingers are those?

FROM THE AUDIENCE: God’s.

BROTHER PIPPENGER: God’s.

And how many times does God write in the Bible? Three times. They all have to do with conviction of sin.

Notice the next one, Exodus 32:16.

“¹⁶And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.” Exodus 32:16 (KJV).

And we have already shown, Brothers and Sisters, when we are dealing with the typology of these Two Tables [the 1843 and 1850 Charts] that the two tables of The Ten Commandments typifies these Two Tables of Habakkuk. And one of the characteristics of the two tables of The Ten Commandments is that it was God that wrote them. And every time God writes, it has to do with conviction of sin.

And God is writing *Mene, Mene, Tekel, Upharsin* for Belshazzar. Is Belshazzar getting convicted of sin?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes.

And then the other place that you can see God is writing in the Bible is John 8:6.

“⁶This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.” John 8:6 (KJV).

What was Jesus writing on the ground?

FROM THE AUDIENCE: Their sins.

BROTHER PIPPENGER: Their sins. And one by one, as He took up their names and wrote their sins, they fled.

When God writes, it has to do with convicting of sin.

THE HANDWRITING ON THE WALL

Of course, when it comes to studying the typifications of these Two Tables [the 1843 and 1850 Charts], what does Sister White say in *Early Writings*, page 74?

“I have seen that the 1843 chart was directed by”—*WHO?*

FROM THE AUDIENCE: The hand of the Lord.

BROTHER PIPPENGER: These Charts were produced

—“by the hand of the Lord,”—

Were Belshazzar’s pronouncement produced by the hand of the Lord? Yes.

These have to do with the conviction of sin, based upon the testimony of three.

—“and that it should not be altered;”—

“It should not be altered, Brother Jeff? I thought this 1843 Chart had many mistakes on it and that we needed to alter it and introduce a counterfeit in 1863.”

No, that is not what the Spirit of Prophecy says. When God writes something, it is supposed to stand fast forever.

—“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.

I like this next passage. I like it a lot. This is from *Youth Instructor*, May 26, 1898.

It does not matter at all if I like it. I hope the Holy Spirit uses it to convict you as well. All right? But, I like this passage.

Remember this story. Belshazzar sees the handwriting on the wall.

By the way, Brothers and Sisters, do you see the handwriting on the wall?

Do you see the handwriting on the wall [directing his question to an attendee in the audience].

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: Where?

FROM THE AUDIENCE: There behind you.

BROTHER PIPPENGER: Right here (indicating the 1843 and 1850 Charts on the wall behind the podium), the handwriting on the wall.

And Belshazzar sees the handwriting on the wall and he is freaking out. I mean, think about it. He cannot control his legs. He has got to be sitting down.

And Sister White says when Daniel came down, Belshazzar tried to prop himself up in the chair so he would look like he still had some authority as a king. He was trying to hold

himself. I do not know what kind of a nervous breakdown that is, but it is a genuine nervous breakdown.

And there is a woman that comes in, and she tells him, “Hey, Daniel can explain this for you,” after Nebuchadnezzar had sought help from the various magicians.

And Sister White comments on this.

“There was in the palace **a woman who was wiser than them all**,—the queen of Belshazzar’s grandfather.”—

Who is Belshazzar’s grandfather? Nebuchadnezzar.

Who is the king’s queen, in our terminology? His wife. This is Nebuchadnezzar’s wife.

In prophetic terminology, who is she? She is the church of Nebuchadnezzar.

Is Nebuchadnezzar a saved man?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Ah, are all the prophecies pointing to the end of the world?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. This is the faithful Seventh-day Adventist church at the end of the world going into the unfaithful Seventh-day Adventist Church and telling them the warning message can only be understood if you get the Book of Daniel out.

Now, notice, this woman is a student of prophecy, and this is going to require for you some of your own effort, but you can see it. Okay?

—“In this emergency she addressed the king in language that sent a ray of light into the darkness.”—

And Sister White is specifically saying that the queen addressed the king in a language.

Okay. Here in Arkansas, if the Arkansians are going to talk about this group of people, they are going to say, “Y’all.”

And our friends up in Canada, they are going to say, “Youse guys, eh.”

And Candace from California, she is going to say, “Dudes.” All right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: So, how people speak tells you something about where they are from.

You go ahead and you take her words that she presents to Belshazzar and you will see that she is taking words that are derived from Daniel 2, Daniel 3, and Daniel 4. Okay?

She spoke, Sister White says,

—“In this emergency she addressed the king in language that sent a ray of light into the darkness.”—

She was a student of prophecy. She had been studying the Book of Daniel. She was using the message of Daniel to produce a ray of light into this darkness, and she was the church in this situation.

—“**O king, live forever,**”—

Go look it up, where that comes from.

—“she said; **‘let not thy thoughts trouble thee,’**—

Go look that one up, where that comes from. Look them all up.

—“nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in **the days of thy father** light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, **made master of the magicians, astrologers, Chaldeans, and soothsayers:** . . . now let Daniel be called, and he will show the interpretation.”—

The Book of Daniel is going to give the prophetic interpretation in this crisis, in this process, in the Judgment of the Living when Belshazzar is representing Judas, representing the foolish virgins. Their only hope is to go to the Book of Daniel and understand the warning message.

And they are not going to know to go to the Book of Daniel, except that Nebuchadnezzar’s wife, there is a church there, that is studying the Book of Daniel, they know the message, and they are going to tell Belshazzar, “This is the message.”

And what do they tell Belshazzar? Well, the handwriting on the wall is the 2520.

—“‘Then was Daniel brought in before the king.’ Making an effort to brace himself, and to show his authority, Belshazzar said: ‘Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? . . .’”—

Belshazzar is making the effort to brace himself. He could barely sit up.

—“‘Art thou Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? . . .’ Daniel was not awed by the king’s appearance, nor confused or intimidated by his words. ‘Let thy gifts be to thyself,’ he answered, ‘and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. . . .’

“Daniel did not swerve from his duty. He held the king’s sin before him, showing him the lessons he might have learned, but did not. Belshazzar had not heeded the events so significant to him. He had not read his grandfather’s history correctly. The responsibility of knowing truth had been laid upon him, but the practical lessons he might have learned and acted upon had not been taken to heart; and his course of action brought the sure result.”—

This is a people that had rejected the warning message of Daniel. Belshazzar represents a group of people that have rejected the warning message of Daniel as given in the foundation of their history. Nebuchadnezzar is the beginning of Babylon; Belshazzar is at the end. Belshazzar represents a people that have rejected the warning message that is in the foundation of their history.

And what was the warning message of Nebuchadnezzar? That he was going to spend *seven times*. Hmm. That is why the 2520 connects.

—“**This was the last feast** of boasting held by the Chaldean king;”—

This is his last supper, just like it was Judas’s last supper.

—“for he who bears long with man’s perversity had passed **the irrevocable sentence**. Belshazzar had greatly dishonored the One who had exalted him as king, and **his probation was taken from him**.”—

His probation was taken from him here at the Feast. Cyrus has not yet come in and killed him. When Cyrus comes through the gates, okay, that is October 22, 1844; because, Cyrus opens the gates that no man could open. He comes through that one, and Jesus opens the door that no man could open on October 22, 1844. And Cyrus is a type of Christ.

Cyrus comes after the Feast. Sister White says Belshazzar’s probation closes right here when the church, the Seventh-day Adventist church, represented by Nebuchadnezzar’s wife, is giving the final warning message to Belshazzar, saying, “The Book of Daniel tells you that the last call for your repentance is the 2520,” and they rejected it in their last supper, and thereafter probation closes at The Sunday Law.

Okay. We are going to read this on, because there are some really nice thoughts for some of us in this room.

—“and **his probation was taken from him**. While the king and his nobles were at the height of their revelry, the Persians turned the Euphrates out of its channel, and marched into the unguarded city. As Belshazzar and his lords were drinking from the sacred vessels of Jehovah,”—*THE MYSTERY OF INIQUITY*—“and praising their gods of silver and gold,”—*THEY HAVE CLOSED THEIR PROBATION*—“Cyrus and his soldiers stood under the walls of the palace. ‘In that night,’ the record says, ‘was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom.’”

“Could the curtain be rolled back before the youth who have never given their hearts to God, with others who are Christians in name, but who are unrenewed in heart and unsanctified in temper, they would see that God’s eye is ever upon them, and they would feel as disturbed as did the king of Babylon. They would realize that in every place, at every hour in the day, **there is a holy Watcher**, who balances every account, whose eye takes in the whole situation, whether it is one of fidelity, or one of disloyalty and deception.

“We are never alone. We have a **Companion**,”—*WITH A CAPITAL “C”*—whether we choose him or not. Remember, young men and young women, that wherever you are, whatever you are doing, God is there. To your every word and action you have a witness,—the holy, sin-hating God. Nothing that is said or done or thought can escape his infinite eye. Your words may not be heard by human ears, but they are heard by the Ruler of the universe. He reads the inward anger of the soul when the will is crossed. He hears the expression of profanity. In the

deepest darkness and solitude he is there. No one can deceive God; none can escape from their accountability to him.” *Youth Instructor*, May 26, 1898.

Daniel 5:25-28:

“²⁵And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

“²⁶This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. ²⁷TEKEL; Thou art weighed in the balances, and art found wanting. ²⁸PERES; Thy kingdom is divided, and given to the Medes and Persians.” Daniel 5:25–28 (KJV).

2520

“¹³This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel *shall be* the offering of the Lord.” Exodus 30:13 (KJV).

A “mene” is fifty shekels, or one thousand gerahs. “Mene, mene” therefore equates to two thousand gerahs. A “tekell” is twenty gerahs. Therefore “mene, mene, tekell” equates to two thousand and twenty gerahs. A “upharsin” is one-half of a “mene,” and represents five hundred gerahs.

Mene	1000
Mene	1000
Tekel	20
Upharsin	<u>500</u>
	2520

EXECUTIVE JUDGMENT

“³⁰In that night was Belshazzar the king of the Chaldeans slain.” Daniel 5:30 (KJV).

Prophets and Kings, page 523: Cyrus comes in and Darius takes control of the kingdom.

“It was not long before reverses came. **Babylon was besieged by Cyrus**, nephew of Darius the Mede, and commanding general of the combined armies of the Medes and Persians. But within the seemingly impregnable fortress, with its massive walls and its gates of brass, protected by the river Euphrates, and stocked with provision in abundance, the voluptuous monarch felt safe and passed his time in mirth and revelry.” *Prophets and Kings*, 523.

I have already referenced it.

Isaiah 44:28; 45:1 tell us that Cyrus is a type of Christ. He calls Cyrus His shepherd.

“chapter 44:28 That saith of Cyrus, *He is my shepherd*, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.”—

Who is our Shepherd?

FROM THE AUDIENCE: Christ

BROTHER PIPPENGER: Christ.

“chapter 45:1 Thus saith the LORD **to his anointed, to Cyrus**, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open **before him the two leaved gates; and the gates shall not be shut.**” Isaiah 44:28; 45:1 (KJV).

Who is our anointed one? It says Cyrus here.

And the two leaved gates that will not be shut, it was impossible for human beings to open those gates into Babylon; but, they were opened for him. And on October 22, 1844, Christ opened the door into the Most Holy Place. It was impossible for human beings to open those “gates” and He came in on October 22, 1844, as typified by Cyrus, who brought down Babylon.

You see those references from Isaiah and from Revelation 3:7-8.

“⁷And to the angel of the church in Philadelphia write; 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; ⁸I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.” Revelation 3:7–8 (KJV).

THE FIRST AND THE LAST

Notice this next quote, *Prophets and Kings*, page 533.

“To the last ruler of Babylon, as in type to its first,”—

What does that mean?

That means that Ellen White is saying that Nebuchadnezzar typifies Belshazzar.

—“**To the last ruler of Babylon, as in type to its first**, had come the sentence of the divine Watcher: ‘O king, . . . to thee it is spoken; The kingdom is departed from thee.’ Daniel 4:31.” *Prophets and Kings*, 533.

Now, not only here does Sister White say that Nebuchadnezzar typifies Belshazzar, she is telling us that in all the things that Nebuchadnezzar typifies Belshazzar of, the one that she is emphasizing is his judgment.

What was Nebuchadnezzar’s judgment? *The seven times.*

What was Belshazzar’s judgment? Mene, Mene, Tekel, Upharsin, the 2520; *seven times.* *Review and Herald*, September 24, 1908:

“It has been **repeatedly** revealed to me that many professing Christians will, in the time of the final test, be greatly disappointed.”—

This is the time of the final test [indicating from the first waymark through the Judgment [the Sunday Law in Figure No. 44A].

—“**Many, many**”—*THE MAJORITY IS WHAT SHE IS SAYING*—“**Many, many** will fail to provide themselves with that righteousness of Christ represented in the parable by the wedding-garment. They have trusted in their own righteousness, and have not manifested the humility of Jesus Christ. They may be seated at the supper table with others, but Christ will recognize them, and will say to them, ‘How camest thou in hither not having on a wedding-garment?’”—

Do you know what that is for those people? It is their last supper.

—“Unless those who profess to be Christians become sanctified through the truth, and learn to reveal the likeness of Christ in words, in deeds, in spirituality, in their relation to their fellow men, the great day of test and trial will find them unprepared to enter through the golden gates into the city of God. And unless they can now be made to feel their great need, they will not have a spirit to seek for the essential righteousness of Christ.

“When called before King Belshazzar to explain the mysterious writing on the wall, Daniel reminded the king of matters with which he was familiar, **but which had not taught him the lesson of humility that might have saved him.** ‘O thou king,’ said the prophet, ‘the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.’

“Then the enormity of Belshazzar’s guilt was thus emphasized: ‘And thou his son, O Belshazzar, hast not humbled thine heart, **though thou knowest all this;** but hast **lifted up thyself** against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them, and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is and whose are all thy ways hast thou not glorified: then was the part of the hand sent from him; and this writing was written.

“And this is the writing that was written, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene, God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians.’

“The Lord does not suffer wicked practices to go on without sending reproof and warning. **There are men in high places who know of the reproofs, of warnings, of judgment sent, who know the example of God’s dealings with others who have been disobedient, yet who have not sought to correct their ways before God.** They have **endeavored rather to make of none effect the messages that God has sent.** They have continued to **exalt** themselves, and to carry out their own ways in defiance of the words of God. **They have not been ignorant of the right way, but they have allowed their eyes to be blinded.** In pronouncing judgment upon these, God will say, as he said to the wicked king, ‘Thou . . . hast not humbled thine heart, though thou knewest all this.’

“Many have continued in a wicked course of action, until the Lord Jesus cannot accept their services unless there is a genuine conversion. His people today have no excuse for turning away from **the counsels of his Spirit.** In his Word, he has given us examples that should be warnings to us, yet although we have known all this, many of God’s people have not taken heed to the warnings of God.”—

Now, notice, she is emphasizing Belshazzar as a type of Adventism that rejects the warning messages found in God’s Word. She is using that history. There are other histories that she could pull from; but, then she is going to quote some Bible for us. She says,

—“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness.

“Now these things were our examples,”—

Does that mean that Belshazzar’s story is our example?

—“to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.’

“Among the many discordant elements, some have been unable to discern the voice of God in the messages of warning and reproof that have been sent for the guidance of the church.

“Men who have refused to walk in the plain counsel of the Lord, are not the ones who should be entrusted with the care of his sheep and lambs. **Those who, while professing to believe the truth, resist the Holy Spirit, making light of the message from heaven, will surely be punished for their transgressions. They will not in the future have greater evidence of the truth of these messages than has been given in the past.**”—

Past histories is all they are going to get.

—“The Lord forbids that they should be entrusted with responsibilities that they might have borne, had they heeded the messages that the Lord in mercy sent them.” *Review and Herald*, September 24, 1908.

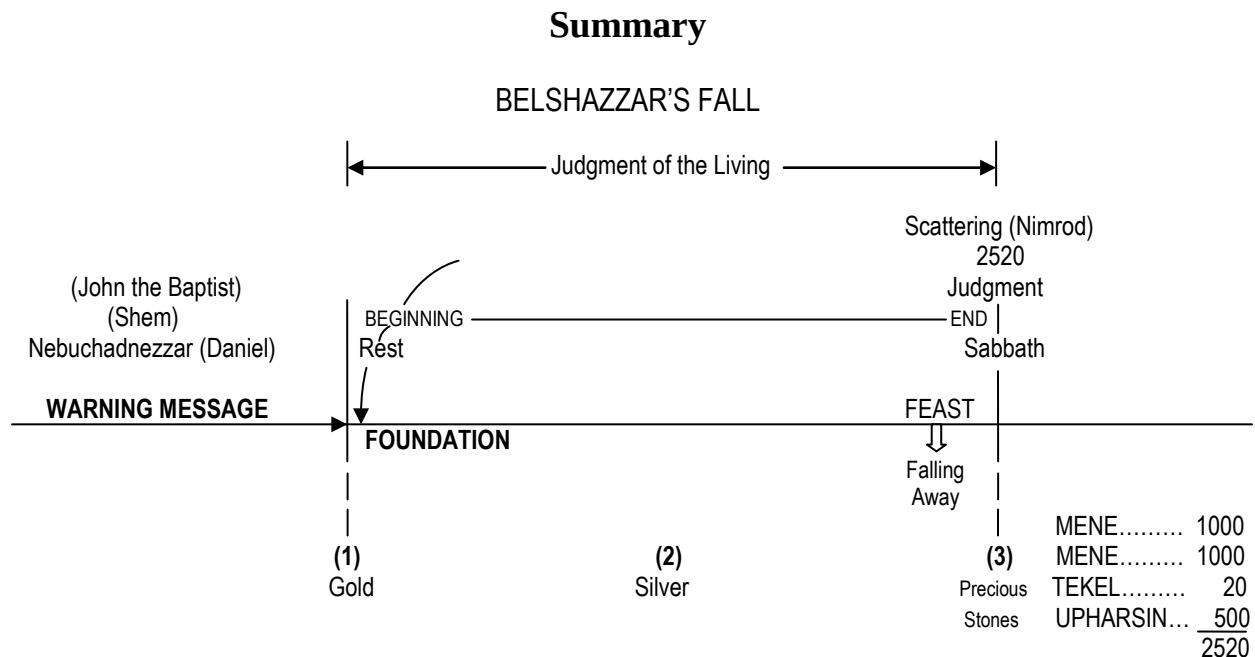


Figure No. 44B.

Now, I am just going to take a little bit of time to summarize all this, before we come back to it on Sunday.

Typically in this presentation I go through Nimrod, Belshazzar, and Nebuchadnezzar; and, sometimes I can do that in one presentation. We have already taken two. And the conclusion that I seek to put in place in a typical presentation is that the judgment—the punishment for Nimrod being the scattering; the punishment for Belshazzar being the 2520, represented in the Mene, Mene, Tekel, Upharsin; and, the punishment for Nebuchadnezzar being the *seven times*—are all three the same punishment. They are the 2520. And, we are going to deal with that.

But, in this presentation, we are going to take it a little bit further. On Sunday we are going to go through and show that chapter 1 of Daniel is the First Angel’s Message that arrives in 1798; chapter 2 is the Second Angel’s Message, 1842; chapter 3, the Third Angel’s Message,

1844; and, that chapter 4 is William Miller's Dream, talking about a scattering that takes place in Adventism; chapter 5 is the end of Adventism, when the foundational truths are rejected; and, chapter 6 is The Sunday Law crisis when we are thrown into jail with the lions of Babylon. Okay?

So, we are going to take a little bit more time with that.

But, what we are putting in place, before we get there, has to do with the typifications of the truths on these 1843 and 1850 Charts and these two Charts.

And in our past studies we have noted that the beginning of Ancient Israel there was a rebellion that is the history that is used for the year-day principle. It was the rebellion of their unwillingness to go into the Promised Land. It was the rebellion of them rejecting the rest, the Rest of Grace we defined it as. It was the foundation of Ancient Israel.

And when you got to the end of Ancient Israel, you have got another rebellion where you find the year-day principle, and it was the rebellion against the rest. It was a rebellion not of the rest of obedience or the rest of not going into the Promised Land. It was a rebellion against the rest of the Sabbath.

So, at the end we see the rebellion of Adventism has to do with receiving the mark of the beast as they reject the Sabbath.

And at the beginning, the rest back here that they rejected was the Rest of Grace, Sister White called it and we defined it from her words. And this is what Paul is talking about, is they failed to enter into His rest. Okay? And this rest was premised upon them forgetting their foundation. They forgot the signs and wonders in Egypt; therefore, they did not have the faith to go into the Promised Land.

How were they going to go into the Promised Land? If they would have been obedient and listened to Joshua and Caleb, what was going to happen? He was going to lead them into the Promised Land, the same way that He brought them out of Egypt. Right? He was going to lead them on the same path. He was going to lead them on the Old Paths. But, they rejected the Old Paths, and then they ended up rejecting the Sabbath. And both of these are the passages in the Scriptures where you find the year-day principle marked; and, what we pointed out is that the 2520, it is the year-day principle. So, it is a symbol of the rejection of the Foundation for us, just as Ancient Israel rejected the Old Paths here, and it led them to rejecting The Sunday Law here.

We have shown the beginning and the end of Judas in this history. And Judas, he refused to eat the Bread that came down from out of Heaven. When it comes down, he did not want to eat the flesh and blood of Jesus. He wanted to put Him on an earthly kingly throne.

And then Sister White tells us that as Judas if failing this first test, that the two examples of his failure are at Simon's feast. He was disgusted with the humility of Mary, because Mary had come to the feet of Jesus, to the foot of the cross to receive the purification; because, she had the gold, the faith which works by love and purifies the soul. And he rejected that.

And in rejecting that, what was his argument? "Man, you could have used that money that you just wasted with that perfume. You could have used that money to reach out to the poor."

But, there is another passage that Sister White talks about, right in about the same timeframe that really irritated Judas, and it was when Jesus addressed the rich young ruler. It was once again about money. And Sister White tells us that Judas thought, "We should have brought the rich guy in among us, no matter what he is doing; because, we could have used that money to lay the foundation of the Christian church. So, Judas is representing a class of people,

among other things, right here at the beginning. He is building a false foundation. He is rejecting the foundational test.

He is rejecting the Rest of Grace that Mary is accepting.

And ultimately Judas, down here at this feast, at the Last Supper, he has totally fallen away so that the man of sin, Barabbas, can be revealed.

These are an illustration of the Judgment of the Living. The Divine Watcher comes down with Nimrod.

The Divine Watcher was there with Belshazzar. Was Belshazzar alive?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: In this history, each of is going to build upon the foundation either gold, silver, and precious stones, or wood, hay, and stubble. But, what is going to prove our work?

FROM THE AUDIENCE: The fire.

BROTHER PIPPENGER: The fire.

What is the fire? It is the outpouring of the Holy Spirit in this history.

And I know that I am missing some other things that I have been thinking about all night putting in there. All right? But, Brothers and Sisters, this here, this is what Nebuchadnezzar's wife took in to Belshazzar. This is the last warning for Adventism. You are not understanding the handwriting on the wall. You are not understanding the handwriting on the wall, and the symbol of the handwriting on the wall is Mene, Mene, Tekel, Upharsin; and the symbol of the handwriting on the wall is the 2520 that you are rejecting at this time period.

Shall we pray?

Benediction: Heavenly Father, we want to be Marys. We do not want to be Judases. We want to be Nebuchadnezzar's wife. We do not want to be Belshazzar. We ask that you would remove the scales from our eyes that we might see this light as you intended it to be seen, and that before we reach our last supper we will determine at all costs to be one of your disciples that stays with you and not one that goes out into the night. We thank you for opening these truths to our understanding. We ask for a continued blessing upon these worships that we are doing as we proceed further. And we set before you once again this day that as we serve you that it might be a service that will glorify and honor you. We ask for protection. We thank you for protecting those of us that were working yesterday in coming in contact with the poisonous snakes. We ask also, Lord, that through this day we might consider these thoughts and remember that the Holy Watcher that was investigating Nimrod, that was watching Belshazzar is walking and watching with us today. And as we end our prayer, we also ask for a continued blessing upon the production of the DVDs and the LiveStreaming. In Jesus's name, amen.

Habakkuk's Two Tables #26

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we begin our study this morning, we ask that you would forgive us our sins, that you would make us right with you in every way that we might receive the light that you have for us this morning. We ask for the presence of your Holy Spirit to be with us, the presence of your holy angels that we might have the atmosphere of Heaven here with us. As we take up our study this morning, I ask that you would forgive my sins and hide me behind your cross, that you take control this morning of the message and overrule my ideas and words, and that you would also do the preparation of the hearts and minds of the Brothers and Sisters that are listening to this, that they can receive it as you see fit. We ask a blessing upon the work we are doing with the DVD recordings and the LiveStream. We ask that you would pour your Latter Rain down upon our vessels at this time by opening our understanding to you Word. And we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: We are looking at Habakkuk's tables as typified in Bible prophecy, and we are looking at the fall of Babylon as illustrated in the stories of Nimrod, Belshazzar, and now we are going to take up Nebuchadnezzar.

NEBUCHADNEZZAR'S FALL

NEBUCHADNEZZAR'S SECOND DREAM

And if you would turn to Daniel, chapter 4, verses 1 through 3, we will begin.

Daniel, chapter 4, verse 1:

“¹Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.”—

Please note that in the Book of Daniel, there is one chapter that Daniel did not write. Nebuchadnezzar writes this chapter.

Please note also that this is Nebuchadnezzar's second dream.

Keep that in your memory bank; because, we are going to compare this chapter and these dreams with William Miller, who had two dreams. And Miller's second dream, as Nebuchadnezzar's second dream is placed in the Spirit of Prophecy in *Early Writings*; so, we are suggesting a parallel here between Nebuchadnezzar's second dream and William Miller's second dream. We will deal with that later.

—“Peace be multiplied unto you. ²I thought it good to shew the signs and wonders that the high God hath wrought toward me. ³How great *are* his signs! And how mighty *are* his wonders! His kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.” Daniel 4:1-3 (KJV).

And in your notes you have the definition of a sign.

SIGN: *Strong's Concordance*, **H852**—(Chaldee); corresponding to H226; a *portent*: - 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.

MIRACLE: *Strong's Concordance*, **H8540**—(Chaldee); from a root corresponding to H8539; a *miracle*: - wonder. **H8539**—A primitive root; to *be in consternation*: - be amazed, be astonished, marvel (-lously), wonder.

In the Chaldean, it corresponds to H226 in the Hebrew. It is a *portent*. H226 says a *signal*, a *flag*, a *beacon*, a *monument*, an *omen*, a *prodigy*, *evidence*, an (en-) sign, a token.

We have noted in our prior studies that the Tower of Babel was a monument, to Nimrod's folly; and, the handwriting on the wall is a monument in Belshazzar's situation, to his followers. And here Nebuchadnezzar is telling us about the signs and the wonders, the miracles the Lord has worked.

And *miracle* in H8540, in the Chaldean, it is from a root in the Hebrew, H8539; it is a *miracle*: = a wonder, to be amazed, astonished, marvel, and wonder.

What we are saying here is that the Scriptures, Nebuchadnezzar informs us that this story about the *seven times*, that the *seven times* is a sign. Okay?

Going back now away from verses 1 through 3 of Daniel and reading from *Bible Echo*, April 25, 1898.

“Belshazzar had been given many opportunities for knowing and doing the will of God. **He had seen his grandfather Nebuchadnezzar banished from the society of men.** He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. **He had seen—***BELSHAZZAR HAD SEEN ALL THIS*—“the king driven from his kingdom, and made the companion of the beasts of the field. But Belshazzar's love of amusement and self-glorification effaced the lessons he should never have forgotten; and he committed sins similar to those that brought **signal judgments on Nebuchadnezzar.**”—

And the reason why I am reading this—and we are talking about Nebuchadnezzar and I jumped into Belshazzar—is this is another argument that the judgment of the *seven times* against Nebuchadnezzar is a signal judgment, *signal* meaning one of the definitions of *sign*. This 2520 is a sign. All right?

And in a previous study, we showed that in Ancient Israel at the beginning they rejected a rest at the beginning of their history, and at the end they rejected a rest. They rejected the Rest of Grace, of going into the Promised Land at the beginning of their history; and, they rejected the Sabbath at the end of their history, with the destruction of Jerusalem, in the time of Jeremiah and Zedekiah. So, both at the beginning and the end of Ancient Israel was a rejection of the rest, and in both of those histories we are finding the year-day principle of Bible prophecy identified in Numbers and Ezekiel.

And we line that up with modern Israel rejecting the 2520 here at the beginning of this testing process and pointed out that the 2520 is the year-day principle all over again, and it is a type of rest, a resting of the land.

So, in the story of Ancient Israel, looking at the 2520 as the first test for Adventism paralleling the Rest of Grace for Ancient Israel, we find that the 2520 is a type of Sabbath, and the Bible tells us that the sabbaths are signs.

So, when it comes to the 2520, in the terms of it being a sabbath rest of the land, it is identified by the Bible as a sign.

And when it comes to Nebuchadnezzar saying, “I’m going to tell you about the signs the Lord worked with me when He punished me for 2520 days,” and Sister White’s comments on Belshazzar had seen the signal judgments on Nebuchadnezzar, I want you to see that the 2520 is a sign from all kinds of directions in the Scriptures, and all the Scriptures are speaking more about our day and age, than the day in which they lived.

Finishing off this passage by Sister White,

—“But Belshazzar’s love of amusement and self-glorification effaced the lessons he should never have forgotten; and he committed sins similar to those that brought **signal judgments on Nebuchadnezzar**, He wasted the opportunities graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. ‘What must I do to be saved?’ was a question that the great but **foolish king** passed by indifferently.”—

We are going to see Nebuchadnezzar as a saved man, therefore representing the wise virgins; Belshazzar is a lost man, representing the foolish king, the foolish virgin.

—“This is the danger of heedless, reckless youth today. The hand of God will awaken the sinner as it did Belshazzar, but with many it will be too late to repent.

“The ruler of Babylon had riches and honour, and in his haughty self-indulgence he had lifted himself up against the God of heaven and earth. He had trusted in his own arm, not supposing that any would dare to say, ‘Why doest thou this?’ But as the mysterious hand traced letters on the wall of his palace, Belshazzar was awed and silenced. In a moment he was completely shorn of his strength and humbled as a child. He realized that he was at the mercy of One greater than Belshazzar. He had been making sport of sacred things. Now his conscience was awakened. He realized that he had had the privilege of knowing and doing the will of God. **The history of his grandfather stood out as vividly before him as the writing on the wall.**” *Bible Echo*, April 25, 1898.

So, here is another argument that the history of his grandfather’s punishment of the 2520, that it stood out as a sign, just as clearly as the handwriting on the wall. So, what we are putting in here at the beginning is that Nebuchadnezzar’s *seven times* is a sign.

THE MYSTERY OF INIQUITY ALREADY WORKS

Daniel 4:4-7

All right. Going back to Daniel 4, to verse 4:

“⁴I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: ⁵I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. ⁶Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream. ⁷Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them: but they did not make known unto me the interpretation thereof.” Daniel 4:4-7 (KJV).

Now, the point is, is he has this dream—the point I want you to see—and what does he do? He calls the ambassadors of Satan to explain it to him.

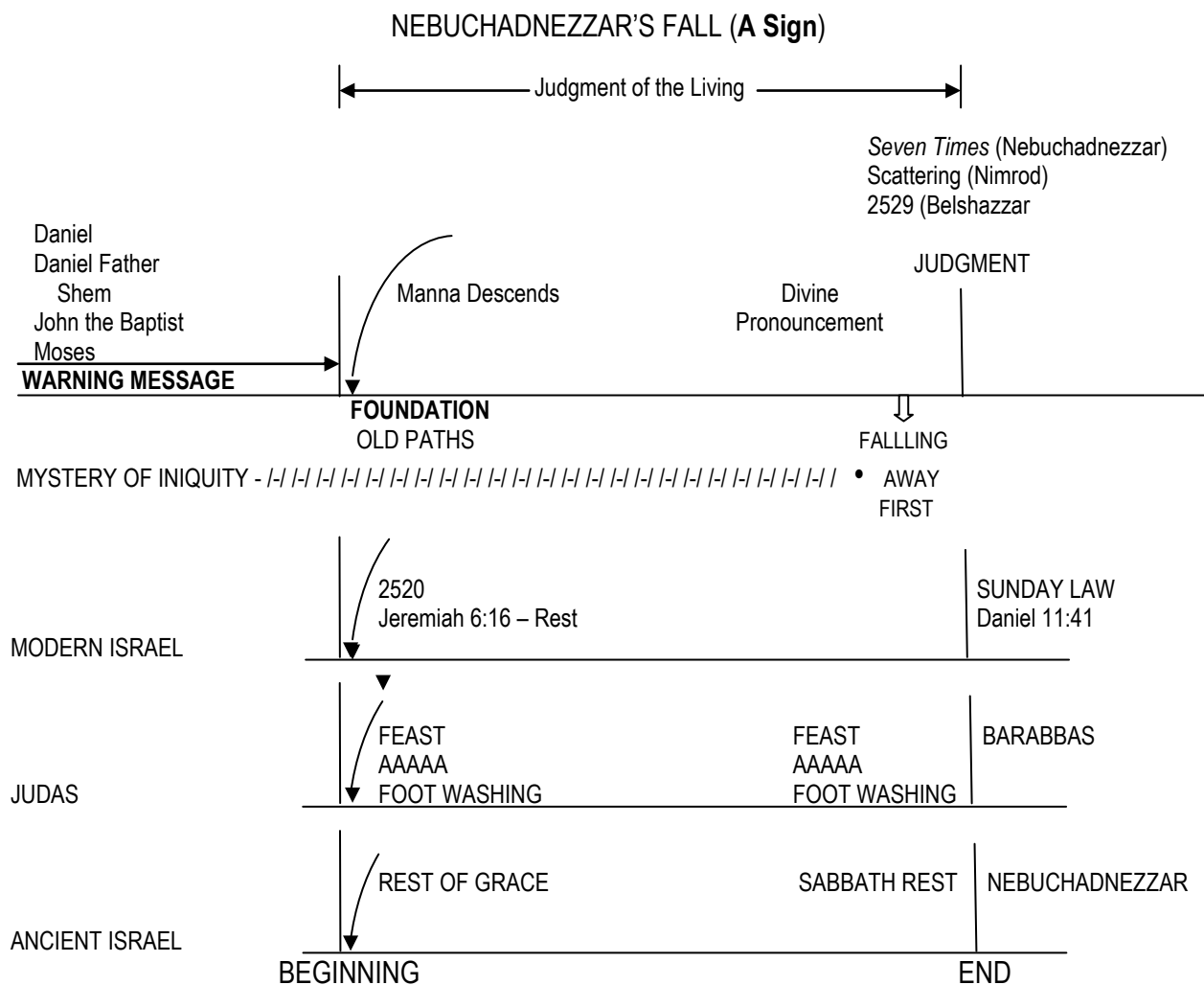


Figure No. 45.

So, we see that in the story of Nebuchadnezzar—I know this [Figure No. 45] is real busy up here. This is his line we are dealing with here.

But, the Mystery of Iniquity was working, even in this history; because, the Mystery of Iniquity always is working. And for him to reach out to the soothsayers and the astrologers tells

us that the Mystery of Iniquity is still active, even in this history, like in all the other histories we have been looking at.

A WARNING MESSAGE

Daniel 4:8-12

Verse 8:

“⁸But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, *saying*, ⁹O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. ¹⁰Thus *were* the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. ¹¹The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: ¹²The leaves thereof *were* fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.” Daniel 4:8-12 (KJV).

So, Nebuchadnezzar calls in Daniel.

And this is Nebuchadnezzar’s line here we are dealing with.

So, Daniel is the one that is going to give him his warning message. And to bring that down to the end of the world, the warning message for Adventism comes from the Book of Daniel.

So, we have seen the Mystery of Iniquity working in this history of Nebuchadnezzar.

We have marked that this *seven times* punishment is going to be a sign.

And now, in spite of him first calling for the astrologers, Daniel is coming in to interpret his dream, to give him his warning message.

JUDGMENT OF THE LIVING—DIVINE PRONOUNCEMENT

Daniel 4:13-16

Verse 13:

¹³I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;”—

There is judgment going on right here, and Nebuchadnezzar is alive. So, once again, in agreement with Nimrod and Belshazzar, this is an illustration of judgment of the living. Okay? This is typifying the Judgment of the Living, which takes place here at the end of the world.

And back to verse 14:

—“¹⁴He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and”—what?

FROM THE AUDIENCE: Scatter his fruit.

BROTHER PIPPENGER: —“scatter his fruit;”—

Now, we are going to make a point about this. The fruit was for to feed the animals in his whole kingdom. Of his dream, the thing that gave sustenance to the entire kingdom was the fruit, and the fruit gets scattered

Now, William Miller came across food for Adventism. Right here [indicating the 1843 Chart]. This was the food. This was the fruit for his kingdom, for William Miller’s kingdom; but, this fruit is going to get scattered. So, we want to mark the scattering here.

—“and scatter his fruit, let the beasts get away from under it, and the fowls from his branches: ¹⁵Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of our field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth. ¹⁶Let his heart be changed from man’s, and let a beast’s heart be given unto him; and let seven times pass over him.” Daniel 4:13-16 (KJV).

A TREE—A KINGDOM OR A CHURCH

Now, what is a tree?

Testimonies, volume 8, beginning at page 126, we are going to look at his dream a little bit.

“Study Nebuchadnezzar’s dream as recorded in the fourth chapter of Daniel. The king saw a lofty tree planted in the earth. Flocks and herds from the mountains and hills enjoyed its shelter, and the birds of the air built their nests in its branches. Thus were represented Nebuchadnezzar’s greatness and prosperity. Nations were gathered under his sovereignty. His kingdom was firmly established in the hearts of his loyal subjects.

“The king saw his prosperity, and because of it he was lifted up. Notwithstanding the warnings that God had given him, he did the very things which the Lord had told him not to do.

“He looked upon his kingdom with pride and exclaimed: ‘Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?’ Daniel 4:30. The instant that the words were uttered, the sentence of judgment was pronounced. The king’s reason was taken away. The judgment that he had thought so perfect, the wisdom that he had prided himself on possessing, were removed. The jewel of the mind, that which elevates man above the beasts, he no longer retained.

“The scepter is no longer held in the hand of a proud and powerful monarch. The mighty ruler is a maniac. He now herds with the cattle to eat as they eat. He is a companion of the beasts of the field. The brow that once wore a coronet is disfigured by the absence of reason and intellect. The mandate has gone forth: ‘Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit.’ Verse 14.

“So the Lord magnifies Himself as the true and living God. Well might David exclaim: ‘I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.’ Psalm 37:35, 36. Let men become lifted up in pride, and the Lord will not sustain them and keep them from falling. **Let a church become proud and boastful, not depending on God, not exalting His power, and that church will surely be left by the Lord, to be brought down to the ground.**”—

What happens when you cut down the tree? It is brought down to the ground.

—“Let a people glory in wealth, intellect, knowledge, or in anything but Christ, and they will soon be brought to confusion.” *Testimonies*, volume 8, 126–127.

So, the tree of Nebuchadnezzar represents his kingdom. The fruit of the tree is the food that the kingdom was to eat.

And, we are not dealing with Miller’s dream right now, but we want you to understand that William Miller’s second dream that is in *Early Writings* is about him gathering together the spiritual food for the kingdom of Adventism; but, that king gets cut down.

SCATTERED FRUIT

The word *fruit*. Now, notice this, the word *fruit*. I am not inventing this stuff.

FRUIT: Strong’s Concordance, H4—(Chaldee); corresponding to H3: - fruit. **H3**—From the same as H24; a *green* plant: - greenness, fruit. **H24**—From an unused root (meaning to *be tender*); *green*, that is a young *ear* of grain; hence the name of the month *Abib* or Nisan: - Abib, ear, green ears of corn.

The fruit from the tree, it is Chaldean. It corresponds to H3. H3, from the same as H24, a *green* plant: - greenness. H24, where it all comes from, from an unused root (meaning to *be tender*); *green*, that is a young *ear* of grain; hence the name of *Abib*, ear, green ears of corn.

Okay. So, this fruit that is used in the dream of Nebuchadnezzar is the green corn and it is associated with the springtime with the Passover season; and, of course, the Word of God is the grain that we are to eat. So, we are making this comparison between Nebuchadnezzar’s fruit and Miller’s fruit. The word can be tied in.

When is the month of *Abib*?

“⁴This day came ye out in the month of Abib.” Exodus 13:4 (KJV).

They came out in the month of Abib, out of Egypt. That is Exodus 13:4.
And Exodus 23:15 says,

“¹⁵Thou shalt keep the feast of unleavened bread:”—

When they come out in the month of Abib, it is the Feast of Unleavened Bread.

And who is the Unleavened Bread? He is the Bread that comes down out of Heaven. He is the manna that you are supposed to eat.

—“¹⁵Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month **Abib**; for in it thou camest out from Egypt: and none shall appear before me empty:)” Exodus 23:15 (KJV).

What am I saying? I am saying that the word that is used as *fruit* in Nebuchadnezzar’s dream not only represents fruit that the animals in the dream can eat but it has the connection with the unleavened bread, which is the spiritual food that Adventism is supposed to eat that is represented on this 1843 Chart that fell from the Tree of Miller when the tree was cut down in 1863. But, we are not there yet.

BRASS AND IRON BANDS

Once they cut the tree down, they put bands of iron and brass upon it. *Testimonies*, volume 2, page 661, says,

“The Lord made a covenant with Israel that, if they would obey His commandments,”—

Now, we noted back here in Nimrod there was a covenant here, if you remember. The first indication that Nimrod and his followers had broken the covenant was that they decided to make the altar out of brick, and an altar during that time period was supposed to be made out of stone. They were in rebellion.

But, the Lord made a covenant with Babylon, too. Sister White is clear and the Bible is clear that if Babylon would have submitted to the Lord, it would have lasted for—I do not know if I could say forever, but He would have blessed that kingdom. All right? So, the Lord made a covenant with them, but they broke that covenant.

—“The Lord made a covenant with Israel that, if they would obey His commandments, **He would give them rain in due season**,”—

He made a covenant with Adventism that if we would obey His commandments, He would pour the Latter Rain upon us.

—“**He would give them rain in due season**, the land should yield her increase, and the trees of the field should yield their fruit. He promised that their threshing should reach unto the vintage and the vintage unto the sowing time, and that they should eat their bread to the full and dwell in their land safely. He would make their enemies to perish. He would not abhor them, but would walk with them and would be their God, and they should be His people. But if they disregarded His requirements, He would deal with them **entirely contrary** to all this. **His curse** should rest upon them in place of His blessing. He would break their pride of power”—

Now, right here Sister White is quoting from Leviticus 26, the *seven times*. Okay?

—“He would break their pride of power and would make the heavens over them as **iron** and the earth as **brass**.”—

And these are the two metals that are wrapped around Nebuchadnezzar’s stump.

—“Your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto Me,’ ‘then will I also walk contrary unto you.’” *Testimonies*, volume 2, 661.

So, during the time period when Nebuchadnezzar’s stump is in the ground, it has these two bands around it, identifying that in this condition, no Latter Rain. Okay? So, if Nebuchadnezzar is prefiguring William Miller’s dream, once that tree comes down, the Adventist tree, those two bands are wrapped around it and it is saying no Latter Rain for Adventism until this situation is resolved.

BRASS—AFFLICTION AND JUDGMENT

Okay. But, what specifically is *iron* and *brass*?

Acts of the Apostles, page 363:

“It was when **the heavens were as brass** over Paul that he trusted most fully in God. More than most men, he knew the meaning of **affliction**; but listen to his triumphant cry as, beset by temptation and conflict, his feet press heavenward: ‘Our light **affliction**, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen.’ 2 Corinthians 4:17, 18.” *Acts of the Apostles*, 363.

Brass is affliction. Was not Nebuchadnezzar being afflicted?

Prophets and Kings, page 139:

“Ahab knew that it was by the word of God that the heavens had become as **brass**, yet he sought to cast upon the prophet the blame for the heavy **judgments** resting on the land.” *Prophets and Kings*, 139.

Brass represents judgments of God, affliction of God.

IRON—SEVER SERVITUDE

Testimonies, volume 4, page 172:

“God had said that His people should be saved, that the yoke He would lay upon them should be light, if they submitted uncomplainingly to His plan. Their **servitude** was represented by a yoke of wood, which was easily borne; but resistance would be met with corresponding **severity**, represented by **the yoke of iron**.” *Testimonies*, volume 4, 172.

So, the yoke of iron is servitude, severe servitude.

DANIEL'S ALTAR CALL

Daniel 4:27

Now, Daniel explains the dream and the interpretation thereof to Nebuchadnezzar. We should be familiar with this. And then in verse 27 of Daniel 4 he is going to give Nebuchadnezzar the altar call, as I call it.

Verse 27 says,

“²⁷Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility.” Daniel 4:27 (KJV).

Nebuchadnezzar has had the dream explained to him. He has had the altar call: “Overcome the gâdal; come to the foot of the cross and have the Daily taken away from your heart.”

PROBATIONARY TIME, DIVINE PRONOUNCEMENT AND EXECUTIVE JUDGMENT

Daniel 4:29-33

And he has been given a probationary time.

Verse 29:

“²⁹At the end of twelve months”—

He was given 12 months testing period. So, this is a probationary time [indicating the beginning of Nebuchadnezzar's Fall to Judgment, the end of that fall].

And here is the altar call of Daniel [at the first waymark of Nebuchadnezzar's Fall], and the time of the judgment of the living for Nebuchadnezzar [ending at judgment]; but, down here at the end of this specific period of time, everything is going to go bad for Nebuchadnezzar.

“²⁹At the end of twelve months he walked in the palace of the kingdom of Babylon. ³⁰The king spake, and said, is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? ³¹While the word was in the king's mouth, there fell a voice from heaven, saying,”—*BABYLON IS FALLEN, IS FALLEN*—“there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. ³²And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. ³³The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.” Daniel 4:29-33 (KJV).

What was his problem?

FROM THE AUDIENCE: Nebuchadnezzar's?

BROTHER PIPPENGER: Yes. What happened to him?

FROM THE AUDIENCE: He turned into an animal.

BROTHER PIPPENGER: Did he turn into an animal or did he lose his mind?

FROM THE AUDIENCE: He lost his mind.

BROTHER PIPPENGER: He went crazy.

So, what did the Lord do for him?

FROM THE AUDIENCE: He restored him.

BROTHER PIPPENGER: He restored him.

How did He restore him?

FROM THE AUDIENCE: By giving him his mind back.

BROTHER PIPPENGER: How did He give him his mind back?

FROM THE AUDIENCE: For *seven times* He put him out with the beasts.

BROTHER PIPPENGER: Okay. The Lord knew, because He created mankind, that in seven years every cell in your body is replaced. It is a seven-year cycle. At the end of 2520 days, every cell in our body has been replaced.

And, Nebuchadnezzar had turned into a maniac; so, what the Lord does, He puts natural remedies on him. He puts him on a raw food diet for 2520 days, during the time his whole body, his whole cellular structure of his body, is replaced; and, he is eating raw food.

At the end of those 2520 days, he is a changed man, both physically, mentally, and spiritually.

And what he is, he is a symbol of those that accept the First Angel's Message and is justified by faith.

Notice what Sister White says in *Manuscript Releases*, volume 20, page 117.

“What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself.”—

Is that what the Lord does for Nebuchadnezzar?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: —“It is **the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself.** When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration? It is revealing to man what is his own real nature, that in himself he is worthless.” *Manuscript Releases*, volume 20, 117.

So, we have here Nebuchadnezzar at the beginning of Babylon representing someone that has been benefited by the Three Angels' Messages, someone that is representing the fulfillment of the Everlasting Gospel, a wise virgin; and, he is contrasted with Belshazzar at the end of Babylon, a foolish virgin, someone that has rejected the Three Angels' Messages and is going to die for eternity.

And in that definition of justification by faith, Sister White talks about the renewed man, and Nebuchadnezzar was renewed after 2520 days, even his cellular structure was renewed, his mind was renewed, his spirit was renewed.

THE END OF THE DAYS

Daniel 4:34-37.

And she says that when they are justified by faith, a human being will praise the Lord all day long. And here is Nebuchadnezzar's praise in verse 34.

“³⁴And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven,”—

What does it mean, “And at the end of the days”?

FROM THE AUDIENCE: The end of time?

BROTHER PIPPENGER: Yes, that is the right answer; but, this is not the only place where we find “the end of the days” in the Book of Daniel. So, bear that in mind this expression, “the end of the days.”

If the Lord was to say that one week from now, next Sunday, that I was going to be in Russia; I was going to be at the Kremlin, on the front step of the Kremlin, and they were going to open the door and I was going to enter into the Kremlin; but, tomorrow I would just douse myself in gasoline. I would not just douse myself in gasoline; I would douse myself in gasoline and then I would get into a crematorium where they burn up dead bodies and they burnt me to dust. Would I be in the Kremlin next week?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes, because God's Word never fails. If God says something, it is going to happen.

This expression, “the end of the days,” it is found three places in Daniel. It means something. And whatever it means, it is going to bring all the characteristics associated with it to every place it is expressed.

In the last verse of the Book of Daniel it says, “Go thy way, Daniel, until the end of the days when you are going to stand in your lot.” That is a paraphrase.

But, here, this is the end of Nebuchadnezzar's days; and, the reason I want you to see that, is at the end of the days, whatever it means at the end of the days when Daniel stands in his lot, that is being typified right here at the end of the 2520.

And, of course, we know from Sister White's commentary that at the end of the days when Daniel stood in his lot, in one instance, is the time of the end in 1798. And here, it is the end of the 2520, which is “the end of the days.” And 1798 was the end of the 2520.

So, that is why I am making a little emphasis here in advance of dealing with this, Nebuchadnezzar glorifying the Lord.

—“³⁴And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me,”—

What happens when the Book of Daniel is unsealed? There is an increase of knowledge and people run to and fro in God's Word, and there is an increase of knowledge by those who are understanding.

—“and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: ³⁵And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? ³⁶At the same time”—*AT WHAT TIME? AT THE END OF THE DAYS*—“³⁶my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. ³⁷Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase.” Daniel 4:34-37 (KJV).

Now, for me, **for me**, some things that I understand may not be—you cannot validate by the Word of God, so maybe they are not right. But, I have understood for a long time that when it says that His counselors sought him, that Daniel was there. So I have spent quite a bit of time, a few hours, looking for a Bible or Spirit of Prophecy proof that when Nebuchadnezzar's *seven times* was over, one of the counselors that sought him out was Daniel; and, I have not found one. So, if anyone here or anyone on LiveStream knows where that passage is, I would like it.

But, it does not matter; the logic is there. Was Daniel one of Nebuchadnezzar's counselors?

The reason that is important to me is that I want you to see that Daniel is there at the end of the days. Okay? Because, that has a prophetic application. But, I believe that Daniel was there. He was one of those counselors that sought him out.

And for me, Daniel, of all the other counselors, why would he be seeking him out? Because, he knew the 2520 was over. He was the one that was there that understood the dream and understood prophetic time. So, he would have been there saying, “Okay. This is the day it is all suppose to end.” And sure enough it ended.

THE FIRST AND THE LAST

In *Prophets and Kings*, page 533, we have read this before but this is important to see again.

“To the last ruler of Babylon, as in type to its first,”—

Belshazzar typified by Nebuchadnezzar

—“**To the last ruler of Babylon, as in type to its first**, had come the sentence of the divine Watcher: ‘O king, . . . to thee it is spoken; The kingdom is departed from thee.’ Daniel 4:31.” *Prophets and Kings*, 533.

Sister White clearly identifies that Nebuchadnezzar typifies Belshazzar, and this is in agreement with Christ. Christ illustrates the end from the beginning.

And the judgment, the punishment for Belshazzar was Mene, Mene, Tekel, Upharsin; 2520.

And the judgment for Nimrod was *the scattering*, which is another word for the 2520.

And the judgment for Nebuchadnezzar is the *seven times*, when the fruit was scattered, that equates to 2520 days.

So, upon the testimony of three, the judgment of the fall of Babylon is the 2520. And you can see that the stories of Belshazzar and Nebuchadnezzar are the story of Adventism.

But, what I want to remind us of is that before the judgment there is a falling away first. Right? We have spent a lot of time on that. It is important to see this.

The Falling Away is when the Mystery of Iniquity is fully accomplished in the person or the people's lives. Okay? When Belshazzar calls for the sacred vessels to be brought into the party, the Mystery of Iniquity is fully developed in his heart. His falling away is marked as a waymark right there. Then thereafter, Cyrus comes in and delivers judgment. We went over this, purposefully over and over again.

So, we want to make sure we see that distinction.

Okay. Let us go back to our notes.

Testimonies to Ministers, page 436:

“Belshazzar, awed by this representation of God's power, showing that they had a witness, though they knew it not, had had great opportunities of knowing the works of the living God, and His power, and of doing His will. **He had been privileged with much light.**”—

Belshazzar had been privileged with much light.

—“**His grandfather, Nebuchadnezzar, had been warned of his danger in forgetting God and glorifying himself.** Belshazzar had a knowledge of **his banishment** from the society of men, and his association with the beasts of the field; and these facts,”—

What facts? The facts of the 2520 in Nebuchadnezzar's story.

—“these facts, which ought to have been a lesson to him, he disregarded,”—

He disregarded it. Belshazzar, at the end of Babylon, disregarded the warning message of the 2520 at the beginning of Babylon.

—“he disregarded, as if they had never occurred;”—

“It never happened! They were misunderstanding that 2520. Miller was wrong on that one!”

—“he disregarded, as if they had never occurred, and he went on repeating the sins of his grandfather.”—

Gâdal, self-exaltation.

—“He dared to commit the crimes which brought **God’s judgments** upon Nebuchadnezzar. He was condemned, not alone that he himself was doing wickedly, but that he had not availed himself of opportunities and capabilities, if cultivated, of being right.” *Testimonies to Ministers*, 436.

Adventism could know the 2520, if they determined to [gesturing to the 1843 Chart].

THE OLD PATHS

So, what we are saying now is down here the judgment of Belshazzar is based upon the warning message of Nebuchadnezzar’s judgment. And Nebuchadnezzar’s judgment is the beginning of Adventism, and Belshazzar is rejecting the beginning of Babylon.

Did I say “Adventism”?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

Belshazzar is rejecting the Old Paths. He is rejecting the foundational warning message, which is the story of Nebuchadnezzar and the 2520. That is what Belshazzar is doing, and he is rejecting the Old Paths.

Signs of the Times, July 20, 1891:

“In the history of Nebuchadnezzar and Belshazzar, God speaks to nations of today. We are to take to heart the lessons he sought to teach these rebellious kings; for if Belshazzar had pursued a course in harmony with the instruction given to his grandfather, he would have retained not only his kingdom but his life. He disregarded the lessons, and went on in rebellion against God, committing the very sins for which his grandfather had been reprovèd and punished. He, too, lifted himself up in pride and exaltation, and the final judgment of God fell upon him and his house. His great sin was that, notwithstanding God had given him light, he refused to walk in the paths of righteousness.” *Signs of the Times*, July 20, 1891.

The paths of righteousness for Belshazzar are right down here with Nebuchadnezzar [pointing to the Foundation in Figure No. 45]; because, when Nebuchadnezzar stands up after the 2520 days, he is a righteous man, justified by faith. And the paths of righteousness had been established right here in the foundations of Babylon. And Belshazzar rejects the Old Paths of righteousness.

THE FOUNDATION

And we have seen repeatedly in our studies that beginning when the Divine Symbol comes down, in this waymark the Foundation is the issue, whether it is the laying of the foundation of the temple, or whether it is this 1843 Chart is the foundation of the Millerite History, or Noah building the structure to build the ark on. The Foundation is right here.

So, the foundation for the history of Babylon is right here. It is a waymark, and it is prefiguring, all the prophecies are prefiguring the end of the world.

We have read this more than once, probably, in this series so far, *Testimonies*, volume 8, beginning on page 296, but we will refer back to it once again.

“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.”—

How is the enemy doing that?

FROM THE AUDIENCE: The Mystery of Iniquity.

BROTHER PIPPENGER: The Mystery of Iniquity.

And what is the Mystery of Iniquity? It is the mingling of the sacred and the common. It is the mingling of human philosophy with God’s Word.

—“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.”—*THERE IS THE MYSTERY OF INIQUITY*—“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.]”—

Sister White ends that quote from Jeremiah 6:16 right in the middle of the verse.

What does it say if you walk in those old paths? You will find rest for your souls. Okay? This is where you are going to find the rest.

This is the rest that Ancient Israel rejected, the Rest of Grace. This is the rest that Belshazzar rejected, the foundational rest.

Then she says,

—“Thus saith the Lord: Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein. [Jeremiah 6:16.]” Let none seek to tear away **the foundations of our faith**,—the **foundations that were laid at the beginning of our work**, by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years.”—

What was Belshazzar doing? He was ignoring, he was rejecting those foundational truths. He was rejecting the foundational warning message that came from the Book of Daniel.

—“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.”—

What was the foundational work in the story of Judas? We put it in the record.

After the sermon of the Bread of Heaven, the manna descending, Judas is in rebellion and he comes to the Feast at Simon’s house. He is frustrated that Mary is wasting that money of the perfume, when he could use that money to help the poor.

And in that same period, Jesus runs into the rich young ruler and lets the rich young ruler know that it is his covetousness that will keep him out of Heaven; and, Judas is frustrated at that,

too, saying, “You know, we could have used the rich man; because if we had the money of Mary’s perfume and the influence and resources of this rich guy, we could build the foundation of the Christian church with no sweat.”

But, the foundation of the Christian church was not based upon money. It was based upon being humble at the feet of Jesus and washing His feet with tears and perfume.

Okay. They are building a new foundation.

—“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.”—

Symbolically represented by Judas.

—“‘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.

So, when it comes to this [first] waymark, here [indicating the Foundation], Nebuchadnezzar’s *seven times* is the foundational warning message to Babylon. And down here [at the Falling Away], Belshazzar is rejecting the Old Paths.

Do you see that?

But this is all prefiguring the end of the world, because all the prophets are speaking more about the end of the world, including Daniel, than the day in which they live.

So, the foundational warning message in the stories of Nebuchadnezzar and Belshazzar for Adventism, the foundational warning message is the *seven times*. And Belshazzar, Judas, is going to reject those Old Paths at the end of time.

And how do we prove this, **how do we prove this**? Well, we prove it line upon line; but, it is our work to prove it.

FOUR WORKS

Notice Isaiah 58:12. There are four works in this verse that we are going to deal with.

“¹²And *they that shall be of thee*”—

And all the prophets are speaking about the end of the world, so Isaiah is speaking about God’s people at the end of the world.

—“¹²And *they that shall be of thee shall **build the old waste places***”—

Notice they are going to build the old waste places. There is one work.

—“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).

So, they are going to (1) build the old waste places, (2) raise up the foundations of many generations, (3) repair the breach, and (4) restore the paths to dwell in.

Okay. *Repairer*.

REPAIRER: *Strong's Concordance, H1443*—A primitive root; to *wall* in or around:—close up, fence up, hedge, enclose, make up [a wall], mason, repairer.

If you look up that word, *repairer*, because we are going to be repairing the breach, we are the repairers of the breach, *repairer* is a primitive root; to *wall* in or around:—close up, fence up, hedge, enclose, make up [a wall], mason, repairer. What does that represent?

FROM THE AUDIENCE: Nehemiah.

BROTHER PIPPENGER: Oh, Nehemiah: “Oh, they that be of thee.” Your work has been represented by Nehemiah, the Fourth Decree, the finishing of the rebuilding of Jerusalem; repairer of the breach.

Restorer of the paths to dwell in: Now, we know the paths to dwell in. The paths to dwell in are what?

FROM THE AUDIENCE: The Old Paths.

BROTHER PIPPENGER: The Old Paths.

But here in Isaiah 58:12, you are going to restore the paths to dwell in. What is *restorer*?

RESTORER: *Strong's Concordance, H7725*—A primitive root; **to turn back** (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of *return* to the starting point); generally to **retreat**; often adverbially *again*.

Restorer, a primitive root; to *turn* back. To turn back what? To the Old Paths. To turn back (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of *return* to the starting point); generally to *retreat*; often adverbially *again*.

To restore the Old Paths is to return to the Old Paths, to restore the paths to dwell in.

THE OLD WASTE PLACES

What are the old waste places, because we are going to build the old waste places?

Isaiah 61:1-4, it gives a secondary testimony to these old waste places. It says,

“¹The Spirit of the Lord GOD is upon me;”—

And we are going to read from Luke here, right after this. This is the passage in Isaiah that Christ quoted in the synagogue and then closed the Book.

It says,

—“¹The Spirit of the Lord GOD is upon me;”—

So, when Christ was reading that, what was He marking?

When was the Spirit of the Lord upon Christ? Right here [pointing to the manna descending on the first timeline in Figure No. 45], when the Divine Symbol comes down. That is what Christ was referring to.

So, here in Isaiah, this is also referring to a history that begins with the Divine Symbol comes down.

In our history, what would that be? The Angel of Revelation 18.

In Isaiah 61 we are trying to figure out what the waste places are.

—¹“The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*; ²To proclaim the acceptable year of the LORD,”—

And this is where Jesus stopped, “To proclaim the acceptable year of the Lord.” Jesus stopped here, because Jesus was proclaiming the year of the Lord; because, everything He was doing was being governed by the time prophecy of Daniel 9.

But, when Jesus was here, it was not the day of God’s vengeance. That is us. Okay? That is why He closed the Book right there.

—²“To proclaim the acceptable year of the LORD, **the day of vengeance of our God**; to comfort all that mourn; ³To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called”—*what?*

FROM THE AUDIENCE: Trees of righteousness.

BROTHER PIPPENGER: Ah, this kingdom is the tree. Right? Although we are not there with this study, this tree that was chopped down somewhere back in history and had a couple of bands put around it at the end of the world, it becomes a tree again; Miller’s tree.

—“that they might be called **trees of righteousness**, the planting of the LORD, that he might be glorified.

“⁴And **they shall build the old wastes, they shall raise up the former desolations**, and they shall repair the waste cities, **the desolations of many generations.**” Isaiah 61:1–4 (KJV).

Whatever these waste cities are, they are the desolations. He is emphasizing this here strongly.

Remember, we are dealing with the four works of Isaiah 58:12. And those that restore the old paths, and those represented by Nehemiah, they are going to build the old waste places, which are these old desolations.

Now, you have here Luke 4:18-20 that I have already referenced. I have already made my point about it.

“¹⁸THE SPIRIT OF THE LORD *IS* UPON ME, BECAUSE HE HATH ANOINTED ME TO PREACH THE GOSPEL TO THE POOR; HE HATH SENT ME TO HEAL THE BROKENHEARTED, TO PREACH DELIVERANCE TO THE CAPTIVES, AND RECOVERING OF SIGHT TO THE BLIND, TO SET AT LIBERTY THEM THAT ARE

BRUISED, ¹⁹TO PREACH THE ACCEPTABLE YEAR OF THE LORD. ²⁰And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.” Luke 4:18–20 (KJV).

Jesus closed the Book before He marked the day of vengeance; thus, we are repeating the history of Christ, only we have a bigger message. We are also going to announce the day of God’s vengeance and we have the work of restoring the old waste places.

What are the old waste places? What are they?

Okay. We will define some of these words.

Luke 4:18–20.

OLD: *Strong’s Concordance*, **H5769**—From H5956; properly **concealed**, that is, the *vanishing* point; generally time *out of mind* (past or future), that is, (practically) *eternity*. **H5956**—A primitive root; to *veil* from sight, that is, *conceal* (literally or figuratively):—X any ways, blind, dissembler, **hide** (self), secret (thing).

Old: The old waste places, this word *old* means *concealed*, something that has been concealed.

FROM THE AUDIENCE: Covered up.

BROTHER PIPPENGER: Sealed up, covered up with rubbish and counterfeit coins, it has been concealed.

WASTE: *Strong’s Concordance*, **H2723**—properly *drought*, that is, (by implication) **a desolation**: - decayed place, desolate (place, -tion), destruction, (laid) waste (place).

What is *waste*? It is properly *drought*, that is, (by implication) a desolation. These old waste places, they are referring to something that does not get any rain.

FORMER: *Strong’s Concordance*, **H7223**—From H7221; **first, in place, time or rank** (as adjective or noun):—**ancestor**, (that were) before (-time), **beginning**, eldest, first, fore [-father] (-most), **former (thing), of old time, past**. **H7221**—*a beginning*: - **beginning**.

Former: Former what? Former desolations.

From H7221; first, in place, time; ancestor, beginning, former (thing), of old time; H7221, beginning. They are going to restore the desolations that were at the beginning.

What were the desolations that were at the beginning of Adventism?

Well, Brothers and Sisters, if you read Gerard Damsteegt’s book on the Millerite History [*Foundations of the Seventh-day Adventist Message and Mission*], he will tell you that the very fundamental approach to Bible prophecy of the Millerites—and he is correct on this one—is that the Millerites saw all Bible prophecy was based upon two desolating powers, Paganism followed by Papalism. And the symbol for the desolating power of Paganism is the Daily [referencing AD508 on the 1843 Chart], right here. On this 1850 Chart, when it refers to AD508, it says, “*Pagan Dominion or The Daily taken away. Dan. 11:31.*”

The old desolations, the old waste places, the former desolations of Adventism was that those desolations represented Paganism and Papalism; but, here at the end of the world, what we teach is that the Daily represents Christ's Sanctuary ministry.

And the truth about what the Daily is has been concealed. And part of the work of Isaiah 58:12 is to reestablish the old waste places, to put the Daily and the correct definition back in place.

And we are taking the time here, because this is part of these Two Tables [the 1843 and 1850 Charts].

The former desolations will be reestablished in Adventism.

THE FOUNDATIONS OF MANY GENERATIONS

How will they be reestablished, because this is how we are going to also establish the foundational truths?

How are these truths to be unconcealed?

Isaiah 28:9-13:

⁹“Whom shall he teach knowledge?”—*HERE AT THE END OF THE WORLD*—“and whom shall he make to understand doctrine?”—*HERE AT THE END OF THE WORLD*—“*them that are weaned from the milk, and drawn from the breasts.*” ¹⁰For **precept must be upon precept, precept upon precept; line upon line, line upon line;** here a little, *and* there a little: ¹¹For with stammering lips and another tongue will he speak to this people. ¹²To whom he said, *This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.*

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).

This message is a message because they refuse to hear it. It is a testing message because, when it is presented to them, they go fall backwards and are snared and are taken. Okay. It is a testing message that makes a distinction between those that understand the doctrine and those that refuse to hear the doctrine.

But, what I am wanting you to see here, if you have notes you can see where it says “**precept upon precept; line upon line,**” I have that in bold face. The reason that I am doing that is I am trying to answer the question I raised: How do you prove these truths about the Foundation? Well, you do it by bringing line upon line. Right here, this is showing you how you do it.

But, connected with this is a Biblical rule that upon the testimony of two a thing is established, and you can see it right here in this passage. It says precept must be upon precept, precept must be upon precept. It is telling you upon the testimony of two; you need two testimonies to make it happen.

What does *precept* mean?

FROM THE AUDIENCE: It means a law.

BROTHER PIPPENGER: A law.

Law must be upon law. The law of line upon line must be with the law of upon the testimony of two.

And what does *line* mean? A cord, **a cord**. You bring this string together with this string, together with this string, and you are wrapping these lines together, you get a rope that cannot be broken.

In fact, there is a visionary dream by Sister White about God's people going up a narrow path, and it gets more and more narrow, and narrower; and, they are taking and setting things aside. And finally there is a cord that comes down from Heaven, and you have to believe that that cord will not break because you are going to swing over the chasm into the Earth made new.

And what makes you confident that that cord will not break? Because, cord/line upon cord/line, line upon line, line upon line, from here a little and there a little puts these truths so firmly into your mind that you can swing across the chasm with these truths. And this is how the foundations of many generations are conveyed.

LINE UPON LINE

TWO ANGELS

But, let us deal with the testimony of two, just briefly.

Exodus 25:22 says,

“²²And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.” Exodus 25:22 (KJV).

How many cherubims are watching over the mercy seat? Two.

And what is that ark called?

FROM THE AUDIENCE: Ark of the Covenant.

BROTHER PIPPENGER: Ark of the Covenant and . . .? Ark of the Testimony.

Upon the testimony of these two cherubims a thing is established.

Now, you can pull all kinds of illustrations from this; but, of course, I am trying to make the point I am trying to make. So, I am just pulling the ones that I want. All right?

Two Angels give the testimony of the covenant.

TWO OLIVE TREES

“Two Olive Trees,” Revelation 11:3-4:

“³And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. ⁴These are the two olive trees, and the two candlesticks standing before the God of the earth. Revelation 11:3–4.

That is the Old and New Testaments, is it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Or, it is the Bible and Spirit of Prophecy.

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. Upon the test of two witnesses a thing is established.

TWO TABLES

Exodus 31:18:

“¹⁸And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony,”—

Upon the testimony of two a thing is established. He gave unto Moses,

—“two tables of testimony, tables of stone, written with”—*WHAT?*

FROM THE AUDIENCE: With the finger of God.

BROTHER PIPPENGER: —“the finger of God.” Exodus 31:18 (KJV).

Okay. Two tables are a testimony. Upon the testimony of two a thing is established, line upon line; here a little, there a little.

TWO TABLES

Habakkuk 2:2:

“²And the Lord answered me, and said, Write the vision, and make *it* plain upon **tables**, that he may run that readeth it.” Habakkuk 2:2 (KJV).

Okay. These are Habakkuk’s Two Tables [pointing to the 1843 and 1850 Charts], and they give a testimony. These are Habakkuk’s Two Tables.

And whoever writes these, produces these Two Tables is supposed to make it plain, it says. And this word *plain*, do you know what it means? It is in your notes.

PLAIN: *Strong’s Concordance*, H874—A primitive root; to *dig*; by analogy to *engrave*; figuratively to *explain*: - declare, (make) plain (-ly).

Plain: A primitive root; to *dig*, by analogy to *engrave*.

What is on these Two Tables, it has been engraved on these Two Tables. That is what *plain* means. Okay? These Two Tables have been engraved.

And what did Sister White say? “Directed by the hand of the Lord.”

These Two Tables have been engraved by the finger of God.

And in Exodus 32:16 says,

“¹⁶And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.” Exodus 32:16 (KJV).

Whoa! Habakkuk’s Two Tables provide two testimonies.

Two testimonies to what? Well, what we are looking at here is on this 1843 Table we have got the 2520, and on this 1850 Table we have got the 2520: upon the testimony of two, a thing is established.

What does Sister White say about these Tables? *Spalding and Magan*, page 1:

“I saw that **the truth should be made plain upon tables**,”—

Where is she deriving that statement from? Habakkuk 2.

—“that the earth and the fullness thereof is the Lord’s, and that necessary means should not be spared to make it **plain**.”—

Engraved on these Tables.

—“I saw that **the old chart** was directed by the Lord, and that not a figure of it should be altered **except by inspiration**.”—

There is going to be a figure on the 1843 Chart that is altered by Inspiration: right up here, 1843 and 1843 [indicating the upper right-hand corner of the Chart]. It is going to be altered on this 1850 Chart, to 1844.

—“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*, 1.

Manuscript Releases, volume, pages 201 – 203:

“On our return to Brother Nichol’s, **the Lord gave me a vision and showed me that the truth must be made plain upon tables**,”—*HABAKKUK 2*—“and it would cause many to decide for the truth by the third angel’s message with the two former being made **plain upon tables**.” *Manuscript Releases*, volume 5, 201–203.

This is this Chart here [placing his hand upon the 1850 Chart], Habakkuk 2.

Manuscript Releases, volume 15, page 213:

“**The [1850] chart** is being executed in Boston. **God is in it**. Brother Nichols has the charge of it.” *Manuscript Releases*, volume 15, 213.

God is in it. God is in this 1850 Chart.

You do not see any endorsement like that with the 1863 chart, Brothers and Sisters. You do not see any connection with Habakkuk.

THE CHARTS ORDERED BY GOD

Manuscript Releases, volume 13, page 359.

You have got to ask yourself why you find all these things in *Manuscript Releases*, when you understand that *Manuscript Releases* were not released until the 1980s or so. It means that these statements were hidden, concealed, until the 1980s—concealed: the Old Paths!

“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**,”—

Where does she say there is a prophecy of the 1863 chart in the Bible? She does not say it, but there is. There is definitely a prophecy of the 1863 chart in the Bible. We will deal with that as we progress.

We have already discussed it here: The golden calf, Aaron’s counterfeit to the Law of God, is prefiguring the counterfeit of the Two Tables at the end, and that is why Aaron’s golden calf is only one. Okay? But, we will deal with that later.

—“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. . . .

“I saw that **the charts [the 1843 and the 1850]**”—*THE TABLES, PLURAL*—**“ordered by God** struck the mind favorably,”—

These two Charts, these Two Tables, were ordered by God; and, the message on them was gravened by the hand of God. Upon the testimony of two a thing is established.

So, how do you explain the foundations? By bringing line upon line; that is how you raise up the foundations of many generations. This is how you repair the breach in the Wall, restore the paths of righteousness to walk in and return to the former desolations, opening up the truth about the Daily.

—“I saw that **the charts [the 1843 and the 1850] ordered by God** struck the mind favorably, even without an explanation. 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.” *Manuscript Releases*, volume 13, 359.

There is one more waymark that we want to put in place, or I want to put in place here, as we close.

I am emphasizing things, of course, for future presentations. I mean, we have publicly in the past, in a very shallow way, shown that Daniel, chapter 1, is the First Angel’s Message; Daniel, chapter 2, is the Second Angel’s Message; Daniel, chapter 3, is the Third Angel’s Message. We are going to begin to do that tomorrow in detail. And we are going to show that Daniel, chapter 4, Nebuchadnezzar’s dream, is William Miller’s dream; and that Daniel, chapter 5, is the time that we are living in right now; and that Daniel, chapter 6, is The Sunday Law crisis.

So, some of these things that we are putting in place here are for that purpose. And as we go through those histories, we will be dealing with what has been typified on these Two Tables [the 1843 and 1850 Charts].

So, as we are moving away from the three falls of Babylon, with Nimrod, Belshazzar, and Nebuchadnezzar, I am just wanting to make sure that we understand that one of the most important waymarks is this Falling Away.

THE MYSTERY OF INIQUITY

So, this will not do much for those of you who do not have notes in your hand, but earlier in a presentation we went through the Mystery of Iniquity very carefully, last Sunday. And all I did was go and cut and paste just expressions that are symbols of the Mystery of Iniquity.

I know that by now, this audience here, I have been testing whether you have got it in your head, and you do. You know what the Mystery of Iniquity is, but I want to really cement it home.

What I cut and pasted were expressions from last Sunday's presentation on symbols of the Mystery of Iniquity. I am just going to read them very quickly.

One of the words used was *AMALGAMATE*, which means to mix:

AMALGAMATE, v.i. To mix or unite in an amalgam; to blend. *Webster's 1828 Dictionary*.

- The message for these last days is not to become amalgamated with human devising
- They turn from heaven's light to human wisdom
- Solomon mingled error with truth
- Incorporated light with darkness, Christ with Belial, purity with impurity
- Teachers mingle the sentiments of infidel authors
- Man's teaching put in the place of God's teaching
- They reject divine truth for the wisdom of this world

This is the symbol, the definition of the Mystery of Iniquity.

But, perhaps the premier symbol is the expressions that follow:

- Sons of God saw the daughters of men that they were fair
- Intermarriage of those who feared God and those who feared Him not
- Called mixed multitude, because the Hebrews had intermarried with the Egyptians
- The Israel of God mingled in marriage with Phoenicia, Egypt, Edom, Moab, and Ammon
- Intermarriage with idolaters
- The holy seed have mingled themselves with the peoples of heathen lands
- Mingled with the depraved
- Mingled with the nations who had no fear of God
- Israel's apostasy was largely traceable to their mingling with heathen nations

- Mingled with the sons of Belial
- Alliances with pagan kingdoms

So, one of if not the primary symbol of the Mystery of Iniquity is this unholy marriage.

Okay. And what we are saying now is the Mystery of Iniquity in each of these histories [see Figure No. 45], it reaches maturity, and this is marked as the “Falling Away First.” It is followed by Judgment when the man of sin is revealed.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, the perfection, the maturity, the climax of the Mystery of Iniquity is the “Falling Away” first, and then comes the man of sin.

I’m going to give you an example that you should be able to see now, without even thinking about it, and it is from Daniel. It is from Daniel 2, a commentary on Daniel 2. See if you do not see the Mystery of Iniquity in Sister White’s comments. This is from *The Seventh-day Adventist Bible Commentary*, volume 4, page 1168.

“We have come to a time when God’s sacred work is represented by the feet of the image in which the iron was mixed with the miry clay.”—

What is that?

Is iron supposed to be mingled with clay? Can you mingle iron with clay?

This is something that is the Mystery of Iniquity.

—“God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble.”—

What are you suppose to lay on the foundation? Gold, First Angel’s Message; Silver, Second Angels Message; Precious Stones, Third Angel’s Message. The counterfeit is wood, hay, and stubble.

—“Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. **The mingling of churchcraft and statecraft is represented by the iron and the clay.**”—

What is the mingling of churchcraft and statecraft?

FROM THE AUDIENCE: The Mystery of Iniquity.

BROTHER PIPPENGER: It is the Mystery of Iniquity.

And when the world does that—this is at the end of the world in the time of the ten toes—that is the Falling Away.

What comes? The man of sin is going to be revealed and judgment is going to take place. Right? Do you see that sequence?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: That is the image of the beast, Brothers and Sisters. The combination of church and state; the mingling of churchcraft and statecraft is the image of the beast.

—“**The mingling of churchcraft and statecraft is represented by the iron and the clay.** This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God’s forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves.” *The Seventh-day Adventist Bible Commentary*, volume 4, 1168.

The Great Controversy, page 445:

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

Many Adventists do not get this one. They think the mark of the beast and the image of the beast are the same thing; and, Sister White here plainly says, “Even if you do not understand what they represent, I just defined the image of the beast. The mark of the beast I will define later.” That is what she just said. They are not the same thing.

She says the image of the beast is the combination of church and state: churchcraft, statecraft. It is an unholy alliance. It is the Mystery of Iniquity. And it happens at The Sunday Law in the United States, the full development.

Revelation 13:11:

“¹¹And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.” Revelation 13:11 (KJV).

Who is this? This is the United States.

When does the United States speak as a dragon? At The Sunday Law.

The Great Controversy, page 442:

“The ‘speaking’ of the nation is the action of its legislative and judicial authorities.” *The Great Controversy*, 442.

When they speak, they are going to pass a Sunday Law.

What has to happen before The Sunday Law?

The mark of the beast is one thing. What has to happen before? Church and state have to come together. The Mystery of Iniquity has to be accomplished first, in order for the man of sin to be revealed. It has to come first.

The Great Controversy, page 443:

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

“When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs,”—

What is that? The early church accepting heathen rites and customs, that is the Mystery of Iniquity.

—“she lost the Spirit and power of God; and **in order to control the consciences of the people, she sought the support of the secular power.** The result was the papacy, **a church that controlled the power of the state and employed it to further her own ends**, especially for the punishment of ‘heresy.’ In order for the United States to form an image of the beast, **the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.**” *The Great Controversy*, 443.

Before it can pass The Sunday Law, the church has to take control of the civil government. All right?

When it speaks as a dragon in Revelation 13:11, that is the mark of the beast. Before that time, the Protestants of the United States have to hijack the government of the United States. And when they do, that is the image of the beast, and it is the unholy relationship that is the Mystery of Iniquity.

The Great Controversy, pages 448 – 449:

“The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. **But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image.**” *The Great Controversy*, 448–449.

Okay. Now, Sister White was dealing with a false prophetess in her day and age who was teaching several erroneous ideas, and one of them had to do with the image of the beast. And in response to her (this was not to the false prophetess; it was to the promoter of the false prophetess), here is what Sister White says, *Manuscript Releases*, volume 15, page 15:

“Several times during our conversation, in which you become very much in earnest, you repeated the sentence, ‘O consistency, thou art a jewel!’ I repeat the same with decided force to you. **You say that Anna’s visions place the**

forming of the image of the beast after probation closes. This is not so. You claim to believe the testimonies; let them set you right on this point. The Lord has shown me clearly that **the image of the beast will be formed before probation closes**; for it is to be **the great test for the people of God**,”—

What is to be the great test for the people of God? The image of the beast.

—“**by which their eternal destiny will be decided.**”—

The image of the beast is not the mark of the beast. The mark of the beast is The Sunday Law, and we have a test of the image of the beast that comes before The Sunday Law, and the image of the beast is a symbol of—what?—the Mystery of Iniquity reaching its climax, its conclusion. And it is the “Falling Away” first in order for the man to be revealed.

—“The Lord has shown me clearly that **the image of the beast will be formed before probation closes**; for it is to be **the great test for the people of God, by which their eternal destiny will be decided.** Your position is such a jumble of inconsistencies that but few will be deceived.

“In Revelation 13 this subject is plainly presented; [Revelation 13:11–17, quoted].

“This is **the test that the people of God must have before they are sealed.**”—

When are we sealed? The Sunday Law.

There is a test by which our eternal destiny is decided, the image of the beast test that we must pass before The Sunday Law; because, that is where we are sealed.

—“This is **the test that the people of God must have before they are sealed.** All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast” *Manuscript Releases*, volume 15, 15.

SUMMARY

Now, I am putting some things in place for our studies; but, do you remember where we just read, where Sister White was talking about Daniel, chapter 2, the iron and clay that are in the toes of the image?

And what did she say that was? It was churchcraft and statecraft.

What is that?

FROM THE AUDIENCE: It is church and state.

BROTHER PIPPENGER: It is church and state. It is the Mystery of Iniquity.

So, if you take Daniel 2 and you lay it over this line here [Nebuchadnezzar’s Fall of Figure No. 45], Daniel 2, the iron and the clay, is right here [at the Falling Away first]. This is

churchcraft and statecraft. This is the image of the beast. This is the climax of the Mystery of Iniquity.

What comes next?

FROM THE AUDIENCE: The man of sin is revealed.

BROTHER PIPPENGER: Judgment in the man of sin.

Is that what Daniel 2 says? First you have the iron and clay in the toes, churchcraft and statecraft; and, then what happens? A Rock comes and delivers judgment thereafter.

The image of the beast is the Falling Away that precedes the marking of judgment in the man of sin.

So, in reality, our probation closes before The Sunday Law, Brothers and Sisters.

Shall we pray?

Benediction: Heavenly Father, we know that the Mystery of Iniquity doth already work, and as Laodiceans we all have been impacted by this amalgamation of the holy with unholy in several different spheres of our experience. We ask that you give us the discernment to recognize these inroads that Satan has made with us individually, that we might through the power of your Word, the power of your Holy Spirit separate from these ideas, these habits. We pray as this message continues to go forth in DVDs and in the LiveStreaming that you would bless it, that you would give discernment to those that are considering these things, for it is clear that the Mystery of Iniquity has almost finished its work in Adventism and that Belshazzar is about to call a feast just prior to The Sunday Law. We want those in Adventism that are willing to be awakened, to be awakened. And if this can be part of the work to do that, we ask that you would bless in that direction. As we break now for each of our individual day's work, we would ask that you would bless us and protect us; and, we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #27

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for giving us a good night's rest, and we thank you for bringing some rain to this part of the country that we so desperately needed. And as we take up our worship this morning, we ask for the Latter Rain that we so desperately need. And we know to receive the Latter Rain the way that we should, we have to have vessels that are fit for it, and we ask that you forgive us of our sins, our transgressions that are preventing us from fully understanding the Word that you are giving to us at this time. We ask for the presence of your Holy Spirit in this presentation, that you would take control. Take the words and thoughts that I attempt to convey and touch them with coals from off your altar that they may be purified and that they might edify and strengthen your people and prepare the hearts and minds of those that hear these things. I ask in Jesus's name, amen.

THE FIRST ANGEL'S MESSAGE

BROTHER PIPPENGER: This study here we have done a couple of times publicly in the past but never in depth; and, I want to go through it kind of slowly here. And I thought I would talk a little bit about Providence before we got into this study.

When I was 25 years old, I was working in a natural park, a nature park in California. It was fairly close to Los Angeles. It is where, if you have ever watched television or the movies, you have seen this park. There have been more movies, more television shows, more commercials filmed in this park than any other place in the world by far, no question about it. It is outside Los Angeles, but even though it is just outside Los Angeles, it is out in the wilderness. It is a very distinctive rock formation.

Since the beginning of movies, since Hop-A-Long Cassidy, which was before my time, was getting filmed out there in those rocks; and, they are still out there doing it today.

FROM THE AUDIENCE: (Inquiry as to the name of the rock formation.)

BROTHER PIPPENGER: It is called Vasquez's Rocks, named after a Mexican *bandito* in the beginning of California. When Los Angeles was a little town, he would rob Los Angeles and then he would escape to Vasquez's Rocks. I forget his first name.

Anyway, when I was 25 years old and totally in the world, I had all the keys to the buildings in that place because I was the one of a team that maintained it. And I came across a Bible.

I started reading the Bible and, for the first time in my life, came to understand the voice of the Lord. It was not an audible voice, but I knew the influence that was in this Bible I was reading at work (because I was hiding up in the rocks) was a genuine influence. And I knew I had to move from where I lived because no one was teaching me how to be a Christian. I determined that I wanted to be a Christian, whatever that was. And the town I lived in I had lived in all my life and I figured my lifestyle was of such a nature that in order to serve as a Christian, I needed to get out of that lifestyle.

So, I moved up an hour and a half above there, further out in the desert where my dad had a business going and I went to work with my dad.

We found a place to rent, a trailer in a trailer court. My daughter was three years old. She is 37 now. That is how long ago it was.

SISTER PIPPENGER: She was two.

BROTHER PIPPENGER: She was two years old. Okay.

And we are moving into this trailer that we just rented, and these two elderly people that happened to have a trailer right next to that trailer, they came out and asked if we were Christians; and, although I did not know what a Christian was, I said yes.

And they asked if we wanted to study the Bible.

“Sure.”

They were in their seventies.

SISTER PIPPENGER: They were almost in their eighties.

BROTHER PIPPENGER: I was going to say eighties. They were seventy-something or eighty-something. That is how old they were.

And so we agreed to study the Bible, because we were Christians.

And Luther said, “Well, what do you want to study?”

And I said, “I don’t care.”

So, he took us through Daniel and Revelation, from beginning to end.

And he did not live in that town. They had moved down there to take some chelation treatments because of their age. He lived in another state. He lived in Nevada and this was in California.

When he got done with those Bible studies, the Lord told him and his wife, “The reason that you came here was to give these people Bible studies, not for these chelation treatments.” So, they moved back to Nevada and they sold us their trailer; and, that was the first home that we owned in our young marriage.

But, I am trying to get to a point to tell you something about Providence. I mean, there are three primary ways the Lord speaks to you—right?—through His Word, through an audible voice which never happens to me, and through Providence. And in that time period the Lord was speaking loud and clear through Providence.

One time we were at a Bible study at Luther’s, and he began at Daniel 1 and he went all the way through and began at Revelation 1 and went all the way through. And we were in the part of Revelation where he was discussing the Seven Churches. If you have not ever looked at it, each of the Seven Churches has an historical figure associated with them, and he was teaching us that.

And we got to where we were studying the Church of Philadelphia, and for some reason or other I looked up into his bookcase and I saw all these books—White, White, White, White, White, that was on the binder of them.

So, I said, “What is this. Are these books published by White Publishing Company?”

I do not know why I asked that question, and I saw that he was nervous. “What is this guy squirming over this for?” So, I started pursuing what he was trying to keep from me.

By the end of that evening, we found out that these Seventh-day Adventist people, they believed this woman Ellen White was something close to a Biblical prophet. But for me, I was making the connection that probably they thought that this was the personality of Philadelphia. Okay? Because, he taught us enough of that.

So, I asked him when the Bible study was over, “Can I take a look at a couple of those books?” And then at random I took two of the *Testimonies for the Church*.

I went home. We lived next door. We just walked home. And I sat down with that *Testimonies for the Church*, and I just opened it up and here is a testimony. It did not say, “J,” but it pretty much said, “Dear Brother J,” and then it gave a testimony that was speaking directly to me, with the identical influence that I had been receiving from the Bible that I had been studying out in this natural park. I knew right then and there, without any Bible study on the Spirit of Prophecy, that these books written by this woman had the same inspiration as the Bible. And, of course, it was so overwhelming to me that I was in tears; and, I looked over at my wife and she had opened up the other *Testimonies* we had brought home, and it was, “Dear Sister K,” and she was having the identical experience.

The next day, my sister who had lived in Ohio, we lived in California, had heard that I had gotten out of my world lifestyle and became a Christian. So, she remembered years before that she had bought some books and she put them in the mail, and the next day the books arrived. They had to have been sent days before from Ohio to get to our home the next day.

And the next day we get a box of *The Conflict of the Ages* series, plus *Bible Readings for the Home*, the big colporteur ones, the **big** ones. So, providentially, we have this experience with the *Testimonies*, and the next day we receive our first Spirit of Prophecy books, *The Conflict of the Ages* series.

So, for me, I never had a Bible study on the Spirit of Prophecy. The Lord told me the Spirit of Prophecy was valid through His Providence; and, I had not read any of it at that point.

And within a day or so, I had a dream; and, I do not ever have spiritual dreams. But, my dream was that I was climbing up this mountain, and it was not a mountain that had any vegetation on it. It was almost a solid rock mountain, and there was this path, a narrow path, and it was going up the edge of this mountain, and it was going up and it was getting narrower, and it was nighttime and you could not see the path. The only time you could really see the path is there was a storm going on, and there was lightning, and occasionally when it was lightning (the light would flash) the path would light up and you would have kind of an idea where the path was; because, it was winding, and it was going up this way [gesturing], and you could see down the side of this gigantic cliff.

But in this dream—and this was at the same time period—there is this elderly woman walking in front of me and she has a walking stick in her hand. And every time I get close to the edge where I am about to go over, she turns around and she taps me on the back.

In that time period the Lord was teaching us things providentially. There were other things going on during that time, like when we determined that we needed to return tithe to the Lord. We never knew what tithe was when we came under conviction while we were studying with these people that we needed to return tithe. So, I would calculate since I had been a Christian what I needed to return to the Lord. And I guess I was very pharisaical about it: I would calculate it down to the very penny.

And I do not remember what it was. It was something like \$217.47, and my wife and I discussed it and we both agreed. We wrote out a check, even though we—well, we ultimately both agreed. It took some laboring with my better half, but we ultimately agreed. We wrote out that check that evening, even though we were broke. In those days we were poor. We quit the job we had and moved away. We were poor, so to speak; but, we agreed to do it.

The next day we got an Income Tax Refund from the IRS, on their own initiation, from a couple of years before for the identical amount, to the very penny, for what we had written out on tithe.

So, the Lord was leading us providentially.

And in that time period, as Luther—and I trust if Luther was here, he could understand this message; because Luther’s presentation of Daniel and Revelation, it was straight. The only thing I wonder about, because I do not remember anymore, is what he taught about the Daily in the Book of Daniel. I just do not—even if he taught it, I do not remember it any longer, and at that time I was not focused on it.

But, he taught me something early on, and I kept it with me. For 19 years we went into—I guess “worldly” is the most accurate word—a worldly church, and it still is. And when we got there, once we joined that church, an Adventist church, the leaders there asked if I wanted to be the Lay Activities Director.

I did not know what *Lay Activities* even meant. What is *Lay Activities*? But, I figured if someone is asking you to do something and you are a Christian, you say yes. So, I took it.

They gave me a box of literally hundreds—not tens but hundreds—of requests from *It is Written, Voice of Prophecy*, all these various ministries, where people had written in asking for Bible studies and that church had never followed up on them. So, I was given hundreds of names in that local area. It was not a big population there.

So, right from the start, I started giving Bible studies, even though I did not know anything. We were doing two and three Bible studies a week for weeks and weeks and weeks. And you would go out to the address where the Bible study was: “Well, those people haven’t lived here for ten years,” or “Yeah, this is me. That is my handwriting, but I don’t ever remember making this request.” They were so old.

So, we worked on cleaning up that file and started doing Bible studies on a regular basis.

And one thing I had learned right from the start from Luther that always stuck with me—and here is where I am going to—is he told us about in Daniel that the prophecies of Daniel tell us what is going to take place at the end of the world; but, the stories of Daniel, Shadrach, Meshach, and Abednego, those tell us how we have to live at the end of the world.

So, from that point on, as I was giving Bible studies—and we gave Bible studies to non-Adventists for many years, and then we had studies with our Adventist friends for many years—I always retained, not on purpose but it was just natural because it was the first thing I learned, the concept that the prophecies of Daniel are telling us what happens at the end of the world, but the stories of Daniel and the three worthies are telling us how we are to live at the end of the world.

And most Adventists believe that. In fact, this becomes an argument against the truth. One of the arguments that you hear against the truth is, “Oh, yes, I believe in 1 Corinthians 10:11, ‘Now all these things happened unto them for ensamples: . . . ,’ but what I believe is they are teaching moral lessons that we need to understand before the end of the world; but, I certainly do not believe that history is going to be repeated in those illustrations. We are supposed to understand the moral lessons, but not expect for that history to be repeated.”

So, that concept that Shadrach, Meshach, and Abednego illustrate how we are supposed to live, it is true but it gets perverted; because, the reality of it is, it is that all the ancient prophets spoke more for our times than the days in which they lived. Therefore, those stories are illustrating the end of the world, those stories of Shadrach, Meshach, and Abednego.

And that is what this particular study over the next few days is going to focus on, is that. Sure, the prophecies of Daniel 2, 7, 8, 9, and 11 are illustrating the nuts and bolts about what is going to take place at the end of the world; but, so are the stories of 1, 3, 4, 5, and 6. They are not simply teaching us moral lessons; they are actually illustrating the end of the world.

THE PROPHETIC CHAIN

And we will begin now. I am going to go slowly on this. As I was looking at it this morning, I do not think we will get all the way through these notes. We will take them up tomorrow. But, this is an important enough study in my mind to take some time with.

Ellen White tells us that William Miller—William Miller tells us; he says this, too—recognized the chain of truth, beginning in Genesis, going to the Second Coming of Christ. Both Miller and Sister White will tell us that.

And Sister White tells us that William Miller was given the commencement point for the chain of truth, and William Williams tells us the three commencement points that he was given was 677BC, the commencement of the *seven times*; AD508, the commencement of the 1335 and the 1290; and, 457BC, the commencement of the 2300. Ellen White says he was given the commencement of the chain of truth.

What the Lord has done for Adventism at the end of the world is He has given us the links in the chain of truth.

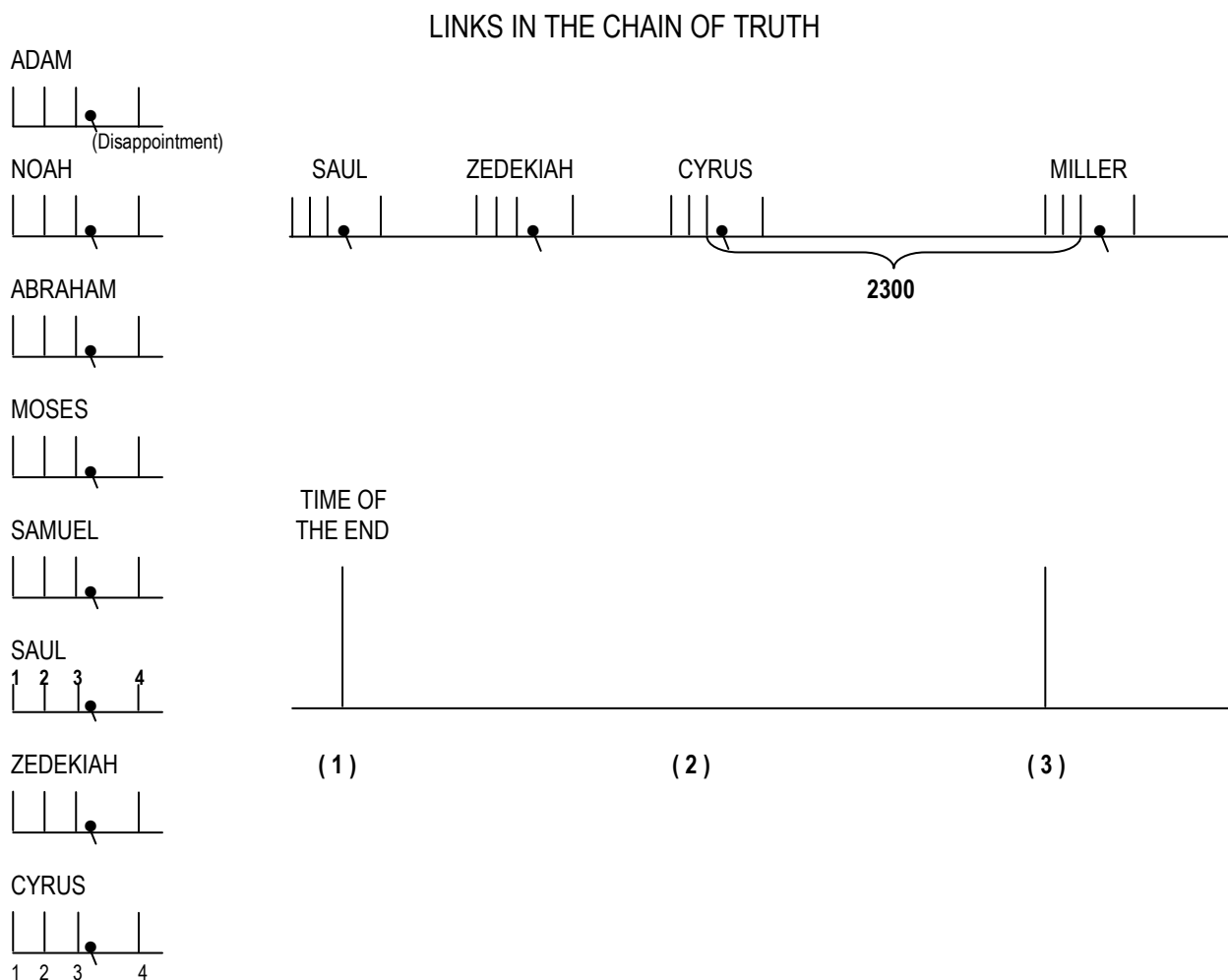


Figure No. 46.

These are the links in the chain of truth [Adam, Noah, Abraham, Moses, Samuel, Saul, Zedekiah, and Cyrus as depicted in Figure No. 46]. Now, this is not all of them.

When we are dealing with line upon line, we are using *The Great Controversy*, page 342, I believe, which says that God's dealings with men are ever the same. So, I am giving certain histories here to make a point; but, the histories between these histories, His dealings with those other histories are always the same.

And generally when we look upon the line upon line, if you have been following this worship presentation, generally when we look upon the line upon line, we are looking at how God deals with God's people in a revival and reformation. But we have seen here recently that He deals the same way even with the foolish virgins in that history. Judas went through the same process. Belshazzar went through the same process. God's dealings with men are ever the same. It is how they respond that makes the difference in the outcome.

So, what I am saying is these histories here, they are all links; and, in a chain, every link is the same. And the structure of the link of Bible prophecy is the 3:1 combination. All right? All these are 3:1 combinations, and the 3:1 combination for us is the Three Angels' Messages that came into history in the Millerite History, and the Fourth Angel's Message of Revelation 18. And that is the 3:1 combination.

And there are many characteristics, as we have already looked at, in this worship, of reform lines. But, at its simplest level, it is a 3:1 combination with a disappointment. A disappointment makes it easy to make a break between the 3 and the 1.

So, I want to show you these links that begin in Eden and go all the way to the end of the world, to show you that they are the same, even though they change as they go through history; and, they are the same, even though they change.

That is an oxymoron, right?

FROM THE AUDIENCE: A dichotomy.

BROTHER PIPPENGER: A dichotomy. Okay.

So, with Adam you have the Father of Mankind. You have Christ, Adam, and Eve, all in the garden; but, then they [Adam and Eve] sin—that is the three: Christ, Adam, and Eve.

And they are all the Father of Mankind, one way or another.

Then Adam and Eve sin and they are driven out of the Garden. There is your disappointment.

And after that you have the fourth, and the fourth is Abel, talking about the Everlasting Gospel.

And in each of these links of the chain that I have up here, you will see a change in dispensation; because, when they leave the Garden here, before that time they were worshipping face to face with God. But, when they are driven out of the Garden, where are they going to worship now?

FROM THE AUDIENCE: At the gates of Eden.

BROTHER PIPPENGER: At the gates of the Garden.

And they do that until this history, the history of Noah. In the history of Noah, you have Shem, Japheth, and Ham.

The disappointment is the destruction of the Earth by the Flood.

And Noah is the fourth.

Now, notice, in this link [of Adam]—these people here [Figure No. 46]—the Father of Mankind; in this link [of Noah], the Father of Mankind. You always see some kind of connection between one line and the other link, but the structure of every link is always the same. It is a 3:1 combination, with a disappointment after the third. There are lots of other characteristics, too.

From Noah, we go to the time of Abraham; and, Abraham was visited by three heavenly visitors, was he not? Two angels and Christ; and, the disappointment was the destruction of Sodom and Gomorrah. Correct?

From Abraham, we go to Moses; and, for Moses we have Moses, Miriam, and Aaron, leadership. The disappointment by the Red Sea, we have looked at in this study. And the fourth is a new leader. The three are all family members, but this new leader is not a family member; it is Joshua.

From Adam, we have the transition from face-to-face worship to worshipping at the gates of the Garden; and, to Moses, it is transitioning to worshipping at altars. When Noah gets off the ark, he initiates altars; and from Moses it is from altars to the earthly sanctuary.

And then from Moses, the earthly sanctuary is moved to Shiloh. We have the story of Moses, Miriam, and Aaron, all family members, with a non-family member being the fourth, Joshua.

In this link of Samuel, we have three family members, Eli, Hophni, and Phinehas; and, the disappointment is the ark being captured by the Philistines; and the non-family member is Samuel. Okay?

So, there is a change of dispensation going on here. The sanctuary has been in Shiloh up to this point, and now it is moving to Jerusalem. The focus of worship is moving from Shiloh to Jerusalem.

And here in the link of Saul, they are not really family members but three leaders.

These all so far as been leaders, leaders, leaders [Adam, Noah, Abraham, Moses, and Samuel].

In the history of Saul, when it moved to Jerusalem, we have the first three kings: Saul, David, and Solomon. The disappointment: the kingdom is divided into North and South after Solomon's death. And the fourth is Solomon's son, Rehoboam.

Here in the link of Samuel, in the story of Eli, Hophni, and Phinehas, the Lord is setting aside Shiloh where the sanctuary has been, and He is choosing Jerusalem.

But in the history of Saul, now He is choosing Judah in relation to the Northern Kingdom. What did Jeroboam do at the disappointment? He went and started false worship at Bethel and Dan. The Lord was choosing Judah as the place for true worship, and this is the motivation for Jeroboam in raising up those golden calves. He did not want the people from Israel [the Northern Kingdom] going down to Jerusalem [the Southern Kingdom of Judah] to worship.

So, there is a choice. There is a change in dispensation going on here in the history of Saul.

And what the link of Saul is, this is the first king, the second king, and the third king [three kings]; and, here [the fourth] is Rehoboam, the first king of Israel [the Southern Kingdom].

But down, here this next link of Zedekiah, you have the last three kings of Judah. You have Jehoiakim, Jehoiachin, and Zedekiah. The disappointment is the destruction of Jerusalem.

Jerusalem has been chosen here [during the history of Saul]. It took three kings, and the third king the temple is built.

Did Solomon build the temple?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Here at the end, Zedekiah, the last king, the last of three kings, all three of these kings were attacked by Nebuchadnezzar. The last of these three

kings, the temple was destroyed. Jesus illustrates the end from the beginning. The disappointment: carried into captivity. The fourth king is Nebuchadnezzar [a Pagan king].

And what I am saying is—and I am leaving off lots of little details—is that at the beginning of Adventism, the Lord gave us the commencement points for the chain of truth which began in Eden and goes to the Second Coming. And here at the end of Adventism, He has given us the links.

And what are the links? Well, the links are the wheels within the wheels in Ezekiel's vision. If you take time to look at it, that is what they are. Sister White says of those wheels in Ezekiel's vision, they are the complex interplay of human events.

And that is what these reform movements are. They are the complex interplay of human events. They are the wheels within the wheels.

Is a link in a chain hooked to another link? Yes. It is a wheel within a wheel.

These links are Ezekiel's wheel within a wheel. These links are the reform lines that we have been dealing with, line upon line.

So, after Zedekiah is blinded, after he watches his children get executed, they are carried into captivity by Nebuchadnezzar, and they stay in captivity until what? Until three [Pagan] kings, but they are Three Decrees now: Cyrus [issues the First Decree], Darius [issues the Second Decree], and Artaxerxes [issues the Third Decree]. And Artaxerxes gives the Fourth Decree, too.

There, do you see the connection? They are still kings, but they are Decrees.

And this is it up here [referring to the reform line showing the links of Saul, Zedekiah, Cyrus, and Miller in Figure No. 46]. This is the first three kings: Saul; David; and, Solomon, he builds the temple. Kingdom divided [disappointment]; and Rehoboam [the fourth].

[The next link, of Zedekiah]: Jehoiakim, Jehoiachin, and Zedekiah [last three kings of Judah]. Jerusalem destroyed, temple destroyed [disappointment]; and [the fourth], Nebuchadnezzar [a Pagan king]. There is 70 years of captivity in this history.

And then we come to three more kings [in the link of Cyrus]: Cyrus, Darius, and Artaxerxes, with Three Decrees; and, the Three Decrees begin the 2300-year prophecy; and, the 2300-year prophecy ends upon the Third Message.

These Decrees now—is the Decree a Message? See, there is a connection. There is always an inference that allows you to see the connection.

The disappointment we have already studied in this worship series. Ezra is disappointed on how few come out of Babylon.

The disappointment after the Third Angel's Message arrives in 1844 is the Great Disappointment; and, we are now living in the time of the Fourth Angel's Message.

So, once you have these links, once you have identified them, your work as a student of prophecy, according to Isaiah 28, is to bring them together, line upon line.

Because, what is that word *line*? What is it? It is a cord—actually, it says “cord upon cord.” And if you have one piece of string, it is pretty easy to break; but, you mix it with a second piece of string, and a third piece of string, and pretty soon it is a rope. It does not break. Okay? You are to bring them line upon line; because, upon the testimony of two a thing is established. You are going to strengthen your understanding of the illustration of the end of the world.

And once you do that, you realize that all these links are prefiguring each other. They are prefiguring each other.

So, here in the time of Cyrus, we have the First Decree, the Second Decree, and the Third Decree; but, all the prophets are speaking about the end of the world, more than the days in which they live. All the prophetic testimony is about the end of the world.

So, what are these three Decrees prefiguring? What are they typifying? The Three Angels' Messages.

Every time [indicating the links of Adam through Cyrus in Figure No. 46], they appear; this is a type of the Three Angels' Messages.

And one of the places that this study really produces light, the kind of light that you need to put sunglasses on if you are going to look it (it is that bright), is when you line them up like this and you tell yourself, "Okay. I'm going to look at the history of all of the fourth waymarks. I am going to just look at them and combine them." Because, if I do, it is going to be telling me the characteristics of the time period of the Latter Rain in a special way, because the Fourth Angel's Message is the Latter Rain Message.

So, when you get to this level of understanding, you can begin to generate truth in a very profound way.

But, what I want you to see here this morning, if you will, is that all these "3" combinations, all the 3's [the first three waymarks before the disappointment] in these links, in these Ezekiel's wheels, are prefiguring the Three Angels' Message, every one of them.

It is okay to call Cyrus the First Angel's Message, because that is what he is prefiguring. It is okay to call king Saul the First Angel's Message, because that is what he is prefiguring.

Some of them might be a little more difficult. I mean, where do you put Shem, Ham, and Japheth [in the link of Noah], in what order do you put them? Some of them may be a little more difficult to say, "This is the First Angel's Message." But, in any case, it can be done correctly with confidence.

So, I want to go to a different level with you.

Go to your notes. Maybe we have prepared the way so you can see this.

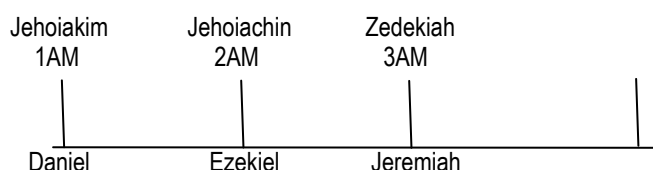


Figure No. 47.

This is the First Angel's Message, and this is the Second Angel's Message, and this is the Third Angel's Message, as typified in the links in the chain.

Are you with me?

You will have to test this out, but I guarantee it is valid.

If these last three kings [in the link of Zedekiah], the first waymark is Jehoiakim, the second waymark is Jehoiachin, and the third waymark is Zedekiah. These are the three kings that all suffer the wrath of Nebuchadnezzar that leads to the destruction of Jerusalem, in that order.

And in the Bible, there is only one prophet that is specifically associated with the first king, Jehoiakim. There is only one prophet that is specifically associated with the second king, Jehoiachin. And, there is one prophet that is associated with the third king, Zedekiah.

Now, there may have been prophets living in their time period, but what I am saying is that is marked in God's Word; and, what I am saying is this: The one prophet that is associated with Jehoiakim is Daniel; the one prophet that is associated with Jehoiachin is Ezekiel; the one prophet that is associated with Zedekiah is Jeremiah.

So, what I am saying is, Daniel represents the First Angel's Message; Ezekiel, the Second Angel's Message; and, Jeremiah, the Third Angel's Message.

JEHOIAKIM—DANIEL (ONE VERSE)

Now, notice this in your notes, Daniel 1:1.

¹"In the third year of the reign of **Jehoiakim** king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it." Daniel 1:1 (KJV).

Associating Daniel with Jehoiakim takes one verse, because Jehoiakim is the First Angel's Message, and Daniel is the First Angel's Message.

JEHOIACHIN—EZEKIEL (TWO VERSES)

Associating Ezekiel with the Second Angel's Message, with Jehoiachin, it takes two verses, Ezekiel 1:1-2.

¹"Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I was among the captives by the river Chebar, *that the heavens were opened, and I saw visions of God.* ²In the fifth *day* of the month, which was the fifth year of king **Jehoiachin's** captivity." Ezekiel 1:1-2 (KJV).

That is Ezekiel.

ZEDEKIAH—JEREMIAH (THREE VERSES) (JEHOAHAZ AND JEHOIACHIN NOT MENTIONED.)

Then in Jeremiah, the first three verses say this:

¹"The words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin: ²To whom the word of the Lord came in the days of **Josiah** the son of Amon king of Judah, in the thirteenth year of his reign. ³It came also in the days of **Jehoiakim** the son of Josiah king of Judah, unto the end of the eleventh year of **Zedekiah** the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month." Jeremiah 1:1-3 (KJV).

Jeremiah is the only one associated with Zedekiah, specifically. It takes three verses to do it, because Jeremiah represents the Third Angel's Message.

But, Jeremiah, he also references other kings; and, if you are a student of prophecy, you know that Sister White repeatedly says in a variety of ways, when it comes to the Third Angel's Message, all the messages are to be combined. So, one of the characteristics of the Third Angel's Message is a combination of the messages. So, Jeremiah is marked in more than one king, unlike Daniel and Ezekiel.

Am I losing you? Probably?

Okay. This is probably a new thought for some; so, it may be a little bit difficult to follow. But, I am saying Daniel's book, the Book of Daniel, is primarily a revelation of the First Angel's Message, "Fear God. and give glory to him; for the hour of His judgment is come: . . ."

And one of the things that happens in the Second Angel's Message, if you have been studying with us in worship: Does the temple get built in the First Decree or does the temple get built in the Second Decree? It gets built in the history of the Second Decree. The temple is built before the Third Decree.

One of the characteristics of the Second Degree, the second waymark, is the destruction of the temple. Are there any passages in Ezekiel where he talks about the temple?

And one of the characteristics of the second waymark is the manifestation of the power of God. Is that not where it takes place?

Have you ever read Ezekiel's visions of the Most Holy Place? They are so profound about the manifestation of the power of God that is one of the hardest passages in Scripture to wrap your mind around.

So, Ezekiel, his book is about the very characteristics of the second waymark.

Daniel's is about the characteristics of the first waymark.

And Jeremiah, Jeremiah is about Jerusalem being destroyed; and, Jerusalem being destroyed is a symbol of The Sunday Law. It is a symbol of Judgment; and the third waymark is about judgment.

JEHOIAKIM—DANIEL: THE EVERLASTING GOSPEL

DANIEL: *Strong's Concordance*, H1840—Judge or judgment of God

So, I am saying that Daniel is specifically associated with Jehoiakim. And you can see the definition of the word *Daniel*. This is my expression of the definitions that you can find for it. *Daniel* means *judge*. *Dan* means *judge*; *El* is God. It is *the Judgment of God*. Okay? Daniel's name means *the Judgment of God*.

Are you with me?

And what did the First Angel's Message do? It announced the judgment was opening, "Fear God, and give glory to him; for the hour of his judgment is come: . . ." That is the First Angel's Message. That is Daniel.

JEHOIACHIN—EZEKIEL: MANIFESTATION OF GOD'S GLORY

EZEKIEL: *Strong's Concordance*, H3168—God will strengthen.

Ezekiel means *God will strengthen*.

It is here [at the second waymark of Figure No. 47] that you get strengthened; because, this three-step process is to convict of sin and of righteousness. This is the manifestation of righteousness. God's people are going to manifest righteousness in the time period of the second waymark through the outpouring of the Holy Spirit.

And what does the Holy Spirit do for you? It strengthens you to stand.

ZEDEKIAH—JEREMIAH: JUDGMENT

Jeremiah: H3414—God will rise or raise.

Jeremiah means *God will raise* or *God will rise*.

And what happens at this third waymark? Well, the Lord is going to lift up an ensign. The third waymark in the time of Christ, Christ is lifted up between Heaven and Earth on a cross.

Jeremiah is identifying the characteristics in his name in the third waymark, just as Ezekiel is identifying the characteristics of the second waymark, just as Daniel is identifying the characteristics of the first waymark.

TESTIMONY OF TWO

Now, the other night we had evening worship here, and I was looking for something; and, this is what I brought up in church.

And you said, “Are you going to tell us about it?”

And he [pointing to a member in the audience] asked me a question.

You can see in your notes, “Testimony of Two.” The very last of Daniel, chapter 1, says,

“¹In the third year of the reign of **Jehoiakim** king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. . . . ²¹And Daniel continued *even* unto the first year of king **Cyrus**.” Daniel 1:1, 21 (KJV).

And Austin says, “That is kind of an odd verse. What does that mean?”

And I said, “Well, it means that Daniel was there at the first waymark in his history, and he lived until the first waymark of the history of Cyrus.”

Daniel is associated with [the prophetic links of] Cyrus and Zedekiah. That is the testimony of two. He is associated with two first waymarks, Jehoiakim and Cyrus. Do you think that is an accident?

So, what I am saying is, I am trying to prepare the structure where we can see the Book of Daniel is about the First Angel’s Message.

THE FIRST ANGEL’S MESSAGE

Here is the First Angel’s Message in your notes, Revelation 14:6-7. And, we are at a point where most of us in this room may understand what I am going to say here about these verses; but, some that are watching on LiveStream or on a DVD may not. But, it does not matter if you understand it or not, what we are going to say is correct. Okay?

Let us read the First Angel’s Message.

“⁶And 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, ⁷Saying 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).

Now, that is the First Angel’s Message; but, that was fulfilled in Millerite History. And in the First Angel’s Message, you have all the messages. You do, whether you understand it or not.

LINKS IN THE CHAIN OF TRUTH

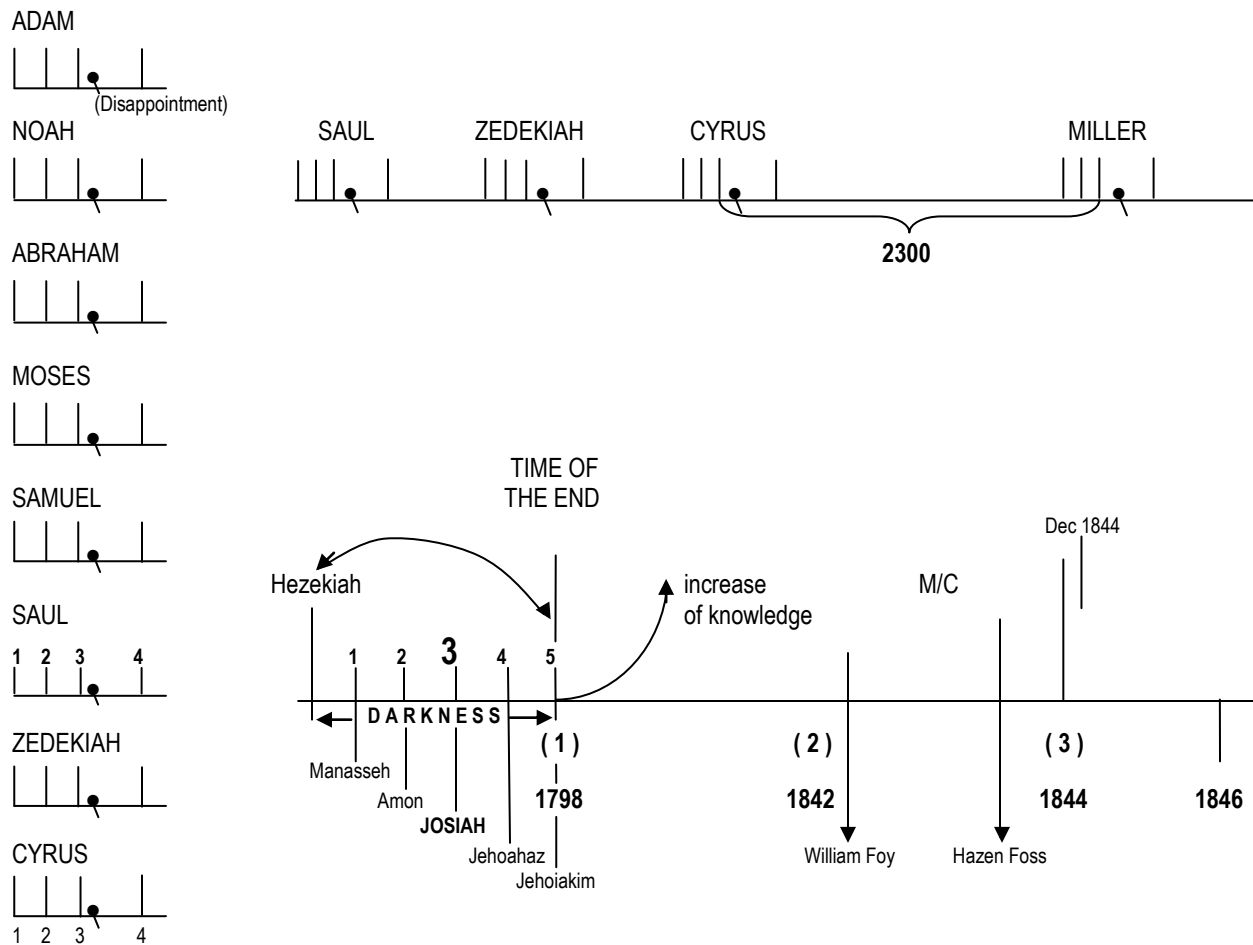


Figure No. 48.

“Fear God,” that is the message that came in 1798.

“Give him Glory,” that is the Second Angel’s Message, where righteousness is manifested.

“For the hour of His judgment is come,” that was 1844.

“And worship Him, worship the Creator God”; when was it that James and Ellen White accepted the Sabbath?

FROM THE AUDIENCE: 1846.

BROTHER PIPPENGER: 1846.

The First Angel’s Message is the history of the Millerites. Okay? So, when you see the First Angel’s Message in the Book of Daniel, you should expect to see a similar representation of all three messages in the First Angel’s Message; and, you do.

And Sister White is clear. We have studied this already in this worship. She says the Protestant churches in this time period [of the second waymark, Figure No. 48], 1842 to 1844, they suffered a moral fall, but the fall of Babylon was not complete. It was the progressive fall. She said the perfect fulfillment of Revelation 14:8, which is the Second Angel’s Message is yet future. This here [the second waymark] was prefiguring the Second Angel’s Message at the end of the world.

And we have read a quote a couple of times in here where you cannot have a third message without a first and a second; therefore, if this imperfect fulfillment of the Second Angel's Message took place in 1842, then the First Angel's Message of 1798 was imperfect and the Third Message of 1844 was imperfect, and they are imperfect in the sense that they were typifying the perfect repetition of the Three Angels' Messages at the end of the world.

THE EVERLASTING GOSPEL

TWO CLASSES

So, the First Angel's Message is the Everlasting Gospel. We have studied this in this worship. The Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a testing prophetic message.

In your notes, *Selected Messages*, book 2, page 106, 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.

We are going to look at Daniel, chapter 1, and we are going to say that Daniel, chapter 1, is the First Angel's Message. Then we are going to look at Daniel, chapter 2, and show you that Daniel, chapter 2, is the Second Angel's Message; Daniel, chapter 3, is the Third Angel's Message; Daniel, chapter 4, is William Miller's dream; Daniel, chapter 5, is their rejection of the foundational truths by the leadership of Adventism and most of its members; and, in Daniel, chapter 6, is The Sunday Law crisis.

A PROPHETIC TESTING MESSAGE (TWO TESTS)

We are beginning with Daniel, chapter 1.

The first characteristics of the First Angel's Message are that it is the Everlasting Gospel that produces two classes of worshippers.

Prophets and Kings, page 428, says,

“When, early in the reign of Jehoiakim, Nebuchadnezzar for **the first time** besieged and captured Jerusalem, and carried away Daniel and his companions, with others specially chosen for service in the court of Babylon, **the faith of the Hebrew captives was tried to the utmost.**”—

What does *tried* mean?

FROM THE AUDIENCE: Tested.

BROTHER PIPPENGER: They are going to Babylon to be tested.

—“But those who had learned to place their trust in the promises of God found these all-sufficient in every experience through which they were called to pass during their sojourn in a strange land. The Scriptures proved to them a guide and a stay.” *Prophets and Kings*, 428.

Now, I hope I am not giving you too much information; but, you know, sometimes it is just good to die. You know, Hezekiah, he should have just died—maybe! I do not know, you know. Maybe! The Lord might have allowed them to live. I do not want to argue with the Lord.

Why do I say that? One of the reasons I say that is: How long did Hezekiah get to live? Fifteen years.

And 12 years later, who was born? Manasseh. If Hezekiah had died 15 years before, Manasseh would have never been born.

Okay. The Lord would have to fulfill prophecy some other way. I understand that. But, what I want you to see, in the time of Hezekiah there is a prophecy—and we have already studied it here that the Time of the End is a fulfillment of a prophecy. We are dealing with Daniel, chapter 1, here. There is a prophecy that is going to be fulfilled that marks the Time of the End, whenever there is a Time of the End in every reform line—and in the time of Hezekiah there is a prophecy set forth that is going to get fulfilled right here at the beginning of Daniel, chapter 1.

DARKNESS

But, what precedes the Time of the End? Darkness.

So, what I am saying is, back here in the time of Hezekiah, there is a prophecy that will be fulfilled here [at the Time of the End]. And in between here we should see darkness, and we do. The darkness begins with Manasseh, from Manasseh to Jehoiakim.

Manasseh was a wicked king, and he had Amon, his son, who became a wicked king.

And then you had Josiah, who was a righteous king.

Does that break the mold? I am trying to say that from Hezekiah to the Time of the End we have five kings: one, two, three, four, and then the fifth here, Jehoiakim; and, that these five kings represent Darkness.

But this king here [No. 3 king of the 5], Josiah, he is not Darkness. So, is the mold broke?

Let us read on.

After Josiah, you have Jehoahaz (wicked; taken captive to Egypt), and then Jehoiakim (wicked).

JOSIAH: *Strong's Concordance*, H2977—From the same root as H803 and H3050. **H803**—to *found*; *foundation*:—foundation. **H3050**—*Jah*, the sacred name.

Okay. Now, Josiah, the righteous king, what does his name mean?

Put this in our memory bank: *The foundation of God*.

Oh, that is a pretty good name, especially when we are dealing about raising up the foundations of many generations.

Jah is God. Josi is foundation. He is talking about the foundations of God. He is symbolizing that, his name.

LUTHER

Now, notice, we have already read this quote earlier in our studies from *Signs of the Times*, July 19, 1884. This is talking about Martin Luther, Martin Luther's work.

When does Martin Luther's work take place? In the Dark Ages. There is a light in the Dark Ages, and it is Martin Luther.

But, what was Martin Luther's work?

Here it says, and we have read this in the past:

"It was his [Luther's] work to build in the temple of the Lord. There were living stones buried from sight amid the papal rubbish of false doctrines, forms, and ceremonies, and he must search them out, and **lay them on**"—*WHAT?*—"the **true foundation**. The followers of Christ were not then united as a peculiar and holy people separate from the world. They were **mingled** with the sons of Belial, and must be separated by the power of divine truth." *Signs of the Times*, July 19, 1883.

So, we have a foundation here, a foundational work with Josiah that is paralleling the foundational work of Martin Luther, in the Dark Ages that preceded 1798.

Do you follow the logic?

From Hezekiah, who gives a prophecy that we are going to look at, until Jehoiakim, there is darkness, but there is a light in there, in Josiah; and, Josiah's work has to do with the foundation.

And from AD538, when the Papacy is placed upon the throne of the Earth, would Manasseh be someone you could use as a symbol of the Papacy? I think so. From AD538 to 1798 in the Dark Ages, you do have a bright spot with the Protestant Reformation, represented by Luther, parallel darknesses if you are willing to see it.

A PROPHECY

Notice 2 Kings 20:17-19. Here is the prophecy from back here.

"¹⁷Behold, **the days come**,"—

Isaiah is speaking to Hezekiah here that has just let the Babylonians see all of his riches.

—"¹⁷Behold, **the days come**, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. ¹⁸And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and **they shall be eunuchs in the palace of the king of Babylon**.

"¹⁹Then said Hezekiah unto Isaiah, Good *is* the word of the Lord which thou hast spoken. And he said, *Is it not good*, if peace and truth be in my days?" 2 Kings 20:17–19 (KJV).

This is a prophecy given to Hezekiah that Daniel is going to be carried into captivity by Jehoiakim. This is the prophecy that is fulfilled that marks the Time of the End, in Daniel, chapter 1.

Do you see it?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: It is scary that you see it. It is scary that we can see this; because, 99.9 percent of the people in Adventism would have gotten up and walked out already. But, we are seeing it.

This last phrase, I should not say anything. Sometimes you see something and it is better that you go see if Sister White comments on it before you put your human thoughts on it. But, I think Hezekiah was really out in left field for this last statement. I do not know what Sister White says about it, but he has just been told, “Due to your foolishness, the wealth of Jerusalem is going to be carried to Babylon, and your children are going to be made eunuch slaves in Babylon,” and he says, “Good is the word of the Lord which thou hast spoken. . . . *Is it not good, if peace and truth be in my days?*”

All he is worried about is in his days. Okay. That seems a little bit—

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: Yeah. He should have been saying, “Oh, what can I do to reverse this curse that I have brought upon my people? Why don’t you lay me to rest and then Manasseh will not be born?” But, he did not do that.

THE TIME OF THE END

Okay. “The Time of the End,” Daniel 1, verses 1 and 2:

“¹In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. ²And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.” Daniel 1:1–2 (KJV).

AN INCREASE OF KNOWLEDGE

Now, the purpose of Daniel and the eunuchs was to bring light to Babylon.
Seventh-day Adventist Bible Commentary, volume 4, page 1169:

“Through the Hebrew captives the Lord was made known to the heathen in Babylon. This idolatrous nation was given **a knowledge**”—

What was it given?

FROM THE AUDIENCE: A knowledge.

BROTHER PIPPENGER: See, right here, you expect to see an increase of knowledge [see first waymark, Figure No. 48].

—“was given **a knowledge of the kingdom the Lord was to establish**, and through His power maintain against all the power and craft of Satan.”—

And when it says, through God’s power they were to maintain themselves against all the power and craft of Satan, what does that mean? That means that the Mystery of Iniquity doth already work. When they go into Babylon, it is already there waiting for them; the power and the craft of Satan is already there, because the Mystery of Iniquity precedes the Time of the End.

—“Daniel and his fellow-companions, Ezra and Nehemiah, and many others were witnesses for God in their captivity. **The Lord scattered them among the kingdoms of the earth** that their light might shine brightly amid the black darkness of heathenism and idolatry.”—*IT WAS DARKNESS*—“**To Daniel God revealed the light of His purposes,**”—

Now, notice this statement.

—“**To Daniel God revealed the light of His purposes, which had been hidden for many generations.**”—

Daniel especially; it is opened up to Daniel, especially, prophetic truths that have been dark to God’s people. Okay?

—“He chose that Daniel should see in vision the light of His truth, and reflect this light on the proud kingdom of Babylon. On the despot king was permitted to flash light from the throne of God. Nebuchadnezzar was shown that the God of heaven was ruler over all the monarchs and kings of earth. His name was to go forth as the God over all gods. God desired Nebuchadnezzar to understand that the rulers of earthly kingdoms had a ruler in the heavens. God’s faithfulness in rescuing the three captives from the flames and vindicating their course of action showed His wonderful power.

“**Great light shone forth from Daniel and his companions.** Glorious things were spoken of Zion, the city of the Lord. **Thus the Lord designs that spiritual light shall shine from His faithful watchmen in these last days.**”—

Now Sister White is making a comparison to the work of Daniel with you and me here at the last days.

—“If the saints in the Old Testament bore such a decided testimony of loyalty, how should God’s people today, having the accumulated light of centuries, shine forth, when the prophecies of the Old Testament shed their veiled glory into the future!” *Seventh-day Adventist Bible Commentary*, volume 4, 1169.

What is the accumulated light that we have that Daniel did not have?

This light right here [referencing the links in the chain of truth displayed in Figures Nos. 46 and 48], **this light right here.**

Now, notice this next quote; because, what I am saying is this history of Daniel, chapter 1, is the history of the First Angel’s Message.

And what is the history of the First Angel’s Message? It is the history of the Millerites, is it not?

Then note what she says about William Miller.

“God sent His angel”—

And by definition in the Bible and the Spirit of Prophecy, His angel is Gabriel.

—“God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and”—*WHAT?*—“**open to his understanding prophecies which had ever been dark to God’s people.**”—

Well, that is exactly what happened for Daniel.

So, Daniel here, who is he prefiguring?

FROM THE AUDIENCE: William Miller?

BROTHER PIPPENGER: William Miller; same history.

—“The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe.” *Early Writings*, 229.

What did she immediately associate with William Miller? Proof-texting, line upon line. *The Great Controversy*, page 368:

“To William Miller and his colaborers”—

In that previous quote about Daniel, it says Daniel and his companions shed light.

—“it was given to preach the warning in America. This country became the center of the great advent movement. It was here that the prophecy of the first angel’s message had its most direct fulfillment. **The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ’s speedy return.** Far and wide spread the message of the everlasting gospel: ‘Fear God, and give glory to Him; for the hour of His judgment is come.’” *The Great Controversy*, 368.

So, I am hoping that you are seeing the same characteristics in Daniel, chapter 1, as in the Millerite History.

THE MYSTERY OF INIQUITY

Daniel: Judge of God—Judgment of God

Daniel means Judge of God, or the Judgment of God; and, the First Angel’s Message is “for the hour of His judgment is come.”

“To William Miller and his colaborers it was given to . . . the everlasting gospel: ‘Fear God, and give glory to Him; for **the hour of His judgment is come.**’” *The Great Controversy*, 368.

Hananiah: God has favored.

Mishael: Who is like unto God?

Azariah: God Protects.

And you can go into the various dictionaries and you can get slight variations on this. I am not arguing that this is the absolute, perfect definition of all these.

But, their names get changed, do they not?

FROM THE AUDIENCE: (Affirmations.)

Belteshazzar: Beltis protects the king.

Belteshazzar, that is Daniel: *Beltis*, protects the king; some pagan god protects the king.

Shadrach: Aku’s command.

Shadrach, Aku’s command; Aku is a pagan god.

Meshach: A Chaldean god.

Abednego: Servant of Nebo.

When their names get changed, what is that telling us? The Mystery of Iniquity is working to destroy them, by combining light and darkness. In this history in Daniel, they are being confronted with kind of like brain-washing. Right?

And at the prophetic level, it is trying to change their character from worshippers of God to worshippers of Satan. So, they are in a testing time. They are in a struggle in Daniel, chapter 1. It is a testing time.

FEAR GOD—NOT MAN (HE WOULD NOT DEFILE HIMSELF)

Daniel 1:3-10.

“Fear God” is the First Message.

Remember, the First Angel’s Message has all three messages: “Fear God,” the First Angel’s Message; “Give Him Glory,” the Second Angel’s Message; “The Hour of His Judgment is Come,” Third Angel’s Message; and, that is all the First Angel’s Message. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, in Daniel 1, verses 3 through 10, I am suggesting that we are going to see the fear of God, the First Message.

Beginning in verse 3:

“³And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes; ⁴Children in whom *was* no blemish, but well favoured, and skilful in all

wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. ⁵And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. ⁶Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: ⁷Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

“⁸But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat,”—

Why? Why did he do that? Because, he feared God more than he did the king of Babylon.

—“nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. ⁹Now God had brought Daniel into favour and tender love with the prince of the eunuchs. ¹⁰And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.” Daniel 1:3-10 (KJV).

THE FIRST TEST: APPETITE

Okay. The first test in the time of Christ was Appetite. You have it in your notes there, Matthew 4:3-4: “. . . Man shall not live by bread alone, ...”

³And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. ⁴But he answered and said, It is written, MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD.” Matthew 4:3–4 KJV).

The test here for Daniel is appetite, and it is here where he identifies his fear of the Lord. It is more important to be in agreement with the Lord than to accept the food of Babylon. It is about food.

Okay. But, what does this do? This first test creates a problem with the enemies of that time period. Okay? Although Ashpenaz is a friend of his, he is afraid if he does something that the king finds out about that he is not supposed to do, his head is going to come off.

So, this first test leads to the second test, and what is the second test?

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: What did you say?

FROM THE AUDIENCE: He looked upon their countenance.

BROTHER PIPPENGER: Investigate their countenance? The second test is always a visual test. At the end of the test, you are going to look and see what their countenances are like.

What closes the door on the Millerite History? A visual test [pointing to the 1843 Chart].

What preceded the closing of the door on the ark? A visual test.

So, we have got Daniel fearing God, and then the test leads into a testing process, and at the conclusion of that test there is going to be a visual examination.

GIVE HIM GLORY (LET OUR COUNTENANCES BE LOOKED UPON)

Daniel 1:11-15

“¹Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishaël, and Azariah, ¹²Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. ¹³Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. ¹⁴So he consented to them in this matter, and proved them ten days. ¹⁵And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.” Daniel 1:11-15 (KJV).

At the end of the tests, does Shadrach's, Meshach's, and Abednego's countenances give God glory?

FROM THE AUDIENCE: (Affirmations).

BROTHER PIPPENGER: Yes.

1 Corinthians 6:19-20:

“¹⁹What? know ye not that your body is the temple of the Holy Ghost *which is in you*, which ye have of God, and ye are not your own? ²⁰For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.” 1 Corinthians 6:19–20 (KJV).

That is the second test here, in comparing their what? Their diet with the other diet.

What are we seeing here? Two classes being produced by this prophetic testing message.

THE SECOND TEST: PRESUMPTION

The second test for Christ was presumption. Matthew 4:5-7:

⁵Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, ⁶And 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. ⁷Jesus said unto him, It is written again, THOU SHALT NOT TEMPT THE LORD THY GOD.” Matthew 4: 5-7 (KJV).

Presumption.

So, here you are, **here you are**—we are going to use Mexico again. Mexico invades the United States. They surround this house. They take all the adults in this house, in front of Autumn, the youngest one here. They execute all of us, and they haul her off to Mexico City.

And when she gets to Mexico City, she determines that she is going to be faithful to God; but, you know, even though she never has liked carnitas—you know, pork tacos—that is all they

are serving them, and she has the option of saying, “You know, my family just got killed. They drug me all the way down here to Mexico City. And I have to eat. I need food. The Lord wouldn’t mind if I go ahead and eat this food. After all, lots of people eat Mexican carnitas.”

Is that what Daniel did?

FROM THE AUDIENCE: (Negative affirmations.)

BROTHER PIPPENGER: If he would have done that, what would it have been?

FROM THE AUDIENCE: Presumption.

BROTHER PIPPENGER: Presumption. It would have been putting his Word over God’s Word. The second test there for Daniel was about presumption, and he stood on God’s Word, just as Christ did in His second test.

Right? Do you see it?

The Sanctified Life, pages 22-23:

“At **the end of the ten days** the result was found to be quite the opposite of Melzar’s expectations. Not only in personal appearance,”—*A VISUAL TEST*—“but in physical activity and mental vigor, those who had been temperate in their habits exhibited a marked superiority over their companions who had indulged appetite.”—*TWO CLASSES*—“As a result of this trial, Daniel and his associates were permitted to continue their simple diet during the whole course of their training for the duties of the kingdom. . . .

“The life of Daniel is **an inspired illustration of what constitutes a sanctified character**. . . .

“God has said, ‘Them that honour me I will honour’ (1 Samuel 2:30).”—

So, he has passed this second now, and now the Lord is going to honor him.

—“While Daniel clung to his God with unwavering trust, **the Spirit of prophetic power came upon him**.”—

In the Millerite History, where is the Spirit of Prophecy come in?

Now, Sister White receives her first vision in December of 1844; but, where does the Spirit of Prophecy enter?

FROM THE AUDIENCE: Before.

BROTHER PIPPENGER: Beforehand, back here with William Foy and Hazen Foss, before the third test; and, that is what is being marked here. Due to Daniel’s faithfulness, the Spirit of Prophecy is established.

—“While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages and **to present to coming generations, through figures and similitudes, the wonderful things that would come to pass in the last days**.” *The Sanctified Life*, 22–23.

OPENING OF THE SCRIPTURES

Daniel 1:16-17 says,

“¹⁶Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.”—A VEGETARIAN DIET—“¹⁷As for these four children, God gave them **knowledge** and skill in all **learning** and **wisdom**: and **Daniel had understanding in all visions and dreams.**” Daniel 1:16-17 (KJV).

What does He do right in here to them? He opened their understanding to the Scriptures.

Right here at the Midnight Cry (M/C) was the opening of the Scriptures evident in the Millerite History? That was the Midnight Cry.

Was that paralleled by the opening of the Scriptures to the Disciples, leading to Pentecost? Yes, the Road to Emmaus.

And here He is opening the Scriptures to Daniel, Shadrach, Meshach, and Abednego.

THE HOUR OF HIS JUDGMENT IS COME (THE END OF THE DAYS)

Daniel 1:18-20.

What is going to happen at verse 18? He is going to go in before Nebuchadnezzar.

And what is Nebuchadnezzar going to do? He is going to judge him: third waymark, judgment.

“¹⁸Now at **the end of the days** that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. ¹⁹And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishaël, and Azariah: therefore stood they before the king. ²⁰And in all matters of wisdom *and* understanding, that the king inquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.” Daniel 1:18–20 (KJV).

What did Nebuchadnezzar find? They were ten times better.

And what is the number 10? It is a test. They were tested ten days.

The Smyrna church was tested for ten days.

Are The Ten Commandments a test?

The number 10 is a test. It can be other things, but the number 10 is a test.

Here [at the first waymark identified as 1798 in Millerite History] Daniel feared God. He was purified.

Here [at the second waymark identified as 1892 in Millerite History] in this test Daniel was made white.

And here [at the third waymark identified as 1844 in Millerite History] Daniel was tried.

“Fear God, . . . give glory to him; . . . the hour of his judgment is come: . . . ,” Nebuchadnezzar is judging him.

Now, we are going to stop here, but I want to put this in the record, Daniel 1:18, “Now at **the end of the days** that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.”

As we are looking at this history as topology, right here [at the third waymark] Daniel is **at the end of the days**; because, in the Millerite History you can show that Daniel is at the end of the days in 1798, in 1844, even 1840 because the Book of Daniel was the book that was in the Angel’s hand when He came down out of Heaven. And Daniel stands in his lot at the end of the days; and, Sister White tells us “to stand in your lot” means to fulfill your purpose. The Book of

Daniel fulfilled its purpose **at the end of the days**, at the end of the 391 years and 15 days [1842], at the end of the 2520 days [1844], at the end of the 1260 days [1798].

And here in this Millerite History, **at the end of the days**, how long were the days? How long was Daniel being tested for? Three years.

Now, **at the end of the days**, he is brought in to judgment, the third test; and, we will take this aspect up tomorrow.

What we are saying is, is that Daniel, chapter 1, is typifying the history of the Millerites, to the very letter; and, there is more to say about it before we move into Daniel, chapter 2, which is the Second Angel's Message.

And the Second Angel's Message for us is the image of the beast test. We looked at that yesterday.

Is there an image test in Daniel, chapter 2? Right here [pointing to the feet of the prophetic statue of Nebuchadnezzar's dream depicted on the 1843 Chart] there is an image test.

THE THIRD TEST: WORSHIP

And what is the third chapter of Daniel? According to Sister White, repeatedly, it is The Sunday Law, where judgment takes place.

“⁸Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; ⁹And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. ¹⁰Then 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 4:8–10 (KJV).

Shall we pray?

Benediction: Heavenly Father, we wish to be Daniels. We wish to be those that determine that we would rather die than to defile ourselves. We need that conviction in our hearts, and our hearts are deceitful. We need you to change our hearts. We ask that you would do whatever it takes to make that a reality in each of our lives. We know that we are repeating the Millerite History, and the Millerite History was repeating Daniel's history, and we want to be in the class represented by these faithful men. We thank you for this worship this morning. We ask your blessing upon the day of service that we will perform. We ask a blessing upon the LiveStreaming and the DVD production. In Jesus's name, amen.

Habakkuk's Two Tables #28

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together for another day that we can study your Word. We ask a blessing upon our study, a blessing upon the day that is before us. We ask a blessing upon the recording of the DVDs and the LiveStreaming. And as we take up your study, we ask that you grant us the presence of your Holy Spirit and that you forgive our sins and grant us the presence of your Holy Spirit, that you would pour your Latter Rain out upon us, make our vessels prepared to receive the light that you wish to impart. We pray that you would guide the words that I convey, that they might be words that glorify and honor you and edify your people. We ask for traveling mercies for those of us that are on the road today. In Jesus's name, amen.

THE EVERLASTING GOSPEL (CONTINUED)

BROTHER PIPPENGER: We are dealing with Daniel, chapter 1, and identifying that it is a history that parallels the history of the Millerites and is, therefore, illustrating our history at the end of the world, the history of the end of Adventism which has been illustrated by the history of the beginning of Adventism.

In your notes, we want to continue one more line of thought to this, Daniel 1, verse 5. It says,

“⁵And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.” Daniel 1:5 (KJV).

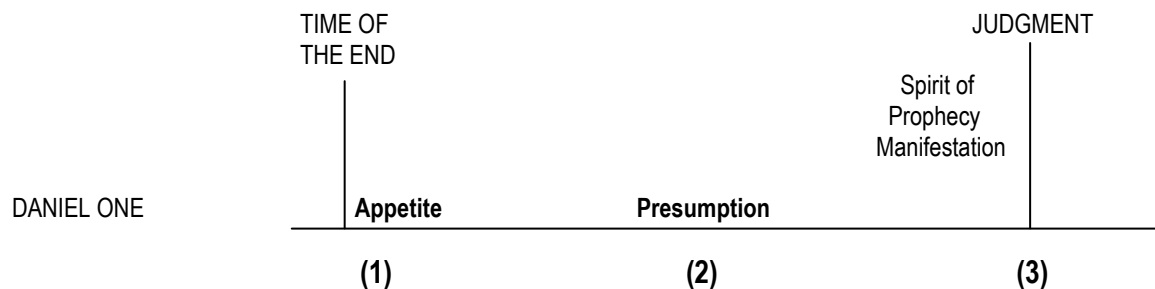


Figure No. 49A.

We are saying that the history of Daniel 1 here [Figure No. 49A] is a parallel to the First Angel's Message of Revelation 14:6-7, and that the First Angel's Message is identified as the Everlasting Gospel, and the Everlasting Gospel is the work of Christ in producing two classes of worshippers by the introduction of a prophetic testing message that comes in three steps in the First Angel's Message, those steps are, "Fear God," Give Him Glory," and "For the Hour of His Judgment Is Come."

So, we went over that yesterday, but we want to add another line of evidence in this “three years.” What I am going to suggest is that this time period at the beginning of Daniel, when Nebuchadnezzar appoints them provisions for three years of study, that the three years of study is this history and that, symbolically, these three years represent these three points, these three waymarks. And we want to show that.

Of course, we know from Ezekiel 4:6,

“⁶And 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 4:6 (KJV).

So, Nebuchadnezzar appoints them three years, and at the prophetic level—and that is how we are looking at this: three years can be three days—these three days, I just have a few places in Scriptures where I am going to show that these three days represent the history of the Millerites from 1798 to 1844; they represent the Three Angels’ Messages. And they are not vaguely addressed in the Scriptures. They are specifically addressed in the Scriptures.

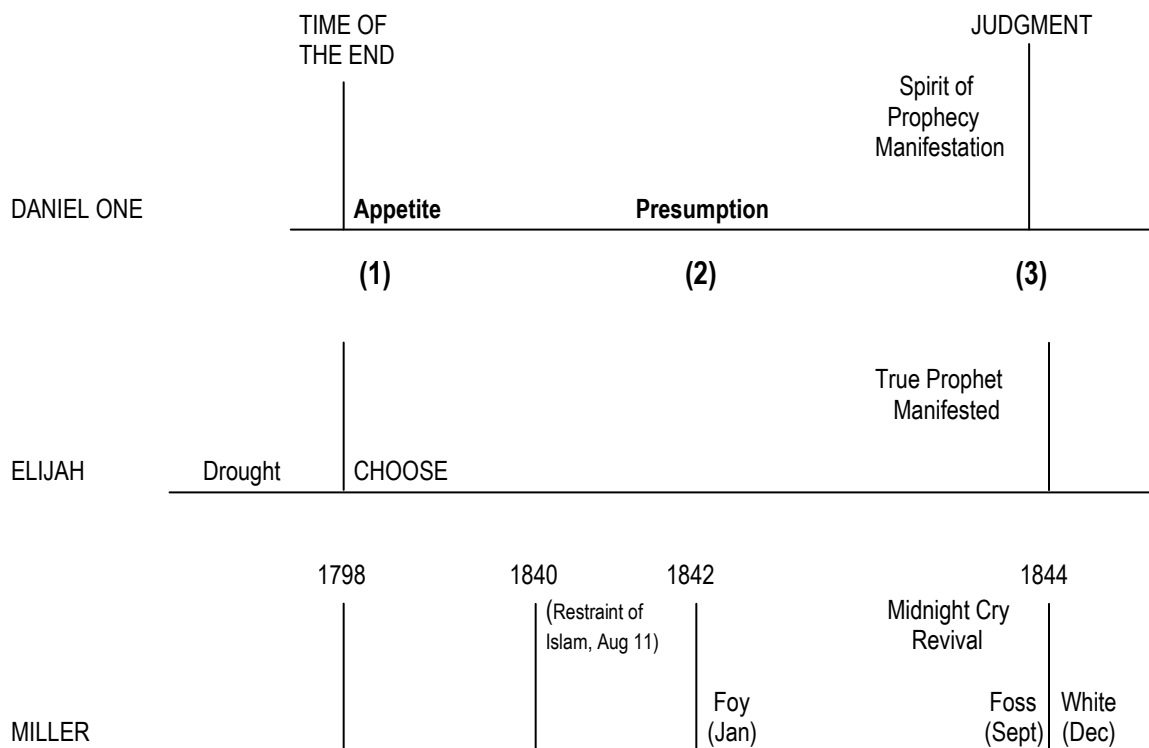


Figure No. 49B.

In this history of the Millerites {Figure No. 49B), you have the First Angel’s Message arriving in 1798, the Second Angel’s Message arriving in June of 1842. And then before you get to the Third Angel’s Message on October 22, 1844, you have the Midnight Cry.

The Midnight Cry is prefigured many places in the Scriptures; but, one of the things that the Midnight Cry is identifying is a revival.

And in these histories, there is a revival that takes place in this area before the third waymark in this line [Miller reform line] and it follows the second waymark.

AFTER TWO DAYS

When you go to Hosea 6:1-2, it says,

“¹Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. ²**After two days** will he revive us: in the third day he will raise us up, and we shall live in his sight.” Hosea 6:1–2 (KJV).

So, Hosea is here talking about these three prophetic days. It is after the second waymark, after the second day or, in the expression of Daniel 1, after the second year that the revival is going to take place.

We pointed out yesterday that it is after Daniel has passed the second test that the Spirit of Prophecy is given to him. His first test, if you remember, is he determined in his heart that he would not defile himself with the king’s meal. That is “Fear God.” That is the courtyard; coming to the foot of the cross.

And so, he is put into a test, and it is at the end of the test, at the end of these ten days that his countenance is looked upon. The second test is many times a visual marking of it.

So, now his second test is when Melzar evaluates his countenance, and he passes.

And then, as we read, the Spirit of Prophecy is one of the blessings that the Lord places on Him.

Of course, in the Millerite History, the first manifestation of the Spirit of Prophecy began in January of 1842 with William Foy; and, then in September of 1844, you have Hazen Foss; and, then finally in December of 1844, you have Sister White.

So, it is within this same history that you are seeing the same prophetic waymark. You are seeing that one of the things that is going on here is the manifestation of the Spirit of Prophecy. Maybe you did not realize that this was a subject of the Scriptures, but it is.

Elijah we have looked at before in this worship series. His darkness, the drought of Elijah, parallels the drought of Daniel 1, which is Hezekiah to Manasseh, Manasseh to Amon, Amon to Josiah, Josiah to Jehoahaz, and Jehoahaz to Jehoiakim. Four of these five kings reigning after Hezekiah were wicked and Josiah was righteous, Josiah prefiguring Martin Luther and the darkness of here [of the Millerite History]. The darkness preceding 1798 is the Dark Ages. The darkness for Elijah is three and a half years of drought, paralleling the 1260 years of the Dark Ages, paralleling the sequence of kings from Hezekiah to Daniel.

Hezekiah, Isaiah gives him a prophecy saying, “Some of your seed is going to be carried to Babylon and made eunuchs in the king of Babylon’s courts.”

So, back here [referring to before the Time of the End of the reform line of Daniel One, Figure No. 49B], Hezekiah puts a prophecy and comes to a conclusion at the Time of the End. Back here Elijah puts a prophecy: it will not rain, except on my word. It comes to a conclusion three and a half years later. In the Millerite History, the prophecy that the Papacy will receive a deadly wound comes to a conclusion in 1798. Time of the End, Time of the End, Time of the End: in this time period before the Time of the End, you have Darkness.

Then you have Appetite, for Daniel.

Appetite, for William Miller, down here; and, in this history we read it (I did not point it out to you and maybe you did not notice it), but we have read a quote where when William

Miller in this history [between 1798 and 1842] is going to determine to see if the Bible is valid. What does he do?

FROM THE AUDIENCE: He studies.

BROTHER PIPPENGER: He studies, but what does he do? He sets aside all the Babylonian food and says, “All I am going to take is the Bible and my Concordance. I am just going to eat God’s food. I am not going to try to figure it out by mixing it with the king’s fare, with Nebuchadnezzar’s food. So, he is making a choice, as in the story of Elijah.

With Elijah, the first thing he says to the people is, “Choose this day whom you are going to serve. ‘Choose this day what you are going to eat.’ Are you going to eat the food of Baal or are you going to eat the food that is called *manna*.”

These waymarks are very similar.

This [Daniel One], of course, we are basing it upon Christ’s tests, too. His first test was Appetite and then Presumption.

So, in the story of Elijah, one of the things, for me at least because it seems easier to recognize, is when you get down here [when the True Prophet is Manifested, the second test marking the arrival in the story of Elijah of the prophets of Baal doing their offering; and then finally, after they are done, Elijah sets up the altar and fire comes down out of Heaven. And one of the things that is clearly marked in that particular line of prophecy is a distinction between the true prophet and the false prophet. Elijah has just been identified as the true prophet, in contrast with the prophets of Baal.

And this went on in the Millerite History, because this is where the Protestants of the United States suffer a moral fall and begin to fulfill their role as the False Prophet of Bible prophecy, in contrast with the True Prophet of Bible prophecy, which is Adventism. And in this history, as Adventism is being raised up as the True Prophet, the Spirit of Prophecy is being reinstituted, as it was up here in Daniel One.

So, Hosea says, after two days—after this waymark [the second waymark]—there will be revival; and, that is where you see the revival illustrated in all these timelines.

And you see from *The Great Controversy*, pages 400 – 401, we have read this before, speaking of the Midnight Cry in the Millerite History—which would be right here [indicating the period of August/September of 1844], after two days, after the second waymark—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.”—

Okay. The characteristics of a revival in every age was the Midnight Cry: “After two days I will revive you.” Okay? That is the Midnight Cry. That is the blessing that the Lord is placing upon Daniel, Shadrach, Meshach, and Abednego by giving them—what? An increase of knowledge that parallels the Lord removing His hand from the Chart in the Millerite History, where they could now see the light to produce the 1850 Chart. It parallels the Lord removing His hand from Moses at the rock, from removing His hand from the Disciples on the road to Emmaus: After two days He will revive us.

—“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 THIRD DAY

Now, go back to Hosea 6:1-2, and we will read this again. It is in your notes.

“¹Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. ²**After two days** will he revive us: in the third day he will raise us up, and we shall live in his sight.” Hosea 6:1–2 (KJV).

So, when you get to this waymark [the third waymark], the third day, which I am suggesting is the third year, Nebuchadnezzar appoints a probationary period for Daniel of three years. And I am saying a day is a year in this aspect.

And when you get to this waymark [the third waymark] with Daniel, what is the third test for Daniel? He is brought into Nebuchadnezzar, and Nebuchadnezzar is going to interview him to see what he has done during his three years of probation.

And he was lifted up by not only Nebuchadnezzar but by the Lord; because, Nebuchadnezzar realized that he was ten times above all the other students, and he was that way because the Lord had lifted him up. But, in that regard, you also are seeing another component of the message; because here [at the third waymark] two classes are demonstrated, Daniel representing those that are lifted up and the other students who were in that school for three years there is a distinction between Daniel and them. Because, at the third waymark you are always going to see two classes demonstrated.

It is in this history [of Daniel One] that the Everlasting Gospel develops two classes; but, it is at this [third] waymark where the two classes are demonstrated, and there is a distinction being made between Daniel and the other students when he comes in before Nebuchadnezzar.

It is at the third waymark that there is a lifting up. You notice that in the time of Christ, the third waymark is the cross; and, the third waymark is judgment.

John 12:31-32 says,

“³¹Now is the **judgment** of this world: now shall the prince of this world be cast out. ³²And I, **if I be lifted up** from the earth, will draw all *men* unto me.” John 12:31–32 (KJV).

So, in the line of Christ, the cross is the judgment (that is the third waymark), and He is lifted up on the cross, while the other class—

Who is the “other class”? Who is He contrasted with?

FROM THE AUDIENCE: Satan.

BROTHER PIPPENGER: Satan is being cast out. The two classes are manifested, demonstrated right there at the cross; but, at the third waymark there is a lifting up.

And, of course, we have already dealt with this a few times in this worship series, Zechariah 9:16.

At The Sunday Law, which is judgment, which is the third waymark for Adventism here at the end of the world, Zechariah 9:16 says,

“¹⁶And the Lord their God shall save them in that day as the flock of his people: for they *shall be as the stones of a crown, **lifted up as an ensign*** upon his land.” Zechariah 9:16 (KJV).

So, at the third waymark, just like Hosea says, there is a lifting up. So, you can see that Hosea 6:1-2, it is not just some obscure couple of verses that have no meaning. It is talking about the very characteristics of the three days of Bible prophecy that represent the prophetic period of time that the Everlasting Gospel is accomplished, beginning at the time of the end, concluding at judgment.

So, when Nebuchadnezzar appointed three years for Daniel’s probationary time—I am putting those words in there—that is another aspect of the Everlasting Gospel, of the First Angel’s Message. This is another line showing that Daniel One is true. Revelation 14:6-7.

FORTY-SIX YEARS

In John 2:18-20, it says,

“¹⁸Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? ¹⁹Jesus answered and said unto them, Destroy this temple, and **in three days I will raise it up.**”—

Do all the prophets agree with one another?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, this verse is going to agree with Hosea: “After three days I will raise you up.”

And, Jesus is saying, “Destroy this temple, and in the third day I will raise [you] up.”

As a student of prophecy, someone who is a historicist that is into higher criticism like we are in Adventism, we could not do this. We would not put a verse from the New Testament together with a verse from the Old Testament, because they are two different languages, and they come from two different countries and two different cultures.

But, if we are following William Miller’s Rules of Prophetic Interpretation, we are going to see that the Holy Spirit directed the entire Bible from the beginning to the end, and directed the entire manifestation of the Spirit of Prophecy from the beginning to the end; so, we are going to see that here in John 2, when Christ says that He will be lifted up on the third day, He is in agreement with Hosea 6:1-2.

And it goes on to say in verse 20,

—“²⁰Then said the Jews, **Forty and six years** was this temple in building, and wilt thou rear it up in three days?” John 2:18–20 (KJV).

So, now you have an added component, the three days that Christ was here confirming the covenant with many for one week, those three days; the three days of His crucifixion and resurrection, or the three years that Daniel was given probationary time. But, the Jews point out also the 46 years—and they had a misconception, but the Holy Spirit is putting it in here for us. It is also the 46 years of Herod’s remodeling of the temple, and history attests to the facts that Herod’s remodeling took 46 years and it ended in the very year that Christ was baptized.

So, when the Jews were saying this here in John 2:20, they were talking about the temple just being finished by Herod. It had just been finished probably a few months before, and they said, “This temple was 46 years in building.”

Of course, Jesus was talking about the temple of His Body; but, all the prophets are speaking more about the end of the world than the days in which they are given. So, these three days are representing the 46 years from 1798 to 1844, when the temple of the Millerites was raised up and identified as the True Prophet in contrast with the False Prophet at right here, at the end.

So, there is just abundant evidence that allows you, if you are willing to see, that the three years of probationary time that Nebuchadnezzar gave to Daniel and the worthies is representing the Everlasting Gospel, which is the time period when the Lord produces two classes of worshippers by the introduction of a three-step prophetic testing message.

So, He is going to raise this temple up in three days, and I am saying that in the 46 years of the Millerites that this is the temple of His church, of His people. Okay?

Had it been destroyed?

Revelation 11:2 says,

“²But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and **the holy city shall they tread under foot forty and two months.**” Revelation 11:2 (KJV).

This Dark Ages here, this 1260 years, this 42 months, the holy city Jerusalem, and therefore the temple, had been destroyed; and, in three days—one, two, three [counting the three waymarks marked on the Millerite History reform line]—the Lord was going to raise it back up. Those three days are 46 years.

And those three days, those 46 years, are the three years [indicating the three waymarks] of Daniel, chapter 1.

STANDING IN HIS LOT

Okay. I tried, I think, in two worships to give an illustration. And I do not know. I knew I was going to use it, before I used it; but, I still do not have a comfort level that it was a good illustration. And what I said was, if the Lord said I was going to be in the Kremlin next week, next Wednesday, and I was totally burned up today in a crematorium where I was just dust, that I am still going to be in the Kremlin next Wednesday.

But, what I am talking about is the power of the Word of God. If God said something, it is going to come to pass, no matter what human beings do. It is going to come to pass.

His Word—that is one of the reasons that God cannot lie. God would never lie. He would not go counter to His Law; but, it is also impossible for Him to lie, for if He said something that was a lie, it would immediately become truth because He spoke it and the creative power of God is in His Word and it can do nothing but produce the results that are in His Word. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, when it comes to the Book of Daniel, what I am going to try to show you here is that when Daniel is standing in his lot, it is a prophetic symbol of something that is accomplished. Okay?

And when Daniel stands in his lot, the lot can correctly be understood as his grave. Daniel is going to stand in his lot at the end of days when he is resurrected.

But, standing in your lot can also represent the judgment. Lots are being cast about your record. Okay? So, Sister White many times takes this Daniel standing in his lot and applies it to the judgment that is going on; but, she also says that standing in a lot also represents fulfilling a purpose. And for me, the primary understanding of Daniel standing in his lot is when he is fulfilling his purpose.

But in Daniel 12:13, where we find Daniel standing in his lot, it is at the end of the days. So, what I am saying is when you see Daniel standing at the end of the days, because it is God's Word you are to automatically understand that because it is at the end of the days, then Daniel is standing in his lot, even if it does not say specifically he is standing in his lot.

When you see Daniel at the end of the days, he is fulfilling his purpose; and, he prophetically is not Daniel the person; it is the Book of Daniel.

So, that is what I am going to try to walk you through here because there are some places where Daniel is directly said to be standing at the end of the days, and in some places where it is identified by prophecy, though it is not specifically stated; and, we want to know what those things are. Maybe as we march through this, you will see.

Daniel 12:13:

“¹³But go thou thy way till the end *be*: for thou shalt rest, and **stand in thy lot at the end of the days.**” Daniel 12:13 (KJV).

For me, what I am saying is that last phrase of that verse, he “stands in his lot at the end of the days,” it is one thought; it is one phrase.

Remember, it says in Daniel 1 that at the end of the days Daniel was brought in before Nebuchadnezzar so Nebuchadnezzar can interview him. So, Daniel would be standing in his lot right here. So, Daniel would be standing in his lot in 1844.

Daniel would be standing in his lot at the cross. Does the Book of Daniel say anything about the cross?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes.

And Daniel would be standing in his lot at The Sunday Law.

Okay. That is the prophetic technique that I am trying to put in place.

JUDGMENT

So, in *The Great Controversy*, page 488, it says,

“Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, **when, with Daniel, every individual must stand in his lot, at the end of the days.**” *The Great Controversy*, 488.

So, what is that talking about? That every man is going to stand at the judgment bar of God. Okay? That is about the Judgment.

Daniel standing in his lot at the end of the days there, it is talking about judgment and every one of us is going to be judged.

TO FULFILL A PURPOSE

But, also Sister White says in *Manuscript Releases*, volume 6, page 108,

“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.

To stand in your lot and place is to fulfill a purpose. Okay?

And to me, that is the one that is the key where you can make some insights on where and when and what it means that Daniel stands in his lot.

EVERY CHURCH MEMBER

Now, in the next quote, *Reflecting Christ*, page 243, it says,

“**Every church member is to train the intellect**, in order that he may gain a clear understanding of the will of God concerning him; everyone is to educate the voice, that he may communicate a knowledge of the Scriptures to those who are in ignorance. May God help us to **stand, like Daniel, in our lot and place during the days of probation** that remain.” *Reflecting Christ*, 243.

This means every individual will have to stand in their lot and fulfill their purpose to be an evangelist—right?—to fulfill our purpose of sharing the Gospel. That is every man, every church member is to stand in his lot in that regard.

A BOOK

But, also, a book, **a book** can stand in its lot. Notice this next quote.

And, you know, I have looked at these expressions up before when I am studying the terms on the CD-ROM. I ran through Daniel standing in his lot, and at the end of the days many times, gathered together the quotes and looked at them. But, this time something flashed on me that I had never—maybe I had seen it before, but it did not hit me between the eyes like this one does, and it has nothing to do with what we are studying, really. It probably has something to do with it, but . . .

There came a point in time when Ellen White says, “I ain’t sending my donations into the church no more.”

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: She does not say it like I just said it, but you will see. It kind of blew my mind, “She actually said that?”

This is from *Pamphlets* 79, page 6.

“The scheming and inventions of men”—

And it had to do, evidently, not with her frustration, although that is how it would seem humanly; but, a prophet is not frustrated. A prophet is just stating the facts. But, the facts were, is she

knew that they were to be producing and getting out *The Great Controversy*, and they did not want to do it because they wanted to make books that they could make money off of; and, she was very, very—the human word is frustrated; but, whatever, she had reached the point in that controversy where she is going to say this.

—“The scheming and inventions of men whose wisdom had departed from them, led to crooked transaction, of which business men should be ashamed. But I will state no more. This is the principle which has controlled again and again in different ways.

“God commanded that certain warnings and the presentation of events to take place should be placed without delay before the people.”—

Now, she is not going to say *The Great Controversy* here directly, but that is what she is talking about, the book, *The Great Controversy*.

—“God commanded that certain warnings and the presentation of events to take place should be placed without delay before the people.”—

That is *The Great Controversy*.

—“Had **the very book God appointed to stand in its lot and place been handled as earnestly** as ‘Bible Readings,’”—

Because *Bible Readings* was making them some bucks.

—“**had been handled as earnestly as ‘Bible Readings,’** men would have co-operated with the angels of God to make the very impression essential for that time. But men not standing in living connection with God could not discern the necessity for the present truth for that time. All my entreaty and urging were of none effect. False statement after false statement was made. And why? The President of the Conference might, if he had been moved by the Spirit of God, have helped to change the whole matter. But I had to press my claims, and should have pressed them still more strongly. The light given me was never to make large donations to any phase of the work, never again to place myself in an embarrassing position, as I had for years.” *Pamphlets* 79, 6.

So, she was pretty frustrated.

But, my point is here—and *frustrated* is probably the wrong word—my point here is a book. Here she is saying *The Great Controversy* was to stand in its lot and place. It was to fulfill its purpose. So, it is not a stretch for me to be standing that the Book of Daniel is to fulfill its lot and purpose; because, so, too, with *The Great Controversy*.

Do you get my point?

What does it mean that she was not going to send money to them no more . . . ?

DANIEL AND REVELATION

Kress Collection, page 105:

“Those who become confused in their understanding of the word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist.”—

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: Now, if you are watching it, you have in Adventism a rejection of the last six verses of Daniel 11. The biggest rejection is accomplished by the theologians that make the claim, they say this, “What is being taught about the last six verses of Daniel in this message [the Latter Rain Message by Future for America], it is incorrect; but, I don’t know what those verses mean.” That is the biggest argument about it.

But, there are other arguments in Adventism against that truth: “There is a man that they are promoting big time with a book, and he is going around traveling and speaking about it; and, he is teaching the King of the South is Islam, and he just has this convoluted idea of the last six verses of Daniel 11. And friends who have gone and listened to his presentations say, ‘Well, he really doesn’t make a claim that his understanding is perfect. He is not arguing that this is positively correct,’ but it is just a counterfeit.”

And what they do not understand, **what they do not understand** is when you are giving a specific false view of the last six verses of Daniel 11, or you are just hiding in behind the claim, “Well, they are wrong but I don’t know what it means,” in either case you are misunderstanding who the King of the North is, and the King of the North is the antichrist of Bible prophecy.

And this passage says,

—“Those who become confused in their understanding of the word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world. **Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood.**”—

Now, here Sister White is saying, in the present tense to her day and age, Daniel is standing in his lot and place. She is not talking about the human being, Daniel the prophet. She is talking about the Book of Daniel was doing a work right then and there, in her day and age.

But, what I want you to see here is she is combining it with Revelation.

—“**Daniel is standing in his lot and in his place. The prophecies of Daniel and John are to be understood.** They interpret each other. They give to the world truths which everyone should understand. These prophecies are to be **witness** in the world.”—

Now, the next passage, the next line is profound. Wrap your mind around this final sentence.

—“**By their fulfillment in these last days, they will explain themselves.**” *Kress Collection*, 105.

I kind of brought in a lot of things to this one paragraph. I should not have said anything about if you become confused on the King of the North you are going to get the mark of the beast, but that is there.

What I wanted you to see is that she spoke about Daniel standing in his lot and place, in the present tense, and that is the Book of Daniel; but, in so doing, she is wanting us to understand that the Book of Daniel is also the Book of Revelation. They are the same book. They interpret one another.

And she says that in many, many places; but, here you have the argument of saying, if you wish, that Revelation is going to stand in its lot and place, also.

But, this last sentence, she says that the message of the Third Angel that swells into a loud cry—that people are proclaiming to the world in our history right now; this is the Message of the Loud Cry that we are proclaiming here—that it is being fought against by the majority of Adventism. The majority is fighting against it by Laodicean apathy. They could care less; but, then there is a group that is directly fighting this message in a variety of ways.

BY THEIR FULFILLMENT THEY WILL EXPLAIN THEMSELVES

But those that are presenting this message will find that what they are presenting is going to be fulfilled, and God is going to prove that the message that they are proclaiming is true; because, what they are inferring by the message is going to come to pass: “By their fulfillment in these last days, they will explain themselves.”

She is going to say this again in a different way in this next quote; but, what we are looking at is the Book of Daniel and the Book of Revelation can stand in its lot and place.

Manuscript Releases, volume 21, pages 436 – 438:

“The testing time is right upon us.”—

What is the testing time?

It is this history here [see Figure 49B}. It is the reform movement. It is the three days; it is the three years. It is the testing time.

—“The testing time is right upon us. We must build upon the Rock that will stand the storm of test and trial.”—

And that word *Rock* is what?

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: Nope. It is capitalized. So, it is the Rock of Ages.

And what did Sister White say about the truths on this 1843 Chart? They are the Rock of Ages.

—“The testing time is right upon us. We must build upon the Rock that will stand the storm of test and trial. As we see the fulfillment of prophecy, we know that the end of all things is at hand. Present the eternal principles of truth. Show what the Word of God declares is to take place on this earth. The God who gave Daniel instruction regarding the closing scenes of this earth’s history will certainly confirm the testimony of His servants as at the appointed time they give the loud cry.”—

So, the people that are giving the Loud Cry Message, the Lord is going to confirm it. You know, it is not going to be left in some vague uncertainty. The Lord is using these people, and He is going to—

What is He going to do? Give me an example of what He is going to do.

Right here [Elijah's reform line] He brought fire down out of Heaven. He is going to confirm the distinction between the False Prophet and the True Prophet. That is part of this story.

How is He going to do it? By the fulfillment of the message that they are proclaiming in these last days.

Continuing on, because we still are dealing with Daniel standing in his lot.

Now, when Sister White says we are to stand on the Rock that will stand storm of test and trial, and we are saying it is the truths on this Chart, notice what the next paragraph is.

—“All the messages given from 1840–1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matthew 13:16, 17]. Blessed are the eyes which saw the things that were seen in 1843 and 1844.”—

What were seen in 1843 and 1844?

FROM THE AUDIENCE: The first disappointment.

BROTHER PIPPENGER: The first disappointment, the Midnight Cry, the second disappointment.

They saw the Midnight Cry, and what is the Midnight Cry? It is the light that is set up behind us on the path that leads to Heaven. They saw that light.

What produced that first disappointment and, therefore, what produced that light? This right here [pointing to the upper right-hand corner of the 1843 Chart] produced it. The Lord had His hand over this.

This 1843 Chart is the Rock. This Chart is what produced the things that were seen in 1843 and 1844; and, that is what we are looking at here in this study, if you have forgotten because of my taking a long time to get around the mountain. We are looking at these Charts [the 1843 and 1850 Charts] typified in Bible prophecy.

Okay. Moving on.

—“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,”—

That is the Midnight Cry Message. Right?

—“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.**”—

Is this Daniel the prophet being resurrected? It is the Book of Daniel that is going to be connected with the Loud Cry, and the Loud Cry has been prefigured by the Midnight Cry.

And this is by God’s appointment. Okay? She emphasizes that more than once, “A message will soon be given by God’s appointment”

Next paragraph:

—“The attention of our churches must be aroused. We are standing upon the borders of the greatest event in the world’s history, and Satan must not have power over the people of God, causing them to sleep on.”—

What is causing them to sleep? The Mystery of Iniquity puts them to sleep.

—“The papacy will appear in its power. All must now arouse and search the Scriptures, for God will make known to His faithful ones what shall be in the last time.”—

“God will make known to His faithful ones what shall be in the last time.” That is what she is saying earlier in this, where she says, “The God who gave Daniel instruction regarding the closing scenes of this earth’s history will certainly confirm the testimony of His Spirit as at the appointed time they give the Loud Cry.” He is going to make known to the people that are proclaiming the Loud Cry Message certain things in advance; and, when those come to pass they are going to confirm the work they are doing. But the only reason they can do that is because, “God is going to make known to His faithful ones what shall be in the last time.”

—“The word of the Lord is to come to His people in power. . . .

“This is what has been presented to me—that we are asleep, and do not **know**”—
WHAT?—“**the time of our visitation**. But if we humble ourselves before God, and seek Him with the whole heart, He will be found of us.” *Manuscript Releases*, volume 21, 436–438.

This is the time of Daniel’s visitation [referencing the reform line of Daniel One].

This is the time of the Millerite visitation.

This was the time of Israel’s visitation [referencing the reform line of Elijah].

The time of our visitation is when the Lord accomplishes the Everlasting Gospel by introducing a three-step prophetic testing message that produces two classes of worshippers.

And we do not know the time of our visitation, and we do not know that it is an appointed time.

And these people, even some people in this message but primarily these people outside of this message, that say to look back at an historical fulfillment and mark the date is timesetting, their head is just not on straight. Timesetting is to say, “In such-and-such a period of time, this will happen,” putting it in the future.

But, if timesetting, which Sister White spoke about often, is to point back in history and say, “This was fulfilled on August 11, 1840,” well, Sister White says that. Sister White says

Josiah Litch's prediction of Revelation 9, verses 14 and 15, that the event exactly fulfilled the prediction on August 11, 1840. She is a timesetter, if that is timesetting. To point backwards in history and mark a date is not timesetting.

FROM THE AUDIENCE: They are marks along the way.

BROTHER PIPPENGER: They are marks along the way.

So, there is an appointed time of God's visitation; and, of course, it is marked in prophecy.

THE END OF THE DAYS

Okay. I hope that you see what I wanted you to see there, is that when Daniel is standing in his lot, it can be Daniel at the resurrection, it can be Daniel in Judgment, or it can be the Book of Daniel. It is primarily when the Book of Daniel fulfills its purpose.

But, that expression comes from Daniel 12:13,

“¹³But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at **the end of the days.**” Daniel 12:13 (KJV)

And Daniel stands in his lot at the end of the days.

So, I wanted to mark “at the end of the days” in this history.

Daniel 1:5, and 18. It says,

“⁵And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them **three years**, that **at the end thereof** they might stand before the king. . . .”—

Right here [third waymark in the Daniel One reform line], this is the end of the days. That is 1844: Daniel standing in his lot at The Sunday Law, at the cross of Christ, at the end of that time period.

And then verse 18 says,

—“¹⁸Now at **the end of the days** that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.” Daniel 1:5, 18 (KJV).

THE TIME OF THE END—1798

In *Testimonies to Ministers*, beginning at page 114, it says,

“One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided.

“A wonderful connection is seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time?”—

Now, Brothers and Sisters, when you see a prophet that repeated a question twice, that should make you as a student of prophecy say, “What does it mean that the Holy Spirit him to repeat this same question two times?”

But, when you have another prophet, Ellen White, emphasizing this for you, saying, “You know, Daniel twice repeated this question,” then you have got even more motivation from the Lord to figure out what it means. Okay?

We are not there yet, but I am just pointing that out for you.

—“Twice Daniel inquired, How long shall it be to the end of time?

“‘And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. 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.**’

“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.”—

So, right here [1798], Daniel is standing in his lot, is he not, the time of the end in 1798?

So, was Daniel standing in his lot right here when he was carried to Babylon? Yes, he was; because, if you go back and read Isaiah’s prophecy to Hezekiah, he says, “The days will come that your seed will be carried to Babylon as eunuchs.”

Now, that is not a time prophecy but he says, “The days will come.”

Right here [Time of the End of the Daniel One reform line] he is standing in his lot when he is carried Babylon, because he is standing in his lot in 1798.

But, I want you to see something else here, and it is important to see this one. So, I am going to back up where it says, quoting from the Book of Daniel, “But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”

What is the end of the days is she talking about here?

What is the end of the days? What is the date? 1798, right?

Does everyone see that (because we have already further)? We know she is talking about 1798, primarily.

“Thou shalt stand in thy lot at the end of the days.” Now, what is the next sentence? “It was the Lion of the tribe of Judah who unsealed the book”

What book does the Lion of the tribe of Judah unseal? The Book of Daniel.

Okay. So, you need to see that.

Who is the Lion of the tribe of Judah? It is Christ in Revelation, chapters 4 and 5, and onward.

What does the Lion of the tribe of Judah do in Revelation 4 and 5, and onward? He removes the seals, seven seals, from the book that is sealed with Seven Seals.

So, sometimes we will think that the Lion of the tribe of Judah, what He is unsealing is that book with seven seals on it, and it is; but, He is also unsealing the Book of Daniel. Okay?

—“**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 —[*MINOR IMPORTANCE*—in these last days;”—

FROM THE AUDIENCE: Infinite importance.

BROTHER PIPPENGER: —“infinite importance”—

The work of the Lion of the tribe of Judah unsealing the Book of Daniel in 1798, how long ago was 1798? Over 200 years ago. That illustration, prophetically, is of infinite importance to you and me at the end of the world. You have got to know what that means.

—“These matters are of infinite importance in these last days; but while ‘many shall be purified, and made white, and tried,’”—

What is “purified, and made white, and tried”? Purified, made white, and tried [indicating the first, second, and third waymarks, respectively, in Figure 49B].

The work of the Holy Spirit is to convict of sin, where you are purified; righteousness, where you are made white (the righteousness of Christ), and tried, the judgment to come.

The work of the Holy Spirit is in agreement with the sanctuary: the courtyard, where the sin offering takes place and you are purified; the Holy Place, where you receive the white raiment of righteousness in the sanctified experience; and, the Most Holy Place, where you are tried at judgment. And this takes place in the three years of Daniel in the Everlasting Gospel.

And it is of infinite importance to understand that if the Lion of the tribe of Judah that unseals this Book in 1798, who unseals this truth here at the Time of the End in the reform line of Daniel 1?

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

BROTHER PIPPENGER: Who unseals it here [at the first waymark of the Elijah reform line]?

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

BROTHER PIPPENGER: And we must know that why?

Why must we know that? Because it is going to get unsealed again in our day. We need to understand what that means.

—“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.’ How true this is! Sin is the transgression of the law of God; and those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angel’s messages. The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history.

“Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. Teach these things.”
Testimonies to Ministers, 114–115.

So, Daniel stands in his lot at the time of the end. When else does he stand in his lot? At the end of the days. In 1844 we see Daniel standing in his lot.

THE CLOSING PERIOD OF EARTH’S HISTORY

Prophets and Kings, page 547:

“Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself;”—

Did you get that? There were things that Daniel did not even understand about what he wrote.

I wonder if that is true with Ellen White? Yes, she says it is true.

So, I guess when we insist that Ellen White was omniscient, that it is not really in agreement with what Inspiration teaches us about the inspiration of a prophet, is it?

Okay. So, maybe, **maybe** the prophetess’s husband could do something that was incorrect and the prophetess not even know it, because she was not omniscient. Do you think that is a possibility?

Or maybe the Lord told her, “Hey, that is incorrect; but, you have got to keep silent about this one.”

Are those possibilities? Yes, because Daniel did not even understand fully his prophecies.

—“in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself, but before his life labors closed, he was given the blessed assurance that ‘**at the end of the days**’—” —

Now she is going to tell us another place, what is **the end of the days**.

—“‘**at the end of the days**’—in **the closing period** of this world’s history—he would again be permitted to **stand in his lot and place**.” *Prophets and Kings*, 547.

So, this history that is illustrated in Daniel’s story, that is repeated in the Millerite story, she is telling us that it is going to be repeated in our days, in the closing scenes of this Earth’s history Daniel is going to stand in his lot.

1840

The Seventh-day Adventist Bible Commentary, volume 7, page 971, here is another place where he is going to stand in his lot.

I am going to put it up here just so you will get my point [adding to the whiteboard (see Figure 49B).] This is August 11, 1840. I am not putting the “August 11th,” but it is. It was when there was a restraint put upon Islam.

The Angel of Revelation 10 came down, and what did He have in his hand?

FROM THE AUDIENCE: A little book.

BROTHER PIPPENGER: Okay.

“The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to **future events** which will be disclosed in their order. **Daniel shall stand in his lot at the end of the days.**”—

So now she is making sure that we understand that the Seven Thunders relate to future events that will be disclosed in their order; but, she is very purposefully telling us that John was to seal up the Seven Thunders, just the way Daniel was commanded to seal up his book.

And the Seven Thunders, she is also going to tell us in a couple of paragraphs, represent the history of the Millerites, the First and Second Angels’ Messages. So, the sealing up of the Seven Thunders is a parallel to the sealing up of the Book of Daniel. And in the Millerite History, in 1798, the Book of Daniel is unsealed; therefore, in our history at the end of the world, when the Seven Thunders is repeated, the Lion of the tribe of Judah is going to unseal what the Seven Thunders represent.

But, what I want you to see here is that when this Angel came down, He had what in His hand?

FROM THE AUDIENCE: A little book.

BROTHER PIPPENGER: The little book of Daniel.

So, what was Daniel doing here? Standing in his lot and place at the end of what? At the end of the 391 years and 15 days he was standing in his lot, in that history.

Therefore, when the Angel of Revelation 18 comes down, who is going to be standing in his lot and place? Daniel.

And, therefore, at the Time of the End at the end of the world, in 1989, who is going to be standing in his place? Daniel.

And at The Sunday Law, 1844, who is going to be standing in his time and place? Daniel.

Finishing this off,

—“After these seven thunders uttered their voices, the injunction”—*THAT IS A COMMAND*—“comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to **future events** which will be disclosed in their order. **Daniel shall stand in his lot at the end of the days.** “John sees **the little book unsealed. Then Daniel’s prophecies**”—

He sees the Little Book unsealed, and it says it is Ezekiel’s prophecies. No?

FROM THE AUDIENCE: It is Daniel’s.

BROTHER PIPPENGER: It is Daniel’s prophecies that are his little book. They are the ones that are unsealed.

—“**have their proper place in the first, second, and third angels’ messages to be given to the world.**”—

Do you see a close relationship to the First, Second, and Third Angels’ Messages, now that you see that Daniel 1 is the First, Second, and Third Angels’ Messages?

—“The unsealing of the little book was the message in relation to time.

“The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

“The special light given to John which was expressed in the seven thunders”—

She just said it was related to future events. But, here she 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.**” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

The Seven Thunders is this history [of the Millerites], but it is our history; and, in our history Daniel will stand in his lot. The Book of Daniel will fulfill its purpose in our history, the same way it did in the Millerite History, the same way that Daniel actually physically stood in his history. He stood at the Time of the End when he was carried to Babylon, and he stood before Nebuchadnezzar for judgment at the end of the days.

THE TIME OF THE END—1798

“¹In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.” Daniel 1:1 (KJV).

THE JUDGMENT—1844

“¹⁸Now **at the end of the days** that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.” Daniel 1:18 (KJV).

Okay. One closing quote, and it is rather long; but, it is for anyone in this room that is younger than I; and, I guess that is all of you.

Youth Instructor, December 31, 1907:

“God always honors the right. The most promising youth from all the lands subdued by the great conqueror had been gathered at Babylon; yet among them all, **the Hebrew captives were without a rival**. The erect form, the elastic step, the fair countenance, the undimmed senses, the untainted breath,—all were so many certificates of good habits, insignia of the nobility with which nature honors those who are obedient to her laws.

“During the past **three years**”—

What are “the past three years”? It is the testing time. It is the time of God’s visitation, the Three Angels’ Messages, the First Angel’s Message; it is the Everlasting Gospel.

—“During the past **three years** the youthful Hebrews had been gaining other wisdom than the learning of the Chaldeans; God had been giving them a knowledge of himself. They had placed themselves in right relation to God, and he could trust them with a deep knowledge of eternal truths.

“The habits and understanding of the youth who were not instructed by God were in accord with the knowledge that comes from idolatrous practices, and that leaves God out of its reckoning. Daniel and his companions, from the first of their experience in the king’s court, were gaining a clearer comprehension, a sounder and more accurate judgment, than all the wise men of the kingdom of Babylon.”—

When did Daniel and his friends begin to receive a clear conception?

What did Sister White just say, though? From their first experience.

Where is their first experience? Right here at the Time of the End, where they are carried to Babylon.

So, from this point on, what are they experiencing? An increase of knowledge; from the very beginning they are representing someone that is increasing in knowledge.

—“They placed themselves where God could bless them. They followed rules of life that would give them strength of intellect and would gain for them the greatest possible benefit from the study of God’s Word.

“While faithful to his duties in the king’s court, Daniel so faithfully maintained his loyalty to God, that God could honor him as his messenger to the Babylonian monarch. It was to Daniel that Nebuchadnezzar, unable to get help from his wise men, turned for an account of his forgotten dream,”—

Nebuchadnezzar’s first dream.

—“and an interpretation of it. Daniel and his companions sought the Lord, and to Daniel was revealed the dream and its meaning. And when he had related to the

king the vision God had shown him, Nebuchadnezzar said, ‘Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.’”—

You know, when you look at William Miller’s first dream, it goes all the way to his death. His first dream tells his whole story, tells him about his rejecting the Sabbath. It is there in his first dream. It is his whole story. He was revealing his whole history. The whole history of his ministry is in that first dream, in advance.

He was revealing the history of Miller the same way that the Lord was revealing to Nebuchadnezzar in his first dream, the whole history of the kingdoms of Bible prophecy.

Okay. You may not be familiar with William Miller’s first dream, but we just sent out a newsletter, which you can contact us if you do not have it; but, we have both Miller’s first and his second dream.

—“The history of Daniel and his companions has been recorded on the pages of the Inspired Word for the benefit of the youth in all succeeding ages. What men have done, men may do. If the youth will make the unreserved surrender of the will that Daniel made, God will help them as he helped Daniel. If they will appreciate the opportunities he gives for growing in understanding of him, he will give them wisdom and knowledge, and will fill their hearts with unselfishness. He will put into their minds thoughts that will inspire them with hope and courage as they seek to bring others under the sway of the Prince of Peace. They will have the co-operation of God and the angels. They will work out with carefulness the sum of their salvation, God working in them to will and to do of his good pleasure.

“As Daniel studied the Word of God, his understanding became ever clearer; and as he comprehended its ennobling principles, he purposed in his heart to form a character that God could approve. He could not foresee the result of his determination to be true to God in the courts of Babylon; but he resolved that even at the loss of all things, he would preserve his integrity.”—

There is the First Angel’s Message. He purposed not to defile himself with the king’s meat.

—“And the Lord fulfilled to him the word that he has pledged, ‘Them that honor me I will honor.’”—

He is going to be lifted up as an ensign when he is brought in to be tested by Nebuchadnezzar at the third waymark. God is going to honor him.

—“There is wonderful encouragement in the story of Daniel for the youth who today are striving to gain knowledge. In his Word the Lord has left his children a divine instructor that will never disappoint those who seek its direction with a sincere heart. Its teachings will give a strength of character and mental development that no other book can impart. Let the student make the Word of God the chief book of study, giving all other branches of learning a secondary place. And as the heart is opened to the entrance of the Word, light from the

throne of God will shine into the soul. The Word, cherished in the heart, will yield to the student a treasure of knowledge that is priceless. Its ennobling principles will stamp the character with honesty and truthfulness, temperance and integrity.”
Youth Instructor, December 31, 1907.

So, tomorrow, the Lord willing, we will take up Daniel 2 and 3 and demonstrate that that is the Second and Third Angels’ Messages of Revelation 14.
Shall we pray?

Benediction: Heavenly Father, we wish to achieve that character development that you have just set forth in the example of Daniel, and set forth as an example that any of us could follow and enter into if we choose. We ask that you give us the determination to purpose in our hearts that we will not defile ourselves with the food of Babylon, the Mystery of Iniquity, the influence of Satan that comes from a variety of directions that prevents us from developing and training appetites that only desires your Word, your Truth. Please make that happen in each of our lives. We ask for a continued blessing upon the work that we are attempting here with the LiveStreaming and DVDs, and we set before you once again this day of labor and of service to you and ask that you would help us to be productive and glorify you in the things that we do in our service for you today. In Jesus’s name, amen.

Habakkuk's Two Tables #29

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest, and we thank you for bringing us together this morning to continue our study of the Book of Daniel, applying specifically to our history. We ask that you would grant us an understanding of these things in such a way that it would have an impact upon us personally and better prepare us to share these truths with the people we come in contact with. We ask that you would forgive us of any transgressions that we may have committed, and cleanse us, free us up that we might be open for the influence of your Holy Spirit which we ask for at this time. And we ask that you pour your Latter Rain out upon us by opening our understanding to your Word. Please take the words and thoughts that I am going to share this morning and touch them with a coal from off your altar that they might be pure and holy. We thank you for getting the Pecks to their destination safely, and we ask that you watch over them on their return. In Jesus's name, amen.

BROTHER PIPPENGER: I do not know if the blue comes through on the LiveStream or the DVD, but this is pretty much the same illustration we had yesterday, except yesterday I was calling this "DANIEL ONE." I removed the "ONE."

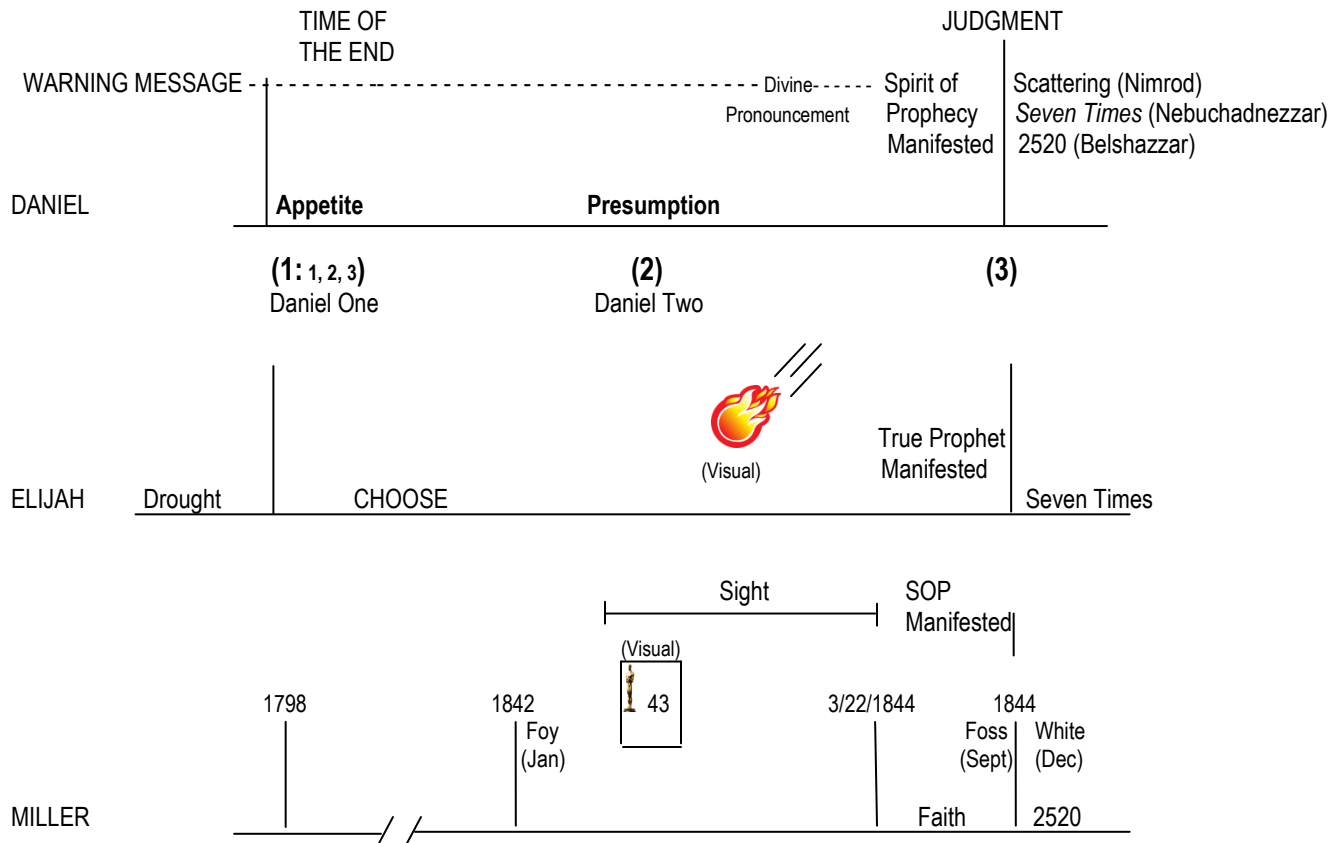


Figure No. 50.

Now we are going to look at the waymarks.

The first waymark is Daniel, chapter 1.

What we are going to look at today is Daniel, chapter 2, the second waymark.

And this blue line is what we learned previously about the three falls of Babylon, because we are going to deal with the Second Angel's Message, this second waymark, which is "Babylon is fallen, is fallen"; and, that has been illustrated in the fall of Nimrod, Nebuchadnezzar, and Belshazzar. So, I have this blue line running through there, line upon line.

And I have changed some of the things here [with the reform line of Elijah]. In Elijah, in the confrontation between the prophets of Baal and Elijah, there is a visual manifestation of fire coming down out of Heaven. The fire, we read a quote more than once now that represents the Holy Spirit, and the altar represents Christ. Elijah had built that altar out of 12 stones, thus identifying that the 12 tribes, the 144,000 at the end of the world, are going to be illuminated by the Holy Spirit in this time period [at the last waymark].

And this is consistent with what we are seeing, is that here in the story of Daniel the Spirit of Prophecy is manifested; the True Prophet in Elijah, in contrast with the False Prophet is manifested.

And this is the Spirit of Prophecy (S.O.P.) manifested in this history [of the Millerites].

The visual here [the Millerite reform line], what this is all about is we are going to emphasize that this second waymark has a visual component to it. And the reason I have this line up here is the 1843 Chart was published in May of 1842, and it provided a visual test, until March of 1844, until the first disappointment. After they realized that the Lord was not going to return in 1843 and they believed that on March 22, 1844, and 1843 was gone, from this point on until October 22, 1844, they set aside this 1843 Chart.

And in this history here, they were walking by sight; but, according to Habakkuk 2, one of the lessons in Habakkuk 2 when it tells us "... though the vision tarry, wait for it; because it will surely come, it will not tarry." Then in verse 4, "... the just shall live by his faith."

From here, March 22nd to October 22, 1844, they are walking by faith, in terms of the Chart, rather than sight. So, there are some real specifics about this visual test in the Millerite History.

And you all know that I am not an artist. I have put in here the image on the [1843] Chart, which you see here, for the purpose of reminding us that this image that is the predominate illustration on either Chart [the 1843 and 1850 Charts] is Daniel, chapter 2, which is what we are studying today, which is the image test.

Maybe we will go back up and explain some more. I am sure we will.

One of the things that we want to put in place is that—well, we will do that as we proceed.

THE VOICE OF GOD ECHOES

Let us begin with our first quote. We are dealing now with Daniel, chapter 2, from the perspective that Daniel, chapter 2, is the Second Angel's Message and that in the First Angel's Message of Revelation 14:6-7, we know that in verses 6 and 7 the First Angel's Message was the Everlasting Gospel. We have seen that took place in Daniel, chapter 1: two classes were developed and demonstrated.

And, we know that in the First Angel's Message, in verses 6 and 7 you have all three messages: "Fear God," "Give Him Glory," "For the Hour of His Judgment is Come."

So, I have Daniel 1 here. This is chapter 1. This is the first waymark; this is the First Angel's Message, and it has all three (1, 2, 3 messages) in it. That is what I mean by this representation; but, that was not the perfect fulfillment. The perfect fulfillment is at the end of the world when the First Angel's Message is going to arrive again; then, Daniel 2, the Second Angel's Message. And then tomorrow, the Lord willing, we will deal with the Third Angel's Message.

Youth Instructor, December 2, 1903:

“When Nebuchadnezzar's dream of the great image was revealed to Daniel in a night vision, his first act was to thank God for this revelation.”—

Do you ever stop and think why we have to know that?

Why do we have to know that this came to Daniel in a night vision?

Why do we even have to know that it came in a vision?

Why could not the Bible and the Spirit of Prophecy said, “When Nebuchadnezzar's dream of the great image was revealed to Daniel, his first act was to thank God for this revelation”?

Why do we have to know that it was in a night vision?

Okay. Now, she goes on, and she is going to quote. This is what Daniel says once he understands Nebuchadnezzar's dream.

—“‘Blessed be the name of God forever and ever,’ he exclaimed; ‘for wisdom and might are his: and he changeth the times and the seasons:’”—

Where do you find the Lord changing time?

Where do you find the Lord changing seasons, because Daniel just said he does so?

—“he removeth kings, and setteth up kings:”—

We have several illustrations of that of the Lord.

—“he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.’

“In past ages the Lord God of heaven revealed his secrets to his prophets. The present and the future are equally clear to him. The voice of God echoes down the ages,”—

And you know what an echo is: **ECHO**, ECHO, Echo, echo, ... What is it? It is the line upon line. It is the same history repeated over and over again. It is the echo.

You know, if you say something in a canyon where you can get an echo, it does not come back another word. It comes back the same thing.

—“**The voice of God echoes down the ages telling man what is to take place.** Kings and princes take their places at their appointed time. They think they are carrying out their own purposes, but in reality they are fulfilling the word that God has spoken.”—

Have you been watching the television? Have you been listening to the radio? Have you been watching the internet? Because, what just the standard news places are saying is that Obama is getting ready to sign this United Nations treaty on guns; and, when he does, the Constitution is destroyed.

And when the President makes a treaty with another country, it supersedes and overrules the Constitution of the United States. That is what the Constitution says.

And when the President signs a treaty with another country, it only has to be ratified by the Senate, not the House of Representatives. The House would not ratify anything that Obama did, because he is outnumbered big time, but he still controls the Senate.

With this book here (*Screwed!* by Morris and McGann) by Dick Morris—and I am not pushing anybody—it speaks about, among other things—and I had this weeks ago—four or five different treaties, world globalist treaties: One is about making the International Criminal Court the court of reference; one is the Offshore Treaty, where all the waters that surround the United States are going to be governed by the laws of the United Nations; another one is gun control; and, another one is littering in space. They are getting ready to sign a treaty about littering in space. They do not want all this space junk there from the different satellites that have been sent up there. But, really, it is just a ploy to take control of the military hardware that the United States has up there. It is all about taking control of the United States. And, another one is about child raising.

And this book goes through and shows that if any of these five treaties gets signed into effect, our Constitution is overturned.

So, to hear now in the past four or five days that Obama is getting ready to sign this gun control treaty tells you that these nations—because, these treaties are speaking about virtually every single country in the world has signed onto them. The only country that has not is the United States. So, when the United States signs onto it, then the Ten Kings are pretty well getting in place. Once they have their kingdom in place, then all they have to do is to agree to give their kingdom unto the Papacy. And when they do, what is that? That is a combination of church and state. That is the image of the beast. That is what we are studying here in Daniel, chapter 2; and, we need to remind ourselves that we are on the verge of this image being set up in the world.

—“**Paul declares** that the records of God’s dealings with mankind in the past ‘are written for our admonition, upon whom the ends of the world are come.’ **Daniel’s history is given us for our admonition.** ‘The secret of the Lord is with them that fear him.’ Daniel’s God still lives and reigns. He has not closed heaven against his people. As in the Jewish age, so in this age, God reveals his secrets to his servants the prophets.

“The apostle Peter says: ‘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: knowing this first, that no prophecy of the Scripture is of any private interpretation. 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.’

“The unbelieving and godless do not discern the importance of the signs of the times, foretold in the prophetic word. In ignorance they may refuse to accept the inspired record. But when professed Christians speak sneeringly of the ways and means employed by the great I AM to make his purposes known, they show themselves to be ignorant both of the Scriptures and of the power of God. The Creator knows just what elements he has to deal with in human nature. He knows what means to employ to obtain the desired results.

“Man’s word fails. He who makes the assertions of men his dependence, may well tremble; for he will someday be as **a shipwrecked vessel**.”—

Of course, a shipwrecked vessel, this is one of the characteristics, if you are a student of prophecy, of the Alpha Apostasy. Okay? There is a ship going to an iceberg, and the command was, “Meet it!”

—“God’s word is infallible, and endures forever. Christ declares, ‘Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.’ God’s word will endure throughout the ceaseless ages of eternity.” *Youth Instructor*, December 1, 1903.

And we are not going to deal with the Alpha Apostasy this morning, but the Alpha is prefiguring our day and age when the Omega takes place.

DANIEL TWO

So, Daniel, chapter 2, what we are saying and Sister White here is saying, is that Daniel, chapter 2, has something to say to us at the end of the world through a prophetic message.

So, Daniel, chapter 2, is the Second Angel’s Message, which in Revelation 14:8 says,

“⁸And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” Revelation 14:8 (KJV).

Now, if you will just analyze this message, and you have spiritual discernment, you can see that this connects with Isaiah 28, “Babylon is fallen, is fallen,” is saying that upon the testimony of two a thing is established, line upon line, precept upon precept; line upon line, line upon line. Those that are going to proclaim the fall of Babylon in fulfillment of the Second Angel’s Message are going to do so by identifying the various times that “Babylon is fallen, is fallen.” It fell in the time of Nimrod; it fell in the time of Belshazzar.” By taking those two histories, “Babylon is fallen, is fallen,” you will demonstrate the characteristics of the final fall of modern Babylon at the end of the world.

And, of course, as we have looked in this blue line, at the three falls of Babylon, with Nebuchadnezzar, Nimrod, and Belshazzar, we find that there is a warning message. For Nimrod it was Shem; for Nebuchadnezzar it was his dream interpreted by Daniel; and for Belshazzar it was the warning message of Daniel based upon Nebuchadnezzar’s 2520.

Then there comes a Divine Pronouncement as they reject the message, and the Divine Pronouncement corresponds with another theme we have been studying: when the Mystery of Iniquity has reached its full development, there is a falling away that takes place and there is also a Divine Pronouncement saying, "This has happened." And the next thing that is going to happen is the man of sin is going to be revealed.

So, there is a Divine Pronouncement based upon the development of the Mystery of Iniquity in this group of people, and based upon the rejection of a warning message.

And, when it comes to judgment time, with Babylon you have the 2520 three times put in place: the scattering of Nimrod, the *seven times* of Nebuchadnezzar, and the 2520 of Belshazzar.

And, of course, when it comes to Elijah when you get to this place [the third waymark], how many times did he have to pray for rain?

FROM THE AUDIENCE: Seven times.

BROTHER PIPPENGER: So, associated with the outpouring of the rain with Elijah and with the judgment of the prophets of Baal, you have the *seven times*.

And, of course, we know that in 1844 the 2520 against the Southern Kingdom of Judah reached its conclusion.

So, you see this marked every time.

Was there a fall of Babylon in the history of the Millerites?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Yes. If you really get into the nuts and bolts of the 2520, it is the Second Angel's Messages; because, the Second Angel's Message is the call out of Babylon, and the 2520 is the message that gathers people out of Babylon. It is the gathering message. It is the fall of Babylon there. So, you will see this here in this history repeatedly.

Did Babylon fall in the story of Elijah? Yes, with the prophets of Baal. They fell to the ground dead because they could not demonstrate their god was the true God.

So, the Second Angel's Message has to be understood in connection with the other times that Babylon has fallen.

We have read this before, but we need to move through this one more time. This is *The Great Controversy*, pages 389-390.

"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.'"—

This here [holding up the book entitled, *Screwed!* by Morris and McGann], Anyone that studies God's Word know that these globalist treaties that are bringing all the nations together, the one behind the scenes that is pulling these strings is the Pope, the Papacy. This is Babylon that is doing this, bringing it all together.

So, not yet can it be said that she has made all nations drink of her wine; but, you can see it is almost finished.

Now, her *wine* is definitely her doctrines; but, she puts the structure in place before she enforces her doctrines. Okay? We will deal with that as we proceed.

—“**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.**

“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”—

There are two things. There has to be a strong delusion that has set in, and the world and the church have to come together. Both of those items have to be marked in history before the fall of Babylon is actually in place.

—“**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.**

“Notwithstanding the spiritual darkness and alienation from God that exist in **the churches which constitute Babylon**, the great body of Christ’s true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They **look** in vain for **the image of Christ in the churches with which they are connected.**”—

Now, they are longing for greater light, and what are they looking for? They are looking for the image of Christ.

And the history that Sister White is putting this all in here is this history right here [referring to the history of Daniel], and this history right here [referring to all three reform lines of Figure No. 50] prophetically, we know this is the time period where it is easy to see in Elijah’s line where he is demonstrating who the True Prophet is and who is the False Prophet.

So, understanding this approach to these lines of prophecy, He is demonstrating that whoever has the image of the Beast and who has the image of Christ. And the people that are in Babylon that are desiring light, what they are looking for is the image of Christ.

Okay. And we know that at The Sunday Law, what is the Lord going to do with the 144,000? He is going to lift them up as an ensign while they are in that fiery furnace, and Christ is walking with them, and all the world is going to see them, and they are going to see them perfectly reflecting the image of Christ.

But, at the same time, who is going to be there? Barabbas, the counterfeit Son of God, Satan personating Christ. They have two images to pick from during this history.

So, in this history here [of Elijah] Sister White just said the people that are going to respond to the call of Babylon that are seeking for light, what they are longing for is to see the image of Christ. Right? So, that directly connects with the image of the beast test.

—“They **look** in vain for **the image of Christ in the churches with which they are connected**. As these bodies depart further and further from the truth, and ally themselves more closely with the world, **the difference between the two classes will widen**, and **it will finally result in separation**. **The time will come when** those who love God supremely can no longer remain **in connection** with such as are ‘lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.’

“Revelation 18 points to the time **when**, as the result of rejecting the threefold warning of Revelation 14:6–12, **the church** will have fully reached the condition foretold by the second angel, and **the people of God still in Babylon** will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. **When** those that ‘believed not the truth, but had pleasure in unrighteousness’ (**2 Thessalonians 2:12**), shall be left to receive strong delusion and to believe a lie, **then**”—*WHEN? THEN*—“then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: ‘Come out of her, My people’ (Revelation 18:4).” *The Great Controversy*, 389–390.

So, here, this is kind of a, if perfectly true, if perfectly correct but not very often recognized by Adventists, I do not believe, she says that when the church has rejected the threefold warning, we will usually think, “Well, that is the Three Angels’ Messages at the end of the world”; but, we will not think that first the Adventist Church is confronted with the threefold testing message, and then the world is also confronted with the threefold testing message. But, once the Adventist Church has been run through the process of this threefold testing message and the two classes are developed, the one class is receiving the outpouring of the Holy Spirit and the other class is receiving the strong delusion, then The Sunday Law arrives because the Falling Away has taken place and now the man of sin is going to be revealed at The Sunday Law, in contrast with the Man of God; and, the image of the beast is going to be revealed, in contrast with the image of God; the ensign is going to be lifted up; and, those of God’s children that are still in Babylon are going to choose between Barabbas and Christ.

So, we sometimes miss the sequence in here, but we need to have that in place as we consider Daniel, chapter 2, being the Second Angel’s Message.

THE LIFE OR DEATH TEST

Now, Daniel, chapter 2, verses 1 through 15, is Nebuchadnezzar’s dream.

And which dream is this, by the way?

FROM THE AUDIENCE: His first dream.

BROTHER PIPPENGER: It is his first dream. Okay? It is Nebuchadnezzar’s first dream. He only has two dreams.

But, in this dream we all know this story, and if you do not know this story, shame on you. Okay?

He has this dream and he cannot figure out what it is, but he knows he wants to know what it is and he calls the Chaldeans in to explain and they cannot explain it; and, he realizes that they are just trying to con him. So, he makes a decree to gather up the wise men and execute them.

So, those first 15 verses, tell us that Daniel, chapter 2, is a life or death testing message. It has to do with Nebuchadnezzar's dream.

¹“And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. ²Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. ³And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. ⁴Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. ⁵The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. ⁶But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. ⁷They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. ⁸The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. ⁹But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

¹⁰The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean. ¹¹And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. ¹²For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon. ¹³And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

¹⁴Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon: ¹⁵He answered and said to Arioch the king's captain, Why *is* the decree so hasty from the king? Then Arioch made the thing known to Daniel.” Daniel 2:1-15 (KJV).

And, you might say, “Well, this is about Nebuchadnezzar's dream. Where do you make the connection with this being the image of the beast test; because the Second Angel's Message is the image of the beast test?

And we make that connection when we get down to the toes; because, the toes is where the image of the beast is identified.

But, what the first 15 verses tell us is that there is a life or death testing process underway.

Okay. So, this is Daniel 2. This is the second waymark. This is the image of the beast test. This is the visual test. This is many things, because there are many lines. Right?

A TARRYING TIME

But, we know that in this time period [second waymark] with the Millerites, what was there right here? What took place on March 22, 1844? What arrived? The Tarrying Time.

So, after Daniel finds out that all the wise men are going to be killed, in verse 16, which is in your notes, it says,

“¹⁶Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.” Daniel 2:16 (KJV).

There is a Tarrying Time in this history marked, and this is the history of the Tarrying Time, the Second Angel’s Message.

PRAYER

And let us read verses 17 and 18, after the Tarrying Time.

When the Tarrying Time arrives in Millerite History, what does it lead to?

FROM THE AUDIENCE: The Midnight Cry.

BROTHER PIPPENGER: And how is the Midnight Cry accomplished? What is the process that produces Samuel Snow’s understanding?

I will give you a hint. [Raising his hand over the upper right-hand corner of the 1843 Chart], the Lord removes His hand from the mistake in the figures on the Chart.

So, what accomplishes the Midnight Cry is a prophetic revelation. Right?

All right. Let us read verses 17 and 18 of Daniel 2—well, let us start in verse 15. We read it once, but let us just put it in context.

“¹⁵He answered and said to Arioch the king’s captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. ¹⁶Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.”—*THERE IS YOUR TARRYING TIME*—¹⁷Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:”—

We have something to say about that.

—“¹⁸That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.” Daniel 2:17-18 (KJV).

Now, in this history here of Daniel, in the first waymark, one of the predominant truths of the first waymark is that you have to take the Little Book and eat it.

How do you take the Little Book and eat it? By studying God’s Word. For us, by studying the Bible and the Spirit of Prophecy. That is how we eat it. Right?

But in the second waymark, there is another characteristic that is marked that is not about studying God's word. What is it? We just read it.

In this time period [of Daniel], in the time period that is emphasizing presumption, what does Daniel do with Shadrach, Meshach, and Abednego?

FROM THE AUDIENCE: "Let's pray."

BROTHER PIPPENGER: "Let's pray. It's a time for prayer."

The time for Bible study is back here [at Daniel One] and now is the time for prayer [at Daniel Two].

PRAYER

Now, notice this next quote.

In the second waymark, this is where the revival takes place. Remember Hosea 6:1-2, "After two days I will revive you, and on the third I will raise you up." The revival takes place in the second waymark, does it not?

But, how is the revival going to take place? Well, Daniel just showed us, by bringing together those that are like-minded and seeking the Lord in prayer.

Selected Messages, book 1, pages 121 – 122, 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. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. **A revival**"—

When does the revival take place? In the second waymark.

—"A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the Word;"—

And I am not being critical, but how many times have I and others presented this message to a group of Adventists and they come up afterwards and say, "You know, I really don't understand it," or "I can follow it to see that it is serious or that it is important. And I am not saying that you are wrong or anything, but I just can't understand it and I don't think I will ever be able to understand it. It's just too much for me." Those kinds of responses are typical.

But what does Sister White say here,

—"While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the Word;"—

It is not necessarily the messenger's message. It is the listener's lack of the presence of the Holy Spirit.

And how are they going to get the Holy Spirit? They have got to pray. They have got to ask and meet the condition.

—“they cannot appreciate the preaching of the Word; but when the Spirit’s power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God’s Word, with the manifestation of His Spirit,”—

Here are the teachings of God’s Word [first waymark of Daniel One]. Here are the manifestations of the Spirit in this waymark [second waymark of Daniel Two] because they are praying for it.

—“Guided by the teachings of God’s Word, with the manifestation of His Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home, will be prepared to exert a healthful influence.

“The old standard bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of His Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation?”—

Remember, with the Mystery of Iniquity, one of the characteristics of the Mystery of Iniquity is it waits to make its move until there is a new generation. Do you remember that?

—“But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? Are they converted to God? Are **we awake to the work that is going on in the heavenly sanctuary,**”—

Most of Adventism has a problem that we are identifying that the Judgment of the Living is underway. Are they awake to that fact or not?

—“Are **we awake to the work that is going on in the heavenly sanctuary,** or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? **That time will never come.**

“There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer.”—

Did Daniel, Shadrach, Meshach, and Abednego unite in earnest prevailing prayer?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Right here in this history [second waymark of Daniel], they did.

—“We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power. If we are intent upon searching our own

hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God.” *Selected Messages*, book 1, 121–122.

THE MIDNIGHT CRY

Okay. And then in verse 19 of Daniel 2, after Daniel sets forth the principle of revival comes through prayers, it says,

“¹⁹Then was **the secret revealed unto Daniel in a night vision**. Then Daniel blessed the God of heaven.” Daniel 2:19 (KJV).

Why do we have to know it is a night vision? Because, in this history [of Daniel], it is paralleling the Midnight Cry. This is where the revival takes place. It is the vision of the night.

What is the vision of the night in these time prophecies? It is the Midnight Cry in Egypt. It is the Midnight Cry in Esther. It is the Midnight Cry in the Millerite History. It is a night vision.

When what? The secret was revealed.

What produced the Midnight Cry? The secret was revealed [pointing to the upper right-hand corner of the 1843 Chart] to Samuel Snow.

HE CHANGETH THE TIMES AND SEASONS

Then Daniel blesses the God of Heaven.

In verses 20 to 24 of Daniel 2, look at verse 20.

In this time period, in the nighttime, when He is revealing the secret to Samuel Snow, verse 20 says,

“²⁰Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

²¹And he changeth the times and the seasons:”—

What does that mean? When does God change the times and the seasons?

FROM THE AUDIENCE: From 1843 to 1844.

BROTHER PIPPENGER: From 1843 to 1844. “. . . though the vision tarry, wait for it. It shall not lie.”

It does not really lie, but they thought it came in 1843. But, in the Midnight Cry revelation, they realized that He changed the time—He did not really change the time; they were just instructed so they understood the time.

And how did they understand the change of time from 1843 o 1844? How did Samuel Snow arrive at that? He went back to the feasts, and the feasts are based upon the—what?—the seasons.

So, this is a reference to Millerite History.

—“he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

²²He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

²³I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

“²⁴Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.” Daniel 2:20-24 (KJV).

Daniel 2:28-29, if you can see it:

“²⁸But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar **what shall be in the latter days.**”—

And the reason I am putting these two verses in here is to identify that what Daniel says to Nebuchadnezzar is, in Daniel, chapter 2, it is about the end of the world. Okay? We started with a passage from Sister White where she says Daniel, chapter 2, is about the end of the world; but, Daniel himself says, “This is about the end of the world.”

—“²⁸But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar **what shall be in the latter days.** Thy dream, and the visions of thy head upon thy bed, are these; ²⁹As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee **what shall come to pass.**” Daniel 2:28–29 (KJV).

Daniel, chapter 2, is the secret about what shall come to pass in the latter days, during the history of the Second Angel’s Message.

THE KING WAS CONVINCED

Verse 30 of Daniel 2 says,

“³⁰But as for me,”—*AND THIS IS IMPORTANT TO SEE*—But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living,”—

Okay. “This message,” Daniel is saying, “it wasn’t for me.”

—“but for *their* sakes”—

And you will notice that word *there* is supplied.

—“but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.” Daniel 2:30 (KJV).

If you go in and look at your Concordance at the last two parts of this verse, he is saying, what it means, “It is not so much about *their*. It is for Nebuchadnezzar.

What Daniel is saying is, “The Lord gave me an understanding of what your dream was and what it means, not for me but for you, so that when you recognize that the Lord had ability to take your dream and give it to me and also give me the interpretation thereof for you, after you had forgotten it, that no matter what the dream said, you would come under conviction that Daniel was being led of the Lord and that this message was genuinely from God.”

Okay. That is what is going on here. It is Daniel here in this verse that is saying, “This is to convict you of the power of God’s prophetic Word,” and that the Lord is manifesting that power through Daniel.

Now, my point is this, my argument is this on this point: In these histories, this always takes place. In Elijah it is manifested who is the True Prophet and who is the False Prophet.

In Daniel, chapter 1, the Spirit of Prophecy is manifested down here [at the third waymark].

In Millerite History the Spirit of Prophecy is being manifested down here in this history [between March 22, 1844 and October 22, 1844].

And if you do not let this sink in, you do not get a very important truth. All right? And this is a very important truth, or to me, as I see it. It is this: Right now there are people in Adventism that are being disfellowship from the Seventh-day Adventist Church for no other reason than they are studying these things, which were the truths that the Millerites believed. They are being disfellowshipped for believing and teaching and studying the identical truths that the Millerites believed and studied and proclaimed.

So, as the 15-million-member Seventh-day Adventist Church begins to develop the black list, and begins to remove people from the Seventh-day Adventist Church over this message, humanly it is very easy to think, “Poor me!” But, the reality of it is, is in this history God demonstrates who has the message and who does not. And He has to, not because of the Adventist Church or the people that are being persecuted over this message in the Adventist Church, it is not about that. It is about the fact that when you reach The Sunday Law, when you reach this waymark [the third waymark], when the man of sin is going to be manifested and the ensign is going to be lifted up, the Lord is not going to spend a great deal of time convincing the world which group in Adventism has their head on straight. That will already have been manifested and demonstrated in this history [just prior to the third waymark]. Okay, prior. It gets put in place who is the True Prophet and the False Prophet in Adventism before The Sunday Law.

And that is what Daniel is saying here: “This information about your dream wasn’t for me; it was for you, so you can know that I, Daniel, am the True Prophet and the Chaldeans and the soothsayers, they are the False Prophet.” Okay? And this is demonstrated in these lines every time.

So, those of us that may be getting persecuted over this message in Adventism right now, we should not be acting like “Poor me!” We should praying about these brothers and sisters that are about to suffer the fate of the prophets of Baal.

Prophets and Kings, page 499:

“The king was convinced of the truth of the interpretation, and in humility and awe he ‘fell upon his face, and worshiped,’ saying, ‘Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.’” *Prophets and Kings*, 499.

Okay. The secret is revealed in these histories.

PHARAOH'S DREAM

There is another illustration of this that is easy to see. It is once again a heathen king. It is Pharaoh that has a dream. Sister White comments on this in *Patriarchs and Prophets*, page 221.

“The interpretation”—*JOSEPH'S INTERPRETATION OF PHARAOH'S DREAM*—
“The interpretation was so reasonable and consistent, and the policy which it recommended was so sound and shrewd, that its correctness could not be doubted. But who was to be entrusted with the execution of the plan?”—

But Pharaoh was so convinced, the same way Nebuchadnezzar. When Nebuchadnezzar was convinced by Daniel, he falls on the floor and worships Daniel's God. When Pharaoh hears Joseph do the same thing over his dream, he says, “I am going to put you in charge of my kingdom.”

—“Upon the wisdom of this choice depended the nation's preservation. The king was troubled. For some time the matter of the appointment was under consideration. Through the chief butler the monarch had learned of the wisdom and prudence displayed by Joseph in the management of the prison; it was evident that he possessed administrative ability in a pre-eminent degree. The cupbearer, now filled with self-reproach, endeavored to atone for his former ingratitude, by the warmest praise of his benefactor; and further inquiry by the king proved the correctness of his report. In all the realm Joseph was the only man gifted with wisdom to point out the danger that threatened the kingdom and the preparation necessary to meet it; and the king was convinced that he was the one best qualified to execute the plans which he had proposed. It was evident that a divine power was with him, and that there were none among the king's officers of state so well qualified to conduct the affairs of the nation at this crisis. The fact that he was a Hebrew and a slave was of little moment when weighed against his evident wisdom and sound judgment. ‘Can we find such a one as this is, a man in whom the Spirit of God is?’ said the king to his counselors.” *Patriarchs and Prophets*, 221.

I mean, this is being demonstrated in this history here [Figure No. 50]. It is the distinction between the wise and foolish virgins that is taking place, not just they are recognizing it; it is not just the wise and foolish virgins are recognizing who they are and who they are not. The world, Pharaoh, and Nebuchadnezzar are recognizing who they are, in this history.

Do you follow me?

THE MILLERITES

In the Millerite History, from *Early Writings*, page 237, it says,

“The believers in this message”—

Okay. Now she is speaking about the time period after the Lord removed His hand but before October 22, 1844. Once they had seen the mistake and were understanding that the same evidence that led them to predict 1843 was then found to identify 1844, they began to carry this message, the message of the 2520 and the 2300 to the churches.

She is commenting on this here:

—“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;**”—

In this history here [between March 22, 1844 and October 22, 1844], when the Millerites are presenting the truth that the prophecies really end in 1844, the churches are oppressing them. But, what has been going on with the churches? They have been restrained. “He who now letteth will continue to let, until he be taken out of the way that the man of sin might be revealed.” And here she is marking this. The churches have been restrained, but they are on the verge of losing their restraint; because, the man of sin is going to be manifested in their character.

—“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 and gave the reasons why they expected their Lord in 1844. **Their opposers could bring no arguments against the powerful reasons offered.**”—

The Millerites here, the people that were persecuting them, they wanted to persecute them before the first disappointment, before the Tarrying Time arrived; but, they had been restrained. “He who now letteth will continue to let, . . .” They had been restrained.

After 1843 falls apart, there is a falling away that takes place. Now they are presenting the reasons it is 1844. But, in this argument, the people that are opposing them cannot refute their message. They see, like Pharaoh and like Nebuchadnezzar, that their message is airtight. And it is.

Go ahead. I am just one example, but I will use me for the example because I am not going to use someone else. Type in “Jeff Pippenger” on a web search. And then go—and I never do this; I have not done this, but I know this without doing it—you go look at all the criticism about what I supposedly present and you will find that there is a good percentage of it that does not really accurately even present what we teach; but, then there is a big body that is about the “Messenger,” not the message. Because, the message, **the message** cannot be taken apart. It is airtight. It is bullet-proof, as it was with the Millerites, as it was when Daniel went in to Nebuchadnezzar and explained the dream and the interpretation thereof, as it was when fire came down out of heaven on Elijah’s offering, as it was when Joseph explained Pharaoh’s dream. That is a waymark of this history.

—“Yet the anger of the churches was kindled; they were determined not to listen to evidence, and to shut the testimony out of the churches, so the others could not

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

THE MYSTERY OF INIQUITY (A FALLING AWAY FIRST)

Daniel 2:43-44:

“⁴³And whereas thou sawest iron mixed with miry clay,”—*DANIEL IS EXPLAINING THIS TO NEBUCHADNEZZAR*—“**they shall mingle themselves with the seed of men:**”—

Now, we did a lot of advance work for this. What is this in these toes that the iron and clay represents? The Mystery of Iniquity reaching climax—right?—at the end of the world.

—“**they shall mingle themselves with the seed of men:** but they shall not cleave one to another, even as iron is not **mixed** with clay. And **in the days of these kings**”—

What kings? The kings that are in existence at the end of the world when the Mystery of Iniquity reaches its fulfillment on Planet Earth.

—“And **in the days of these kings** shall the God of heaven **set up a kingdom**, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.” Daniel 2:43–44.

SETTING UP HIS KINGDOM

When does Christ set up His kingdom?

Spalding and Magan, page 3:

“When the four angels let go, **Christ will set up His kingdom.**” *Spalding and Magan*, 3.

Did the four angels let go on 9/11? No, they were restrained.

When do the four angels let go? When Michael stands up and human probation closes.

And when the four Angels let go, what happens in Daniel, chapter 2? Christ sets up a kingdom, an everlasting kingdom.

HE WHO NOW LETS

Testimonies, volume 6, page 408.

“**The restraining** Spirit of God is even now being withdrawn from the world.”—*IT IS PROGRESSIVE*—“Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of

the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until **the servants of God are sealed**; but **when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture.**" *Testimonies*, volume 6, 408.

When are the four winds let loose? When the last person is sealed.

When does the sealing process begin? When the four winds are restrained.

From the restraining of the winds on 9/11/2001 until Michael stands up is the sealing of God's people.

Do those people come out of Babylon receive the Seal of God? Yes, they do. The 144,000 are sealed, but everyone that stands with the 144,000, they are sealed, too.

And in order to have a kingdom, what has to be determined? The territory, the subjects, who the king is; and, until Christ finishes the Investigative Judgment, the last citizen has not been registered in the Kingdom.

And in the days of these kings, these are the kings that are standing in the time when human probation closes. That is where these toes are, right down here [indicating the toes on the image representing the kingdoms of the world on the 1843 Chart], when Michael stands up.

IS AT HAND

Notice *Education*, page 179. There is a bunch of stuff in here, but we will just do some of it.

"The final overthrow of all earthly dominions is plainly foretold in the word of truth."—

That is down here [the toes], is it not? What is the final overthrow in Daniel 2; how is it explained? The stone.

—"The final overthrow of all earthly dominions is plainly foretold in the word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel is given the message:

"Thus saith the Lord God; Remove the diadem, and take off the crown: . . . , exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, **until He come whose right it is**; and I will give it Him.' Ezekiel 21:26, 27.

"The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, 'It shall be no more, until He come whose right it is; and I will give it Him.'"—

Who came in the time of Rome?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Shiloh came, and it was His right.

—"That time is at hand."—

We know that Christ came and fulfilled this prophecy; but, now Sister White is saying the time is at hand as it gets fulfilled at the end of the world.

—“**That time is at hand.** Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour’s prophecy of the events to precede His coming: ‘Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.’ Matthew 24:6, 7.” *Education*, 179.

In *The Desire of Ages*, Sister White speaks about this kingdom. She says,

“‘The Lord God will do nothing, but He revealeth His secret unto His servants and prophets.’ While ‘the secret things belong unto the Lord our God,’ ‘those things which are revealed belong unto us and to our children forever.’ Amos 3:7; Deuteronomy 29:29. God has given these things to us, and His blessing will attend the reverent, prayerful study of the prophetic scriptures.

“As the message of Christ’s first advent announced **the kingdom of His grace**, so the message of His second advent announces **the kingdom of His glory**. And the second message, like the first, is based on **the prophecies**. The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, ‘many shall run to and fro, and knowledge shall be increased.’ ‘The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.’ Daniel 12:4, 10. The Saviour Himself has given signs of His coming, and He says, ‘When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.’ ‘And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.’ ‘Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.’ Luke 21:31, 34, 36.

“**We have reached the period foretold in these scriptures.**”—AND SHE JUST QUOTED SEVERAL SCRIPTURES—“The time of the end is come, **the visions of the prophets are unsealed**, and their solemn warnings point us to our **Lord’s coming in glory as near at hand.**”—

So, He came into His Kingdom in the time of Christ, the Kingdom of Grace, and he comes to His Kingdom at the end, the Kingdom of Glory; and, these two histories are paralleling each other.

And then she comments on His history when He walked among men.

—“The Jews misinterpreted and misapplied the word of God, and **they knew not the time of their visitation.**”—

When Christ walked among men, it was the time of their visitation.

—“The years of the ministry of Christ and His apostles,—**the precious last years of grace to the chosen people,—they spent in plotting the destruction of the Lord’s messengers.** Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So **today** the kingdom of this world absorbs men’s thoughts, and **they take no note of the rapidly fulfilling prophecies** and the tokens of the swift-coming kingdom of God.

“‘But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.’ While we are not to know the hour of our Lord’s return, we may know when it is near. ‘Therefore let us not sleep, as do others; but let us watch and be sober.’ 1 Thessalonians 5:4-6.’ *The Desire of Ages*, 234–235.

When is it near? It is near when you see the nations of the world coming together, getting ready to come together with the Catholic Church. When the Mystery of Iniquity is fully developed in the clay and in the iron of the toes. You will know at that time probation is about to close.

WE HAVE COME TO

Notice what Sister White says, *The Seventh-day Adventist Bible Commentary*, volume 4, page 1168.

“**We have come to a time when** God’s sacred work is represented by **the feet of the image** in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath,”—

BROTHER PIPPENGER: It will what?

FROM THE AUDIENCE: Mingle.

BROTHER PIPPENGER: What does that mean?

FROM THE AUDIENCE: The Mystery of Iniquity.

BROTHER PIPPENGER: The Mystery of Iniquity.

— and will **mingle** their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. **The mingling of churchcraft and statecraft is represented by the iron and the clay.** This union is weakening all the power of the churches. **This investing the church with the power of the state will bring evil results.** Men have almost passed the point of God’s forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their

evil work will recoil upon themselves.” *The Seventh-day Adventist Bible Commentary*, volume 4, 1168.

This dream given to Nebuchadnezzar was to show him what was to take place in the last days.

And the message of Daniel, chapter 2, about what is to take place in the last days is the message of the image of the beast, the combination of church and state. It is the second message: “Babylon is fallen, is fallen”; because, Babylon falls when the Mystery of Iniquity reaches its full development.

Daniel, chapter 2, is the second waymark. It is the Second Angel’s Message; and, it is a warning message to us today because we can see that this process is almost done, if we want to look [holding up the book, *Screwed!* by Morris and McGann. Even the world, the very rocks are crying out that this is almost done.

THE STONE

Okay. In Daniel 2 we see that this stone comes and what this stone does. We have read this.

“³⁴Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. ³⁵Then was the iron, the clay, the brass, the silver, and the gold, **broken to pieces** together, and became like **the chaff of the summer threshingfloors**; and **the wind carried them away**, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. . . .

“⁴⁵Forasmuch as thou sawest that **the stone was cut out of the mountain** without hands, and that **it brake in pieces** the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

“⁴⁶Then **the king Nebuchadnezzar fell upon his face, and worshipped Daniel**, and commanded that they should offer an oblation and sweet odours unto him. ⁴⁷The king answered unto Daniel, and said, Of a truth *it is*, that **your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.** ⁴⁸Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon. ⁴⁹Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king. Daniel 2:34–35, 45–49.

It is going to break in pieces the iron, clay, brass, silver, and gold; and, they are going to become like the chaff on the summer threshingfloors.

When is the summer? The harvest.

When is the harvest? At the end of the world.

They become the chaff at the end of the world. And what happens to them? The wind carries them away.

And this stone that does this was what? What was it? It was cut out of the mountain. This stone that hits the image on its feet is cut out of the mountain, and it is what is going to break in pieces the iron, the brass, the clay, the silver, and the gold.

And then, of course, Nebuchadnezzar, he falls on his face and worships because of this revelation.

A LIVING STONE

And we want to talk about this stone here in closing. 1 Peter 2:4-10:

“⁴To 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,**”—

Christ is the stone. This is the teaching in Adventism, primarily, that Christ is the stone here. But, we know that Christ is the Cornerstone. He builds upon that Cornerstone, those candidates for the Kingdom. He makes them polished stones and puts them on top. And we also are lively stone.

And what does He build up? A spiritual house.

—“an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

“⁶Wherefore also it is contained in the scripture, BEHOLD, I LAY IN SION A CHIEF CORNER STONE, ELECT, PRECIOUS: AND HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED.

“⁷Unto you therefore which believe *he is* precious: but unto them which be disobedient, THE STONE WHICH THE BUILDERS DISALLOWED, THE SAME IS MADE THE HEAD OF THE CORNER, ⁸AND A STONE OF STUMBLING, AND A ROCK OF OFFENCE, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.”—

Please take note that right here, the stone that hits the toes, this is a controversy in Adventism; but, that is what it says here. The message of the stone is going to produce two classes of worshippers.

It is a controversy in Adventism: “Are you saying that this stone is the 144,000? This stone is Jesus. We have always been told it was Jesus.” There is a controversy.

And there is a controversy here in Peter when he is talking about the stone. He continues on.

—“⁹But 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: ¹⁰Which in time past *were* not a people, but *are* now **the people of God**: which had not obtained mercy, but now have obtained mercy.” 1 Peter 2:4–10 (KJV).

AN HOLY NATION

And then in Ephesians 2:21-22, it says,

“²¹All the building fitly framed together groweth unto **an holy temple in the Lord**: in whom ye also are builded together for an habitation of God through the Spirit.” Ephesians 2:21–22 (KJV).

This holy temple is built of stones.

LIFTED UP AS AN ENSIGN

And in Micah 4:1-2, it says,

“¹But in **the last days**”—

That would be these days, right here, where the toes are. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: —“¹But in **the last days** it shall come to pass, *that the mountain of the house of the Lord shall be established in the top of the mountains*, and it shall be exalted above the hills;”—

Where does that stone come from in Daniel 2? It is cut out of the mountain. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: If it is cut out of the mountain, it is part of the mountain. In fact, it is the remnant of the mountain. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

—“**the mountain of the house of the Lord shall be established in the top of the mountains**, and it shall be exalted above the hills; and people shall flow unto it. ²And many nations shall come, and say, Come, and let us go up to the mountain of the Lord,”—

To the what?

—“and to **the house of the God of Jacob**;”—

We have just been identified as stones that are built up as the holy temple, as a spiritual house.

—“and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.” Micah 4:1–2 (KJV).

STONES CUT OUT OF THE MOUNTAIN

Notice what Sister White says in *Upward Look*, page 373.

Where does this stone come from?

FROM THE AUDIENCE: Out of the mountain.

BROTHER PIPPENGER: Out of the mountain, but how is it taken from the mountain?

FROM THE AUDIENCE: It is cut out.

BROTHER PIPPENGER: It is cut out of the mountain.

“The Jewish Temple **was built of hewn stones**,”—

What is a “hewn stone”?

FROM THE AUDIENCE: Cut.

BROTHER PIPPENGER: Cut, polished, prepared.

—“The Jewish Temple **was built of hewn stones**, and at great expense of time and money and labor **these stones were cut out of the mountain** and fitted for their places in the building before they were collected together, so that when the building was completed there was not the sound of an ax or hammer heard in its upbuilding. The **stones** which are in God’s sacred temple are not collected from the mountains of Judea but **gathered from the nations, kindreds and tongues and people**. They are not lifeless material that must be prepared with hammer and chisel, but **living stones** which emit light.”—

When He builds this spiritual temple at the end of the world, He builds it with living stones. There is Peter, but where do those living stones come from? They were cut out of the mountain.

That living stone that strikes the feet [of the image on the 1843 Chart] is the 144,000. It is God’s remnant people that perfectly reflect His character. He is the Cornerstone; they perfectly reflect His character. They are the living stones that are built upon the Cornerstone.

—“The great cleaver of truth has taken them from the quarry of the world and placed them under the hand of the great Master Builder, the Lord of the temple, and He is polishing them in His workshop, which is this world, that all the rough edges and crookedness may be removed and they hammered and chiseled and squared by the truth of God, polished and refined, ready to fill their place in God’s spiritual temple, that they may grow up a holy temple for God.

“Now we are in the workshop of God, and the process is going on **in these hours of probation to fit us for the glorious temple**. We cannot now be indifferent and negligent and careless, and refuse to depart from sin, but we must be dying to our defects of character and expect to become pure and holy and fashioned in character after the similitude of a palace. When Christ shall come, it is then . . . too late to obtain a holy character. Now is the day of preparation; now is the time when we can have our defects removed; now is the time when our sins must go beforehand to judgment, be confessed and repented of and pardon written off against our names.” *Upward Look*, 373.

How does He get them?

Testimonies, volume 5, page 455:

“God has called His church in this day, as He called **ancient Israel**, to stand as a light in the earth. By the mighty **cleaver of truth, the messages of the first, second, and third angels**, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositories of His law and has committed to them **the great truths of prophecy** for this time.”—

How does He develop this temple that is made out of stones that are cut out of the mountain? How does He develop them? Through a testing process that we call the Everlasting Gospel, the First, Second, and Third Angels’ Messages.

And when you get to this place here [the third waymark], what gets manifested? Who is the True Prophet in contrast with the False Prophet. Who has the Spirit of Prophecy contrasted with the Spirit of Satan. It is always in this history [just prior to the third waymark].

And He brings them out and gives them His Law, and what else? The great truths of prophecy. That is what He gave to Daniel. That is what He gave to Joseph. That is what He gave to the Millerites.

—“Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. The three angels of Revelation 14 represent the people who accept the light of God’s messages and go forth as His agents to sound the warning throughout the length and breadth of the earth.” *Testimonies*, volume 5, 455.

And what does He make His people?

Isaiah 41:15-16:

“¹⁵Behold, I will make thee **a new sharp threshing instrument** having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff. ¹⁶**Thou shalt fan** them, and **the wind shall carry them away**, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.” Isaiah 41:15–16 (KJV).

This is what God’s people are going to do at the end. They are a threshing instrument.

Remember here, what happens to these kingdoms [referring to the image on the 1843 Chart]? They get blown away from the threshing floor.

And we are going to “. . . fan them, and the wind shall carry them away, . . .”

What is the threshing floor?

“³³For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon”—

What is a *daughter* in prophecy? It is the remnant. The daughter of the son is the last offspring. This is the final manifestation of Babylon.

—“³³For thus saith the LORD of Hosts *is* like a **threshingfloor**, *it is time to thresh her*: yet a little while, and the time of her harvest shall come.” Jeremiah 51:33 (KJV).

Micah 4:11-13:

“¹¹Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.”—

The whole world is going to turn upon Zion.

—“But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor. **Arise and thresh**, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and **thou shalt beat in pieces many people**: and I will consecrate their gain unto the LORD, and their substance unto the LORD of the whole earth.” Micah 4:11–13 (KJV).

He is going to beat them into pieces.
Jeremiah 51:19-24:

The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel* is the rod of his inheritance: the LORD of hosts *is* his name.
Thou *art* my battle ax”—

He is talking about His people.

—“Thou *art* my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And **I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight**, saith the LORD.” Jeremiah 51:19–24 (KJV).

The stone is the 144,000 that are lifted up as an ensign, that are used by the Lord to make a distinction between Christ and Barabbas; and, this controversy, this is what brings probation to a close. This is the manifestation of God’s prophetic Word that calls those people that are looking for the image of Christ out of Babylon to come stand with God’s people.

And Daniel, chapter 2, it is talking about the characteristics of the Second Angel’s Message. That is what it is identifying. I hope you see that.

Tomorrow I hope you see that Daniel, chapter 3, is the Third Angel’s Message.
Shall we pray?

Benediction: Heavenly Father, we want to be one of those stones that is cut out of the mountain, that is polished, that glorifies you, that is ultimately lifted up as an ensign to bring this controversy to a conclusion. We give you permission to do what it takes in each of our individual lives to make this work a complete and thorough work. We pray that you would give us open doors to share this message with those that we come in contact with in our own sphere of influence and that when we do so, your Holy Spirit will accompany it and convict their hearts of their need for preparation. We thank you for the prophetic message that is so precise and so specific to the events that are taking place. We ask that your Holy Spirit would allow this clarity to continue to convict us of our need of drawing close to you and entering into the spirit of prayer that is one of the characteristics of the time in which we live. We set before you this day of work and service that we all have to do. We ask that you would bless our hands, keep us safe, and allow us to do something in such a way that it would glorify you. We thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #30

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: (The invocation was not recorded on the DVD at the beginning of this presentation.)

BROTHER PIPPENGER: We are in the long study of Habakkuk's Two Tables, which are behind me; and we begin by looking at the Spirit Prophecy endorsement of the doctrines that are on these 1843 and 1850 Charts.

And then we took up the study of line upon line, looking at how you teach, how you convey the Latter Rain Message by bringing the various reform lines of prophecy together to illustrate the end of the world.

In conjunction with looking line upon line, we took about a week to look at the role of the Mystery of Iniquity as one of the waymarks in these reform lines, and now we are in probably the fourth section of this, where we are looking at the Book of Daniel. We have been looking at Daniel, chapter 1, as typifying the First Angel's Message with the Everlasting Gospel and the three-step testing process of "Fear God," "Give Him Glory," "For the Hour of His Judgment is Come."

Yesterday we looked at Daniel, chapter 2, and identified that as the Second Angel's Message, "Babylon is fallen," the testing of the image.

And today we are going to look at chapter 3 of Daniel and show that this is the third test here at the end of the world. This is the Third Angel's Message; this is The Sunday Law. And the reason why we are doing that is still because of our study of these Charts. When we get to Daniel, chapter 4, we are going to look at Nebuchadnezzar's dream and demonstrate that this dream is prefiguring William Miller's dream, and William Miller's dream is identifying the covering up of these foundational truths, and then the work of the Lion of the tribe of Judah to lead us back to the Old Paths, to these foundational truths at the end of the world.

So, Daniel, chapter 4, is William Miller's dream; and, it has a direct bearing, it is part of the typifications of these Two Tables in Bible prophecy.

And then, of course, in Daniel, chapter 5, we have already looked at Daniel chapters 4 and 5 together as a component identifying that Nebuchadnezzar was the foundational warning message for Babylon, and that Belshazzar represented the end of Babylon when the leadership of Babylon was rejecting the foundational warning message; and, that is what we will illustrate as we proceed that when the Lion of the tribe of Judah, described as the Dirt Brush Man in William Miller's dream, leads His people back to the foundational truths at the end of the seven scatterings, that the leadership by and large of Adventism will fulfill the role of Belshazzar by rejecting the message on the wall.

So, that is why we are spending time here in Daniel, in connection with these two tables.

THE THIRD ANGEL

We will begin this morning with the Third Angel's Message. We want to show that Daniel 3 is the Third Angel's Message.

And Revelation 14:9-13 says,

“⁹And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, ¹⁰The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: ¹¹And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

“¹²Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. ¹³And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that **they may rest from their labours; and their works do follow them.**” Revelation 14:9–13 KJV).

Here in the Third Angel’s Message you see symbolically represented the Everlasting Gospel, because the Everlasting Gospel is the work of Christ to develop and demonstrate two classes of worshippers. They are both here. The one class is those who have the patience; the other class is those who are going to drink of the wine of God’s wrath.

You will notice that the last part of verse 13 says, “Blessed *are* the dead which die in the Lord from henceforth: . . . ,” and as Seventh-day Adventists we know that with Sister White’s commentary on this that all those that died in the faith of the Third Angel since 1844 are blessed, and part of their blessing is that they come up in the Special Resurrection of Daniel 2 and 3, where one class is resurrected to see the Second Coming and receive it with wonder and joy; and, another class, those that pierced Him are also resurrected to see the return of the Lord as a punishment.

So, here at the end of the Third Angel’s Message is this blessing that we understand is fulfilled within the history of Adventism to all those that are faithful to the Third Angel’s Message; but, that is when the Third Angel’s Message arrived in 1844. When the Third Angel’s Message arrives as present truth at The Sunday Law in the United States, those people that stand faithful for the Sabbath, some of them are going to die and this blessing applies to them as well, “Blessed *are* the dead which die in the Lord from henceforth: . . . ,” the persecution that takes place during The Sunday Law crisis. They also will be resurrected in the Special Resurrection.

But, I have put together a whole series of notes to make this point, and then I realized that it was too long for this presentation; so, I am just dealing with it off the top of my head here and moving past it.

This is the same blessing in Daniel 12:13, “But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days,” and the *lot* there can be understood as a grave. There is a blessing pronounced upon Daniel who died in the Lord, and it can be recognized in here as well; because, the Book of Daniel is the literal presentation in Daniel’s experience of the Three Angels’ Messages.

Anyway, we are looking at Daniel 3 as The Sunday Law, the Third Angel.

HISTORY REPEATS

Youth Instructor, July 12, 1904, says,

“The vainglory and oppression seen in the course pursued by the heathen king, Nebuchadnezzar, is being and will continue to be manifested in our day. **History will repeat itself.**”—

So, Sister White is very clear that the history of Daniel 3 will be repeated in our day.

—“In **this age the test will be on the point of Sabbath observance.** The heavenly universe behold men trampling upon the law of Jehovah, making the memorial of God, the sign between him and his commandment-keeping people, a thing of naught, something to be despised, while a rival sabbath is exalted **as was the great golden image in the plain of Dura.** Men claiming to be Christians will call upon the world to observe this spurious sabbath that they have made. All who refuse will be placed under oppressive laws. This is the mystery of iniquity, the devising of satanic agencies, carried into effect by the man of sin.” *The Youth Instructor*, July 12, 1904.

So, we know about the Mystery of Iniquity now in this study. This combination of church and state is the Mystery of Iniquity; it is the iron and clay in Daniel, chapter 2. And, she specifically says that this image test on the plain of Dura is The Sunday Law. So, Daniel, chapter 3, it is pretty easy to see is an illustration of the Third Angel’s Message, if you are willing to see.

SETTING UP THE IDOL

Okay. Now, in Daniel, chapter 3, the two last two tests, the second test being the image test and the third test being The Sunday Law, they are both marked there. Daniel, chapter 3, is emphasizing the Third Angel’s Message, The Sunday Law test; but, in verses 1 and 2, of Daniel 3, it says,

“¹Nebuchadnezzar, the king made an image of gold, whose height was threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.”—

So, what were its dimensions?

What is threescore?

FROM THE AUDIENCE: 60.

BROTHER PIPPENGER: 60.

And what was its breadth?

FROM THE AUDIENCE: 6.

BROTHER PIPPENGER: 66. The other “6” is not there, but this is definitely the number of the man of sin.

—“he set it up in the plain of Dura, in the province of Babylon.”—

How did he set it up? What does it mean, “he set it up”?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: What had to happen before he set it up?

FROM THE AUDIENCE: It had to be built.

BROTHER PIPPENGER: It had to be built—right?—however they built it. It first has to be built, and then here it is saying they set it up.

—“²Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.” Daniel 3:1-2 (KJV).

So, the setting up of the image is something that precedes, goes before, the actual enforcement to worship.

And, so, what is the setting up of the image? It is the image of the beast test. I mean, it does not specifically say it in the Book of Daniel, but you can read into it, if you want to exercise your spiritual discernment.

Among other things, Shadrach, Meshach, and Abednego represent the Hebrews on the plain of Dura that participated in building the image and setting it up, that participated in bringing the band together to practice the music that was going to mark the enforcement of “Sunday” legislation. They had seen these things happening in advance, and they could have known what is coming. And Shadrach, Meshach, and Abednego represent those Hebrews, those “Seventh-day Adventists,” that were warned by the setting up of the image of the beast. They recognized the image of the beast test to be the warning that probation was about to close in the very near future. Okay?

So, you can see the image of the beast test, the second test, the Second Angel’s Message, here in these first two verses.

Review and Herald, March 8, 1898:

“Satan has taken the world captive. He has introduced **an idol sabbath**, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this idol sabbath. The world bows to a tradition, a man-made commandment. **As Nebuchadnezzar set up his golden image on the plain of Dura**, and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery of heaven.”
Review and Herald, March 8, 1898.

This setting up of Sunday as the satanic day of worship, it is already here. The Protestant churches have—it has already been set up. The official “setting up” is when the churches of the United States take control of the state of the United States. That is the completion of the setting up, but it is being set up in Ellen White’s day and age. She is talking about present tense there.

Manuscript Releases, volume 14, page 91:

“An idol sabbath **has been set up**, as the golden image was **set up** in the plains of Dura.”—

So, Sister White is talking about the setting up of it that comes before the music plays; and, when the music plays that is The Sunday Law.

—“And as **Nebuchadnezzar, the king of Babylon, issued a decree** that all who would not bow down and worship this image should be killed, so a proclamation **will be made**”—*WILL BE MADE*—“that all who will not reverence the Sunday institution will be punished with imprisonment and death.”—

We have read a quote here—and this is Presentation No. 30; so, if you have watched them all and you do not remember this quote, I do not hold it against you. But, we read a quote, maybe two of them because there is more than one where Sister White says this, and I forget exactly how it goes but I could dig it out, that we are going to be scattered. We are going to be scattered.

When does the scattering take place? The Sunday Law. God’s people are going to be scattered through persecution at The Sunday Law, are they not?

Okay. Keep that in your mind.

—“Thus the Sabbath of the Lord is trampled underfoot. But the Lord has declared, ‘Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed’ [Isaiah 10:1]. [Zephaniah 1:14–18; 2:1–3, **quoted.**]” *Manuscript Releases*, volume 14, 91.

Here, if you are willing to see it, Sister White not only is saying the image on the plain of Dura is a symbol of The Sunday Law, she is saying that Isaiah 10, verse 1, is The Sunday Law.

GATHER TOGETHER BEFORE THE DECREE

And she also quotes Zephaniah and identifies that as The Sunday Law issue. Let us go to Zephaniah 1, and she references this, also, Zephaniah 1:14. She is applying this to Daniel, chapter 3, which is the Third Angel’s Message, which is The Sunday Law. And verse 14 says,

“Zephaniah 1:14¹⁴The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly. ¹⁵That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, ¹⁶A day of the trumpet and alarm against the fenced cities, and against the high towers. ¹⁷And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. ¹⁸Neither their silver nor their gold shall be able to deliver them in the day of the LORD’s wrath;”—

When is the day of the Lord’s wrath? The Seven Last Plagues.

—“but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.” Zephaniah 1:14-18 (KJV).

“Zephaniah 2:1¹Gather yourselves together, yea, gather together, O nation not desired;”—

You will find at least two, or maybe it is three but I am going to go with two so I do not get criticized, when the Bible speaks about the Lord lifting up an ensign at The Sunday Law, two of

those verses identify the people that are lifted up as an ensign as the Outcasts of Israel. This is just another expression of this. These people are the nation that is not desired.

The Seventh-day Adventists that are faithful at The Sunday Law are the nation that is not desired. They are the nation that the whole world is going to turn against, because Satan is going to lead them to believe that it is because of their obedience to the [seventh-day] Sabbath that the whole world is falling apart around them. They are the nation not desired. They are the Outcasts of Israel.

“Zephaniah 2:1 Gather yourselves together, yea, gather together, O nation not desired;”—

When are you supposed to gather to gather?

—“²Before the decree bring forth,”—

You are to gather together **BEFORE** The Sunday Law.

—“²Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD’s anger come upon you. ³Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD’s anger.” Zephaniah 1:14-18, 2:1-3 (KJV).

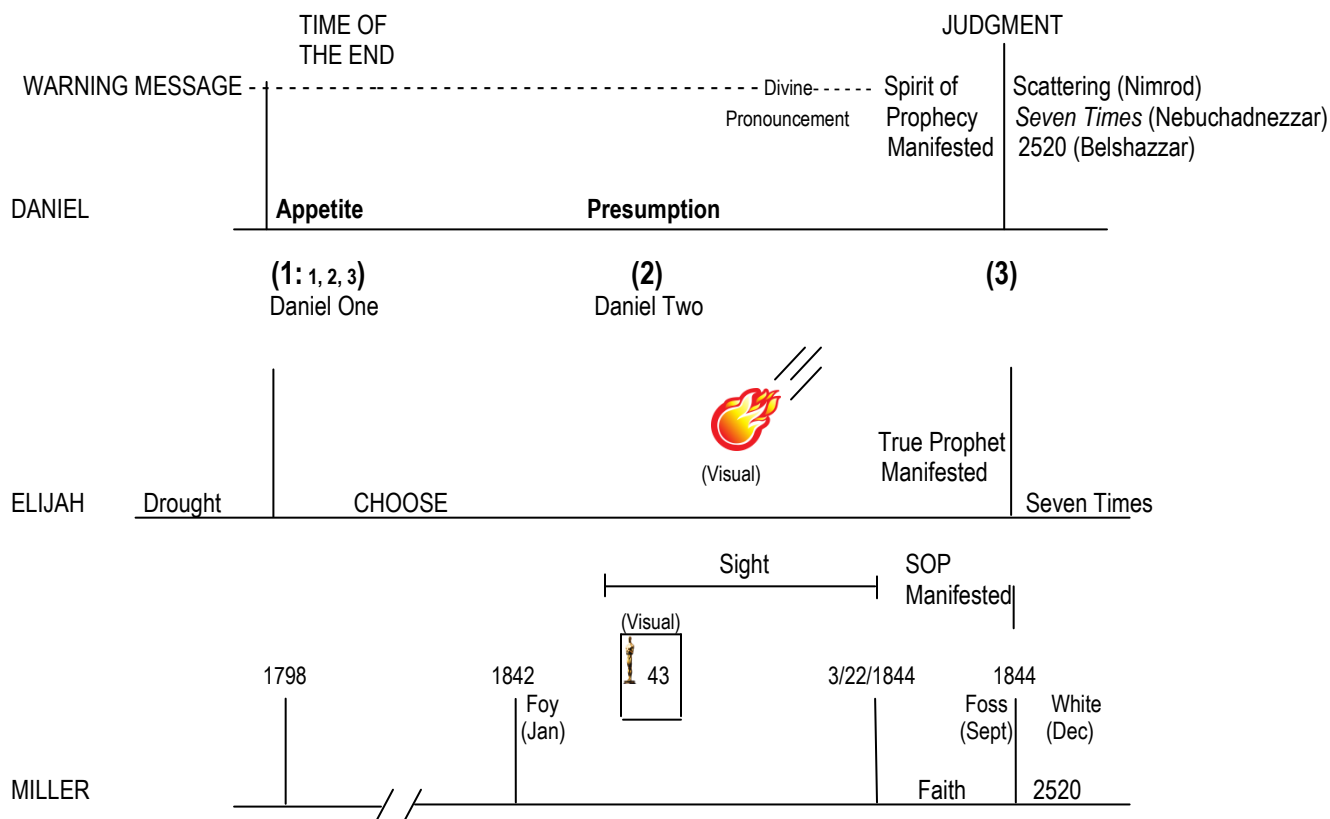


Figure No. 51A.

So, before The Sunday Law—this being The Sunday Law here [waymark 3 of Figure No. 51A]—the nation not desired (that is us, hopefully) has to gather together. We have to come together.

The Sunday Law is simply where you are going to demonstrate the character that you prepared in the previous hours of probation. You are going to demonstrate it; you are not going to develop it. You have to develop this character before the decree; and, it is by developing this character and consuming, eating this message, that you are brought into unity with your brothers and sisters around the world, that you are gathered together.

But, in this time period there are various gatherings going on; because, we know from our previous study that when He is gathering the Outcasts of Israel together in advance of lifting them up as an ensign, in Adventism He is also gathering together the tares. So, there are those two gatherings going on.

But, The Sunday Law is also where He gathers the nations of the world to battle against Jerusalem; but, we know that when the ensign is lifted up, there are going to be those eleventh-hour workers that are still in Babylon that are going to gather with the ensign. So, in this history, prophetically, there are certain gatherings going on that you need to pay attention to and make a distinction of.

And here, Rule No. 1 perhaps, is that the faithful need to gather together. They need to come into unity. They need to settle into the truth before Nebuchadnezzar's music begins to play.

Early Writings, page 68, we have looked at these things before.

“As I saw what we must be in order to inherit glory, and then saw how much Jesus had suffered to obtain for us so rich an inheritance, I prayed that we might be baptized into Christ's sufferings, that we might not shrink at trials, but bear them with patience and joy, knowing what Jesus had suffered that we through His poverty and sufferings might be made rich. Said the angel, ‘Deny self; ye must step fast.’ Some of us have had time to get the truth and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months. They will also have much to unlearn and much to learn again. Those who would not receive the mark of the beast and his image **when the decree goes forth**, must **have decision now** to say, Nay, we will not regard the institution of the beast.” *Early Writings*, 68.

If you are going to uphold Sabbath at The Sunday Law time period, before The Sunday Law comes, you have to already have it in your mind that there is no way that you are going to bow to the music of Nebuchadnezzar. It has to take place beforehand. You have to gather together beforehand.

And some of the people that gather into this experience, into this truth, will have been preparing for it for years; but, as the issues come to a conclusion there is going to be some people that are going to stand faithful that get onboard right at the last moment, and they are going to have to learn in a few months what it has taken others years to learn.

But, the point I want to derive from here is that you have to determine before the test, you have to determine when they are building the image there at Dura, getting ready to set it up. You have to determine then that when the music plays you are not bowing down.

Okay. And we have looked at this next quote, too, before, *Manuscript Releases*, volume 15, page 15.

“The Lord has shown me clearly that the image of the beast will be formed before probation closes;”—

Nebuchadnezzar’s image is set up before the music plays.

—“for it is to be the great test for the people of God, by which their eternal destiny will be decided.”—

Okay. You see the image getting prepared. The Holy Spirit says, “Hey, what this means is Nebuchadnezzar is going to force you to bow down to that image, and you know that The Ten Commandments say that you are not suppose to worship idols; so, if you are going to bow down when the music plays, you are going to breaking God’s Law. You are going to be lost.”

Before the event, the Holy Spirit is speaking to your heart, saying, “You better get your head on straight, because there is a test coming.” And how you respond to that influence of the Holy Spirit is what you are basing your eternal destiny upon.

If you say, “Well, you know, everyone else is going to do it; and the classic example works even for me is. I can just bend down and tie my shoes when this is going on and I am not really bowing down to the image. I am just tying my shoes.”

If you come up with some kind of conclusion like that, you have just failed the image of the beast test because you have to make that decision before the test. That is why your eternal destiny is based upon the image of the beast test, the setting-up test. It is accomplished before the music plays.

—“The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided.”—

Your eternal destiny is decided before your probation closes.

—“Your position”—*SPEAKING OF ANNA PHILLIPS AND HER PROMOTERS*—“is such a jumble of inconsistencies that but few will be deceived.

“In Revelation 13 this subject is plainly presented; [Revelation 13:11–17, quoted].

“This is the test that the people of God must have before they are sealed.”—

You are sealed at The Sunday Law.

—“All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast” *Manuscript Releases*, volume 15, 15.

But you have to pass the image of the beast test before you are sealed at The Sunday Law. And we have looked at this one, too, before, *Christ's Object Lessons*, page 123.

“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.

It is the third waymark that the characteristic is Judgment. There is no probation after Judgment.

And, at the end of the world, the third waymark is The Sunday Law. It is Nebuchadnezzar playing the music.

Before the third waymark in this image of the beast test, we must have a decision there to say “Nay,” when Sunday enforcement comes.

WHEN THE DECREE GOES FORTH

Testimonies, volume 5, page 216, in terms of the close of probation being at The Sunday Law, it says,

“**When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.**” *Testimonies*, volume 5, 216.

When the decree goes forth, if you are a sabbathkeeping Seventh-day Adventist and you continue to uphold the Sabbath, your character is pure and spotless for eternity.

If you jump ship at that point and keep Sunday, your character is corrupt for eternity. It is in this sense that your probation closes, then and there.

It can actually close before then. What we are emphasizing is it closes before then, but at The Sunday Law probation closes.

Bible Training School, December 1, 1903—we have looked at all of these previously in this series:

“The work of the Holy Spirit is to convince the world of **sin**, of **righteousness** and of **judgment**.”—

That, of course, is the Three Angels' Messages: “Fear God,” “Give Him Glory,” “The Hour of His Judgment is Come.” That is Daniel 12:10, “Many shall be purified, and made white, and tried; . . .” That is the Sanctuary: Courtyard, Holy Place, the Most Holy Place.

—“The work of the Holy Spirit is to convince the world of **sin**, of **righteousness** and of **judgment**. **The world can only be warned**”—

What is the world? People outside of Adventism.

—“**The world can only be warned** by **seeing** those who believe the truth”—

Who are the ones that believe the truth? Adventism. The world can only be warned by seeing Adventism.

—“**The world can only be warned by seeing** those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, **the line of demarcation between those who keep the commandments of God, and those who trample them under their feet.**”—

When are the Commandments trampled under their feet?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: At The Sunday Law. Okay? So, she just said here, the only way the world can be warned is by seeing Adventists, those who believe the truth, keeping the Law of God in the time period when The Sunday Law is there, when in the time period when the Law of God is trampled under their feet.

This is not talking about right now. This is talking about the warning of the Third Angel that begins at The Sunday Law. The only way that the world can be warned is by seeing Seventh-day Adventists faithfully keeping the Sabbath when The Sunday Law is being enforced. That is what she is saying there; and, therefore, you are seeing a distinction between the eleventh-hour workers, those people in Babylon, and Adventism in this time period.

But, those people, those Adventists that are sanctified through the truth, that is what the world needs to see, is Adventists that are sanctified through the truth. She is going to define in this very paragraph what “sanctified through the truth” is.

—“**The world can only be warned by seeing** those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, **the line of demarcation between those who keep the commandments of God, and those who trample them under their feet.** The sanctification of the Spirit signalizes the difference between **those who have the seal of God**, and those who keep a spurious rest-day.”—

The only way the world can be warned is by seeing people with the Seal of God; and, those people receive the Seal of God at The Sunday Law and their probation ends there (a little bit before, but that is where they demonstrate their character). Therefore, the warning of the world takes place after The Sunday Law arrives and purifies the Adventist Church, separates the wheat and the tares.

—“**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,”—

This is the eleventh-hour workers. Now they are being confronted with the issue of Sabbath and 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.

The only way that the world can be warned is seeing Seventh-day Adventists that receive the Seal of God at The Sunday Law, acting in a—what?—in a high and elevated sense.

What does it mean to be high and elevated?

FROM THE AUDIENCE: Lifted up.

BROTHER PIPPENGER: Lifted up as an ensign for the whole world to see in The Sunday Law crisis.

BEFORE THE DECREE

THE MILLERITES

Okay. Before the decree; we are still dealing with our work before the decree.

In the history of Miller, before the Judgment waymark, before October 22, 1844, there was a revival; because, after two days He will revive us, and at the third day He will lift us up; and, therefore, in this history that is being marked is the gathering together, the finalizing of character development within Adventism, which will be demonstrated at the third waymark at The Sunday Law.

And in the Millerite History, this finalizing of character development of the two classes was taking place before October 22, 1844, in the revival we call the Midnight Cry.

We have read this before from *The Great Controversy*, pages 400-401, speaking of the Midnight Cry, Sister White says,

“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.”—

The messages of reproof came here in the Millerite History [between 1798 and March 22, 1844] and produced revival here [August 15, 1844] a settling in of the truth, so that they would be prepared for October 22, 1844.

—“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.

SIMILAR CHARACTER

But, Sister White is saying that this revival of the Midnight Cry, it is the same as all the other sacred revivals; and, one of those is, of course, Pentecost.

In *Testimonies*, volume 7, page 31 and onward, it says,

“On the Day of Pentecost”—

The reason I am reading this is I am saying this gathering together before the decree, Zephaniah 2:1-3, has to take place in the image of the beast test time when Nebuchadnezzar is setting up the image, before The Sunday Law, and that this revival, this gathering together that

was typified in the Millerite History by the Midnight Cry, Sister White tells us it is similar in character to the other revivals, and one of those other revivals was Pentecost.

—“On the Day of Pentecost the Infinite One revealed Himself in power to the church. By His Holy Spirit He descended from the heights of heaven as a rushing, mighty wind, to the room in which the disciples were assembled. It was as if for ages this influence had been held in restraint, and now heaven rejoiced in being able to pour upon the church the riches of the Spirit’s power. And, under the influence of the Spirit, words of **penitence** and **confession** were mingled with **songs of praise for sins forgiven. Words of thanksgiving** and of **prophecy** were heard. All heaven bent low to behold and to adore the wisdom of matchless, incomprehensible Love. Lost in wonder, the apostles and disciples exclaimed: ‘Herein is love.’ 1 John 4:10. They grasped the imparted gift. And what followed? Thousands were converted in a day. The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief.”—

This is similar to the Midnight Cry.

And what followed? What followed this revival? Thousands were converted in a day. This is after The Sunday Law when the eleventh-hour workers are looking at the ensign that is lifted up.

—“The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth testifying; God forbid that we should glory, save in the cross of our Lord Jesus Christ. They were filled with an intense longing to add to the church of such as should be saved. They called on the believers to arouse and do their part, that all nations might hear the truth and the earth be filled with the glory of the Lord.”—

When is the Earth filled with the glory of the Lord? Revelation 18. She is using Pentecost to illustrate what goes on in our day and age. It was the same thing that was typified at the Midnight Cry.

And continuing on:

—“By the grace of Christ the apostles were made what they were. It was sincere devotion and humble, earnest prayer that brought them into close communion with Him.”—

We mentioned that yesterday. In the first test, the thing that is emphasized is that we must eat the Little Book; we must study the Word of God.

But, revival of the second test only comes in answer to prayer. What is being emphasized in Step 2 is prayer.

—“earnest prayer that brought them into close communion with Him. They sat together with Him in heavenly places. They realized the greatness of their debt to Him. By earnest, persevering prayer they obtained the endowment of the Holy Spirit, and then they went forth, weighted with the burden of saving souls, filled

with zeal to extend the triumphs of the cross. And under their labors many souls were brought from darkness to light, and many churches were raised up.

“Shall we be less earnest than were the apostles? Shall we not by living faith claim the promises that moved them to the depths of their being to call upon the Lord Jesus for the fulfillment of His word: ‘Ask, and ye shall receive’? John 16:24. Is not the Spirit of God to come today in answer to earnest, persevering prayer, and fill men with power? Is not God saying today to His praying, trusting, believing workers, who are opening the Scriptures to those ignorant of the precious truth they contain: ‘Lo, I am with you always, even unto the end of the world’? Matthew 28:20. Why, then, is the church so weak and spiritless?

“As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God’s servants are to go forth today. Filled with an unselfish desire to give the message of mercy to those who are in the darkness of error and unbelief, we are to take up the Lord’s work. He gives us our part to do in co-operation with Him, and He will also move on the hearts of unbelievers to carry forward His work in the regions beyond. Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference.

“Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded,”—

Why do we even know about this history? Why did it get placed in God’s Word?

—“**if it is not that from this record the Lord’s people today are to gain an inspiration to work earnestly for Him?** What the Lord did for His people in that time, it is just as essential, and more so, that He do for His people today. **All that the apostles did, every church member today is to do.** And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance.” *Testimonies*, volume 7, 31–33.

THE SUNDAY LAW

So, what we have been focusing on is the image of the beast test that is represented in the first couple of verses of Daniel 3, when Nebuchadnezzar sets up the image; but, now we are going to look at The Sunday Law.

If you are still in Zephaniah, if you will, go back to Daniel, chapter 3, verses 3 through 7,

“³Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together”—

Okay. Now here is the whole world being gathered together; and, Nebuchadnezzar was the kingdom of the Earth at that time, and all the representatives of the whole world are being gathered together. That is one of the gatherings that goes on at the end.

—“were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. ⁴Then an herald cried aloud, To you it is commanded, O people, nations, and languages, ⁵*That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: ⁶And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.”—

It is only in the Old Testament, the only place that you are going to find this word *hour* is in the Book of Daniel. And this word *hour* connects with the “one hour” that the kings of Revelation 17, the ten kings, agree to give their kingdom unto the Papacy and unto the beast for one hour. This is The Sunday Law testing time. And this *hour* is a prophetic waymark in prophecy.

When Jesus tells us, as an example, that “In the time period of The Sunday Law crisis,”—He does not say it like that but He says—“they are going to bring you before judges and magistrates. Don’t worry about what you are going to say when that happens, because in that *hour* it will be given you what you are to speak.”

That *hour* of Christ is this *hour*. It is the *hour* of Revelation 17.
And verse 6:

—“⁶And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.” Daniel 3:3-7 (KJV).

That is The Sunday Law; **that is The Sunday Law.**

AN ENSIGN

Manuscript Releases, volume 13, page 71, says,

“**When** the law of God is being made void, when His name is dishonored, **when** it is considered disloyal to the laws of the land to keep the seventh day as the Sabbath, **when** wolves in sheep’s clothing, through blindness of mind and hardness of heart, are seeking to compel the conscience, shall we give up our loyalty to God? No, no. The wrongdoer is filled with a Satanic hatred against those who are loyal to the commandments of God, but the value of God’s law as a rule of conduct must be made manifest. The zeal of those who obey the Lord will be increased as the world and the church unite in making void the law. They will say with the Psalmist, ‘I love thy commandments above gold; yea above fine gold’ [Psalms 119:127]. This is what will be sure to occur **when** the law of God is made void by a **national act**. **When** Sunday is exalted and sustained by law, **then** the principle that actuates the people of God will be made manifest,”—

They are going to be lifted up as an ensign.

—“**When Sunday is exalted and sustained by law, then the principle that actuates the people of God will be made manifest, as the principle of the three Hebrews was made manifest** when Nebuchadnezzar commanded them to worship the golden image in the plain of Dura. We can see what our duty is when the truth is overborne by falsehood.” *Manuscript Releases*, volume 13, 71.

Isaiah 11:12, it is in your notes:

“¹²And **he shall set up an ensign for the nations, and shall assemble the outcasts of Israel**, and gather together the dispersed of Judah from the four corners of the earth.” Isaiah 11:12 (KJV).

At The Sunday Law the Outcasts of Israel—who are the Outcasts of Israel? In our story it is Shadrach, Meshach, and Abednego.

Were they? Had they been cast out of Israel and carried to Babylon? Yes, they were the Outcasts of Israel, and when the music played, they were lifted up as an ensign.

And were they? Did all the world see them?

Did all the world go back to their countries and say, “You won’t believe what we’ve seen. Music played and everybody bowed down but these three guys and they threw them in the fiery furnace and a fourth appeared with them and they did not even smell like smoke. They didn’t die.”

The whole world saw it. The Outcasts of Israel were lifted up as an ensign before the whole world represented there.

FROM THE AUDIENCE: And who are the Outcasts at the end?

BROTHER PIPPENGER: The 144,000.

Joel 3:1-2, 9-14:

“¹For, behold, in those days, and **in that time**, when I shall **bring again** [REVERSE]”—

And when you see the two words “bring again” in the Old Testament, and often you see it, it means *reverse*. In the English it does not really convey that idea; but, it means *reverse*.”

—“¹For, behold, in those days, and **in that time**, when I shall **bring again** [REVERSE] the captivity of Judah and Jerusalem,”—

When you say, “I bring again the captivity of Judah and Jerusalem,” in the English it sounds like He is going to take them back into captivity, “I am going to bring the captivity again.” But, it means reverse. He is going to take them out of captivity. He is going to free them.

When He is reversing their captivity, because prior to The Sunday Law they have been the nation not desired, they have been the Outcasts of Israel, but He is going to reverse that. He is going to take them out of captivity and lift them up as an ensign.

And at that same time, verse 2 says,

—“**I will also gather all nations**, and will bring them down into the valley of Jehoshaphat,”—

At The Sunday Law testing time, the whole world is going to be brought down to the valley of Jehoshaphat.

—“and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land. . . .”—

What happens at The Sunday Law? You are going to get scattered. There is a scattering at the third waymark.

And He is going to plead with all nations. He is going to bring the whole world and say, “Okay. Make a decision about Sabbath or Sunday.” This is where you are making your decision, in the valley of Jehoshaphat.

Verse 9 says,

—“⁹Proclaim ye this among the Gentiles; **Prepare war**, wake up the mighty men, let **all the men of war draw near**; let them come up: ¹⁰Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong. ¹¹**Assemble yourselves**, and come, all ye heathen, and **gather yourselves together** round about: thither cause thy mighty ones to come down, O Lord. ¹²Let the heathen be wakened, and come up to **the valley of Jehoshaphat**: for there will I sit to judge all the heathen round about. ¹³Put ye in the sickle, for **the harvest** is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness *is* great. ¹⁴**Multitudes, multitudes** in the valley of decision: for the day of the Lord *is* near in the valley of decision.” Joel 3:1–2, 9–14 (KJV).

The valley of Jehoshaphat is the valley of decision, and they are deciding between the two ensigns that have been lifted up. One is the 144,000 and the satanic ensign is Barabbas. One is the Sabbath; the other is Sunday. The whole world at The Sunday Law is brought to Nebuchadnezzar’s celebration. They are in the valley of decision. They are now deciding which way they are going to go.

Micah 4:6-13 says,

“⁶In that day, saith the Lord, will I assemble her that halteth,”—

So, what I am trying to show you here is there is a gathering of God’s people before The Sunday Law, before the decree. At The Sunday Law the whole world is gathered together to make a decision.

—“⁶In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;”—

Who is the one driven out? It is the Outcasts. Right?

—“⁷And I will make her that halted a remnant,”—

Oh, the remnant is the Outcasts of Israel.

—“and her that was cast far off a strong nation.”—

The nation not desired is not going to become a strong nation.

—“and the Lord shall reign over them in mount Zion from henceforth, even for ever.”—

And this nation is Mt. Zion.

—“⁸And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.”—

What is a daughter in Bible prophecy?

FROM THE AUDIENCE: The remnant.

BROTHER PIPPENGER: The remnant. It is the remnant; it is a woman; it is a church. But, a daughter or son is the last; it is the offspring.

—“the kingdom shall come to the daughter of Jerusalem.

“⁹Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. ¹⁰Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.”—

They are going to be scattered at The Sunday Law.

—“¹¹Now also many nations are gathered against thee,”—*HERE IS ANOTHER GATHERING*—“that say, Let her be defiled,”—

Now, there is one sense that all the nations are gathered to the valley of Jehoshaphat because they are going to make a choice between Sabbath and Sunday; but, there is another gathering where the nations come together because they are going to destroy Zion.

—“¹¹Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. ¹²But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. ¹³**Arise and thresh, O daughter of Zion:**”—

Who is going to thresh these heathen? The daughter of Zion, the Church.

Who is the Church? Well, in Daniel, chapter 2, it is the stones that were cut out of the mountain that strike the feet of the image and thresh the heathen.

—“¹³**Arise and thresh, O daughter of Zion:** for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.” Micah 4:6–13 (KJV).

So, in this time period there are gatherings going to gather that are represented when Nebuchadnezzar gathered all the nations to his ceremony.

Daniel 3:8-15: Beginning in verse 8 of Daniel 3, it says,

“⁸Wherefore at that time certain Chaldeans came near, and accused the Jews. ⁹They spake and said to the king Nebuchadnezzar, O king, live for ever. ¹⁰Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: ¹¹And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace. ¹²There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

“¹³Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. ¹⁴Nebuchadnezzar spake and said unto them, *is it* true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? ¹⁵Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltry, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?” Daniel 3:8-15 (KJV).

Has he already played the music once?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Now he is talking about playing the music one more time.

He does not do it, right? He does not do it because they are going to say, “You don’t have to play the music again. We are not going to do it.”

But, in here there are two Sunday laws that are marked in Bible prophecy. There is The Sunday Law in the United States that begins this one hour, and then there is the World Sunday Law, the death decree, at the end. Okay? So, there will be many Sunday laws, and it is a process; but, in terms of prophetic waymarks, there are two Sunday laws.

This has been prefigured in the history of Rome. The first Sunday law was by Pagan Rome in AD321; Constantine. The second Sunday law in that time period was AD538. When the Papacy takes control of the world, it enforces a Sunday law in AD538.

So, in ancient history you have two Sunday laws that are the subject of prophecy. The first is enforced by Pagan Rome, Pagan Rome being the power that placed the Papacy on the throne of the Earth; and, the second in AD538 identifies when the Papacy captures the Earth.

And at the end of the world there are two Sunday laws that are marked by prophecy. The first is in the United States, and the United States is the power that places the Papacy on the throne of the Earth, and it is being prefigured by Pagan Rome. The Sunday Law in the United States has been prefigured by Constantine's Sunday law in AD321. The second Sunday law at the end of the world that is a subject of Bible prophecy is the World Sunday Law of the death decree, when the Papacy is placed upon the throne of the Earth at the end of time, and that is prefigured by the Sunday law in AD538 when the Papacy was placed upon the throne of the Earth.

So, you have two Sunday laws that are the focus of Bible prophecy, both at the beginning and at the end. And here in Daniel 3, if you are willing to see, you can see both of them inferred. The first is when the music played, and the second is when Nebuchadnezzar gives them opportunity, "I am going to do it one more time."

Of course, they are going to say, "You don't have to, **you don't have to.**"

Did he do it one more time?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No, he did not. Before he did it one more time, before that happened, what is going to happen to them? They are going to be killed. They are going to be thrown in the fiery furnace.

And that is what we know about the second Sunday law at the end of the world. They are going to pass the World Sunday Law death decree. And what have we been told in the Spirit of Prophecy?

The Great Controversy, page 590.

"And then the great deceiver will persuade men that those who serve God are causing these evils. **The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors.** It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated and upon grounds equally well established: 'And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.' 1 Kings 18:17, 18. As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah." *The Great Controversy*, 590.

But, before that time, the blood is going to be spilled. That is all inferred here in Daniel 3, if you are willing to see it.

We have already read this quote from *Early Writings*, page 68, and that is what Shadrach, Meshach, and Abednego are typifying. We must have a determination to say no to The Sunday Law before it happens.

Now, notice verses 16 through 18 of Daniel 3. Nebuchadnezzar says, “If you are ready, then you need to bow down when the music plays.”

“¹⁶Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter. ¹⁷If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will delivery *us* out of thine hand, O king. ¹⁸But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.” Daniel 3:16-18 (KJV).

“Those who would not receive the mark of the beast and his image **when the decree goes forth**, must **have decision now** to say, Nay, we will not regard the institution of the beast.” *Early Writings*, 68.

That is Shadrach, Meshach, and Abednego. Daniel 3 is the Third Angel’s Message. It is the history of The Sunday Law, and Sister White says so. I mean, the closer you look, the more you see the details are all there.

Daniel 3:19-30:

“¹⁹Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego; *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.”—

Please know that when it comes to immediately after The Sunday Law, not only do we know that God’s people are going to be scattered but we have referenced here a *seven times* in the sequence of history, which means *a scattering*.

—“²⁰And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abednego, *and* to cast *them* into the burning fiery furnace. ²¹Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace. ²²Therefore because the king’s commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. ²³And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. ²⁴Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. ²⁵He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

“²⁶Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. ²⁷And the princes, governors, and captains, and the king’s counsellors, being gathered together, saw these men,

upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. ²⁸Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. ²⁹Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill, because there is no other God that can deliver after this sort.

“³⁰Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.” Daniel 3:19-30 (KJV).

And we know the story, Nebuchadnezzar is amazed because he sees a fourth in the form of the Son of God, the Son of Man, walking with them. This is a 3:1 combination. The 3:1 combination in Scriptures often appears, and it represents Adventism. The first 3 represents the Millerite History when the Three Angels' Messages came into history; and, the fourth is our history, the Fourth Angel's Message.

And there are so many references to the 3:1 combination in the Scriptures that it is just amazing; and, it is amazing that people do not see it, because it is so often. But, once you see it, then you realize that every time you find a 3:1 combination, God is not being redundant. There is a certain lesson that is connected with every 3:1 combination.

For instance, Christ had 12 Disciples; but, when He went to the Mount of Transfiguration, He only took 3 Disciples with Him, 3 Disciples and Himself.

And one of the lessons, one of the primary lessons of the Mount of Transfiguration is who the redeemed are going to be; because, Christ is transfigured, and who is with Him? Moses and Elijah, Moses representing the Christians at the Second Coming that will have died and are resurrected, and Elijah representing the 144,000 that do not taste death.

So, in this 3:1 combination you have a lesson about the redeemed at the Second Coming.

In Numbers 22, when you see Balaam of the children of the East, he is representing Islam at the end of the world; because, Numbers 22 is right before God's people go into the Promised Land. And Balaam comes into the story, and Balaam is associated with the children of the East and Islam is the children of the East. And one of the characteristics that is identified by the Pioneers is they set forth the truth about Islam in the Fifth and Sixth Trumpets; is that it is both a blessing and a curse.

In Revelation 9:4, Islam is commanded to do its work of destruction, but hurt not those that have the Seal of God.

And in the history of the Fifth Trumpet, when Revelation 9:4 is valid, Abu Bakr gave a command to Islam that, “When you go out and do your warfare against the Roman Church, you are going to find two kinds of Christians, Sabbathkeeping Christians and Sundaykeeping Christians. Don't bother the Sabbathkeepers.

In the story of Islam, one of the characteristics that has been identified by the Pioneers and set forth in the Scriptures is that Islam is both a blessing and a curse. Okay? It is a blessing and a curse. Islam is a curse because it is going to bring warfare against mankind. But, it was the Ishmaelite traders that carried Joseph to safety. There is a blessing. It was the wise men

from the East that brought the money that Joseph could flee into Egypt so Jesus would not be murdered by Herod. That was a blessing. So, they are a blessing and a curse.

So, in Numbers 22, Balaam, a symbol of Islam at the end of the world, just before God's people go into the Promised Land, is hired by Balak to curse Israel; but, all Balaam could do is give three blessings [Brother Pippenger holds up three fingers on his left hand], and then king Balak is disappointed and sends him home. But, before Balaam goes home, he does one more blessing [holds up one finger with his right hand—completing the 3:1 combination]. He was hired to proclaim a cursing, but he gave a blessing. So, in that 3:1 combination you are seeing the role of Islam.

In the Mount of Transfiguration, you are seeing who the redeemed are.

And in Daniel, chapter 3, you are seeing how the final warning message is carried to the world. God's people (Shadrach, Meshach, and Abednego), the Outcasts of Israel, are going to be thrown into The Sunday Law crisis (the burning fiery furnace), and Christ is going to walk with them, and all the world is going to watch this happen. So, Daniel, chapter 3, is teaching a lesson on how the Loud Cry Message is proclaimed to the world.

When you see these 3:1 combinations, they have a different line of truth to be derived from when you bring them together line upon line.

So, that is what is going on when they are in the burning fiery furnace.

The Great Controversy, page 449, it says this:

“But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and **the world shall be**”—*WHAT?*

FROM THE AUDIENCE: Enlightened.

BROTHER PIPPENGER: Enlightened.

Was the world enlightened when it looked into the furnace and saw Shadrach, Meshach, and Abednego walking through the fire?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: —“and **the world shall be enlightened** concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—‘the mark of the beast.’ And **it is not until the issue is thus plainly set before the people**, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive ‘the mark of the beast.’” *The Great Controversy*, 449.

When was it brought before the people? When Shadrach, Meshach, and Abednego were thrown in the fiery furnace; when Nebuchadnezzar made the issue plain, “Either you worship my god or you are going to die,” the issue was made plain to the whole world, because everyone was represented there; and, then God lifted up His people as an ensign.

THE MILLERITES

Okay. And the next quote is from *Spiritual Gifts*, volume 1, beginning on page 163, and it speaks about the Millerite History.

Those Millerites that were faithful and entered into the Most Holy Place [on October 22, 1844], they were lifted up.

“After Jesus opened the door of the Most Holy the light of the Sabbath was seen, and the people of God were to be tested and proved, as God proved the children of Israel anciently, to see if they would keep his law.”—

When were the Millerites tested and proved on this subject?

They were tested and proved all along, but what she is speaking about here, when was the testing and proving of the Millerites?

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: Do you think the testing was a singular point in time?

FROM THE AUDIENCE: No.

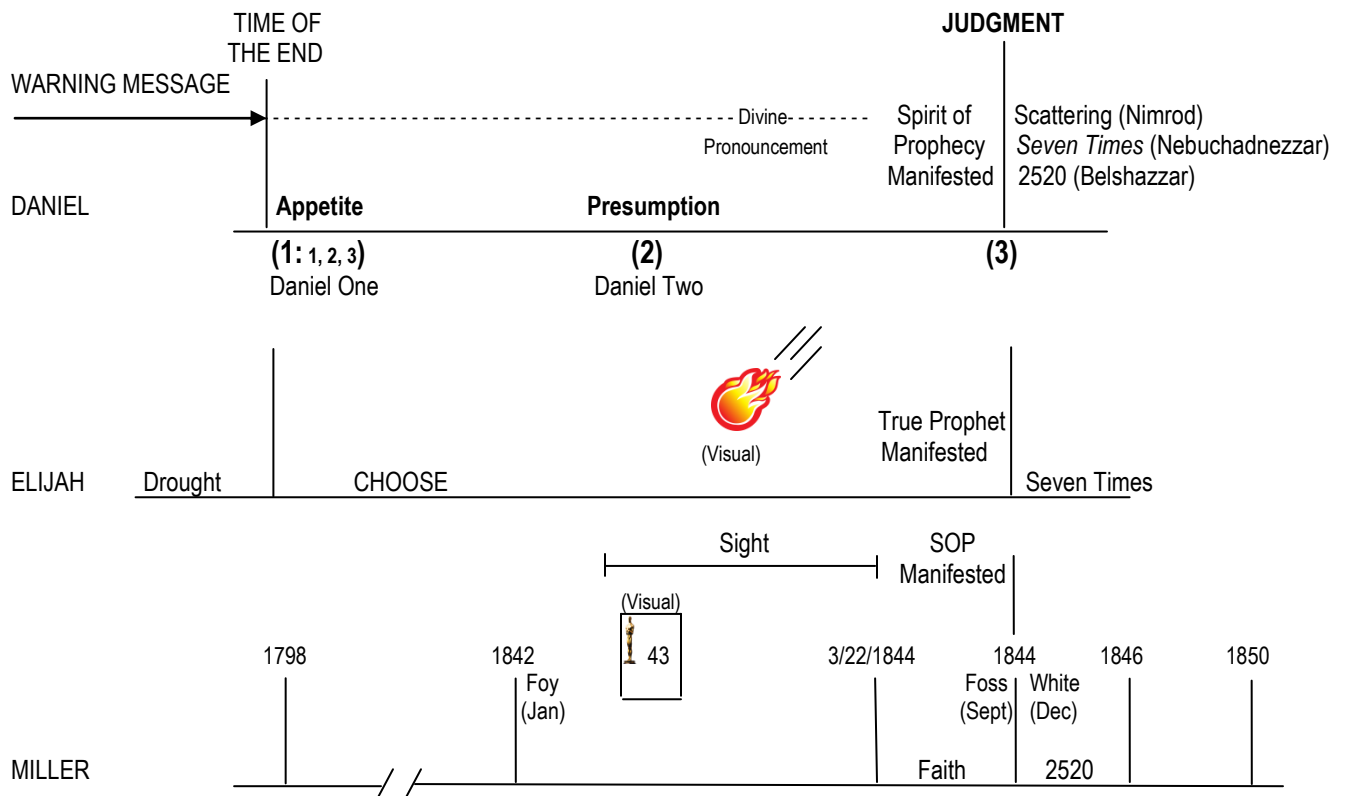


Figure No. 51B.

BROTHER PIPPENGER: Okay.

When was the testing time? It was from 1844 to 1846. They began to keep the Sabbath in 1846, did they not? They moved into the Most Holy Place.

And these people who are going to be tested as Ancient Israel was tested to see whether they would keep the Law of God, where did they move to by faith? To the Most Holy Place. They were lifted up into the Most Holy Place to see the Law of God, and then they were tested on how they were going to respond to it.

—“I saw the third angel pointing upward, showing the disappointed ones the way to the Holiest of the heavenly Sanctuary. They followed Jesus by faith into the Most Holy. Again they have found Jesus, and joy and hope spring up anew. I saw them looking back reviewing the past, from the proclamation of the second advent of Jesus, down through their travels to the passing of the time in 1844. They see their disappointment explained, and joy and certainty again animate them. The third angel has lighted up the past, present and future, and they know that God has indeed led them by his mysterious providence.

“It was represented to me that the remnant followed Jesus into the Most Holy place, and beheld the ark, and the mercy-seat, and were captivated with their glory. Jesus raised the cover of the ark, and behold! the tables of stone, with the ten commandments written upon them. They trace down the lively oracles; but they start back with trembling when they see the fourth commandment living among the ten holy precepts, while a brighter light shines upon it than upon the other nine, and a halo of glory is all around it. They find nothing there informing them that the Sabbath has been abolished, or changed to the first day of the week. It reads as when spoken by the mouth of God in solemn and awful grandeur upon the mount, while the lightnings flashed and the thunders rolled, and when written with his own holy finger in the tables of stone. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. They are amazed as they behold the care taken of the ten commandments. They see them placed close by Jehovah, overshadowed and protected by his holiness. They see that they have been trampling upon the fourth commandment of the Decalogue, and have observed a day handed down by the heathen and papists, instead of the day sanctified by Jehovah. They humble themselves before God, and mourn over their past transgressions.

“I saw the incense in the censer smoke as Jesus offered their confessions and prayers to his Father. And as it ascended, a bright light rested upon Jesus, and upon the mercy-seat; and the earnest, praying ones, who were troubled because they had discovered themselves to be transgressors of God's law, were blest, and their countenances lighted up with hope and joy. They joined in the work of the third angel, and raised their voices and proclaimed the solemn warning. But few at first received the message, yet they continued with energy to proclaim the warning. Then I saw many embrace the message of the third angel, and unite their voices with those who had first proclaimed the warning, and they exalted God and magnified him by observing his sanctified Rest-day.” *Spiritual Gifts*, volume 1, 163–165.

So, you see the Millerites being lifted up prophetically here as well in this issue.

And they had to understand the Sanctuary and the Law of God in order to put the Three Angels' Message, the Sanctuary, and the Law of God on this [1850] Chart; because, the Lord was going to remove His hand from this [1843] Chart, and then by Inspiration He was going to make the second Table of Habakkuk and correct that error, and also include on it the Three Angels' Message, and the Sanctuary, the things that we call the "Pillars."

You hear people arguing against this message where they take the passages where Sister White is identifying the Three Angels' Messages, the Sabbath, the Sanctuary, the Law of God, as the Pillars of Adventism, and they are trying to insist that the Pillars of Adventism are the foundations. But, those are two different things. Anyone that has had any kind of [experience in] construction and you do not need to have had any kind of construction [knowledge] to know that the foundation is different than the pillars. You can have nice pillars, but if you put them on the sand, they are not going to hold your house up. In order for your pillars to be effective, you have to have a good foundation.

This [indicating the 1843 Chart] is the foundational truths. These truths [on the 1843 Chart] were understood before 1844; but, these truths [of the Three Angels' Messages, the Sabbath, the Sanctuary, and the Law of God depicted on the 1850 Chart] were understood after 1844, in this history [of the Millerites]. They had to be tested. They had to be lifted up into the Most Holy Place, to be tested there on how they would respond.

And then in 1850, the second Table of Habakkuk is put in place. And that number "50," that is significant. Fifty is Pentecost. It is a covenant number. This is where the Lord has put in place both Tables of the Covenant for modern Israel.

SUMMARY

So, where we are at in this study, what we will begin on Sunday, the Lord willing, is we are going to, the Lord willing, go through and show that Daniel, chapter 1, represents the Millerite History. And in Daniel, chapter 1, we showed that it was the Everlasting Gospel. Two classes were produced, and they went through a three-step testing process. That is the three-step testing process of the Millerites: 1798, "Fear God"; 1842, "Give Him Glory"; 1844, "For the Hour of His Judgment is Come." That is all in Daniel, chapter 1.

Then in Daniel, chapter 2, we have the emphasis on the second test at the end of the world, the Second Angel's Message, "Babylon is fallen," the image of the beast test.

And then we have seen here in Daniel, chapter 3, The Sunday Law, the Third Angel's Message.

But, Daniel, chapters 1, 2, and 3, are the Three Angels' Messages, "in verity."

But, after 1844, after the Lord enters into covenant with them, modern Israel at this point in time, they begin to set aside the foundational truths, just as Ancient Israel did. Ancient Israel's foundational truths took place in the deliverance from Egypt, and they had only been out of Egypt days before they began to forget how the Lord had led them.

So, here [after 1850] they began to set aside the foundational truths that are represented on this [1843] Chart. And William Miller's dream is a dream that describes that aspect of our history; and, William Miller's dream is recorded in *Early Writings*, and it is the only chapter in *Early Writings* that Ellen White did not write. William Miller wrote it.

And Daniel, chapter 4, is the only chapter in the Book of Daniel that Daniel did not write. Nebuchadnezzar wrote it; and, Nebuchadnezzar talks about *seven times*, and William Miller talks

about scattering (*seven times*). And, we are going to show that Daniel, chapter 4, is William Miller's dream that marks that after this history [of the Millerites], there would be a *seven times* scattering; and, in Daniel, chapter 4, there would be a *seven times* scattering. And that is where we are going to proceed on Sunday.

So, we will take this study of Daniel and bring it back to these Charts, because William Miller's dream is referencing the truths on these [1843 and 1850] Charts, which are jewels.

We hope to see you back on Sunday morning.

Shall we pray?

Benediction: Heavenly Father, we thank you for opening the Book of Daniel to a deeper place. You are allowing us to see that all the ancient prophets are speaking about our day and age and that their testimony is present truth for us. We want this light. We want this understanding, but we also want this understanding to be turned into an experience by the power of your Holy Spirit. We ask that you will accomplish that for us. And we know that if we are going to continue to receive this golden oil that comes down through the golden pipes that we have to empty our vessels by sharing the golden oil. So, we ask that you would prepare divine appointments for each of us that give us opportunity to share the truth that we have been given, that we might have room for more truth. We set this day before you and ask that you would bless us in our service for you. Let us do things that will glorify and honor you. We have some of our group that are traveling this day. We ask that you bring them home safely, and we pray that you give our Brother discernment as he plans to go and take care of serious, solemn business in California, as well. Thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #31

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: (The invocation was not recorded on the DVD at the beginning of this presentation.)

BROTHER PIPPENGER: Okay. We are dealing with Habakkuk's Tables, of course; and, right now we are in a section where we are looking at these Tables as typified in Bible prophecy.

And, we have been going through the Book of Daniel.

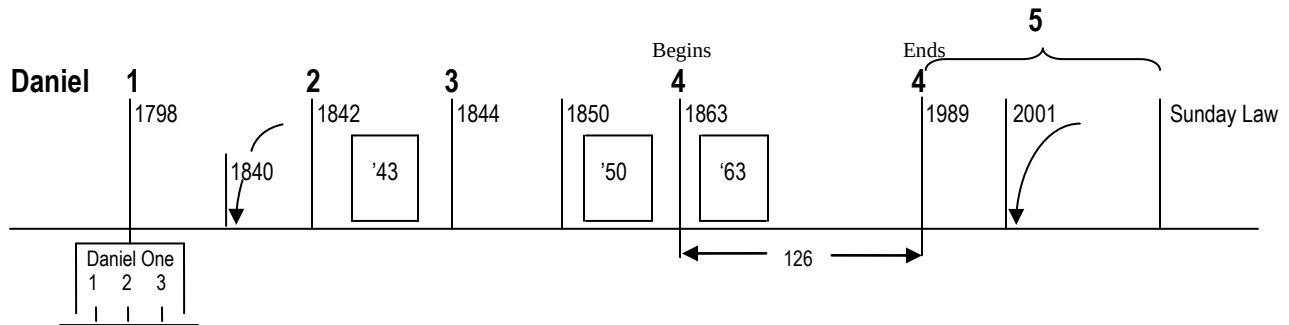


Figure No. 52.

I will explain what this represents. We are not going to spend a great deal of time on this; but, this is Daniel, chapters 1, 2, and 3.

This is Daniel, chapter 4, where we are beginning to focus in. Daniel, chapter 4, begins here [1863] and ends there [1989].

And then down here in our history, Daniel, chapter 5, Belshazzar is fulfilled.

But, if you remember, we identified that Daniel is the prophet that is associated with the First Angel's Message. He is associated with Jehoiakim, the first of the three kings that were confronted by Nebuchadnezzar as Jerusalem was destroyed; and, he is also identified as living until the first of three kings, Cyrus, that would raise up the temple in Jerusalem.

So, Daniel is associated with the first king in the tragedy of Jerusalem being destroyed, the first king in Jerusalem being rebuilt; and, we are saying that his book is primarily focusing on the First Angel's Message.

So, when we looked at Daniel, chapter 1, that is what this is [1798]. We identified it that just as the First Angel's Message in the Millerite History, the First Angel's Message in the Millerite History of Revelation 14:6-7 had all the waymarks of all Three Messages: "Fear God," First Message; "Give Him Glory," Second Message; "For the Hour of His Judgment is Come," Third Message. That is all in the Everlasting Gospel of the First Angel's Message.

So, too, in Daniel, chapter 1, we identified all of these waymarks. Daniel feared God; he determined he would not defile himself with the king's meat. Then he was tested and his countenance was looked upon, an image test. And then he was brought in before

Nebuchadnezzar to be tested at the end of the days, thus marking judgment. So, in Daniel, chapter 1, just like the First Angel's Message, we have all three waymarks.

Then we looked at Daniel, chapter 2, and showed that it was the image of the beast test, the test that precedes The Sunday Law test. And, not only do we have the image of Daniel 2 emphasizing that Daniel, chapter 2, is the image of the beast test, but the bottom line, the punch line of Daniel, chapter 2, is the truth that is in the iron and clay down in the toes [referencing the image in the upper left-hand corner of the 1843 and 1850 Charts] that Sister White says is a combination of churchcraft and statecraft, which is church and state; and, church and state Sister White identifies as the image of the beast.

So, we looked at Daniel 2 as being the second test, which in one way it can be represented as the image of the beast test, it is here; and, the second test, where the two classes will be finalized before they demonstrate what their character is at the third test. And we have dealt quite a bit with that. So, in the second test you will have the proclamation, "Babylon is fallen," marking that one class has developed the character of Judas; the other class, the character of Christ: one class the character of the wise virgins, the other the character of the foolish virgins; wheat and tares; and, so on and so forth.

Then we looked at Daniel, chapter 3, and noted that it is The Sunday Law. Of course, the First and Second Angels' Messages in Millerite History that came in 1798, 1842, and 1844, they were marking the waymarks in the First Angel's Message. There really was not a Sunday Law in 1844; it was prefiguring it. It was not the perfect fulfillment. Babylon had not fully fallen in 1842. The fall of Babylon is a progressive event.

So, the history of the Millerites is typifying the perfect fulfillment of the Three Angels' Messages at the end of the world.

So, in Daniel, chapter 1, you have the First Angel's Message; Daniel, chapter 2, the Second; Daniel, chapter 3, the Third. And now we are getting ready to look at Daniel, chapter 4; and, we have looked at Daniel, chapters 4 and 5, in terms of the 2520 already, and the fall of Babylon; but, we are going to show that Daniel, chapter 4, which I have marked beginning here [1863] and ending here [1989], that this is William Miller's dream. Daniel, chapter 4, the only chapter in the Book of Daniel that he did not write, that Nebuchadnezzar wrote chapter 4, and William Miller's second dream and Nebuchadnezzar's second dream.

William Miller's second dream we find in *Early Writings*. It is the only chapter in *Early Writings* that Ellen White did not write. And we are going to show that his dream is identifying when the truths that the Lord used him to assemble, the foundational truths [referencing the 1843 Chart], began to be covered up in 1863 with the introduction of a counterfeit chart. And in 1989, in agreement with his dream, the Dirt Brush Man, who is Christ, comes in and begins to sweep out the rubbish of tradition and custom that has come into Adventism, covering up the truths on this [1843] Chart, from 1863 and onward.

So, usually when you do William Miller's dream, which we are on the verge of doing, you have got to read the dream; you have to give an overview of it, you have to tell what the dream represents; and, you have to bring in some Bible and Spirit of Prophecy to prove what you are suggesting about it.

But, I want to make this a little bit more airtight; so, today we are just going to go through and we are going to establish the symbols that are found in William Miller's dream, and then tomorrow we will go through William Miller's dream, already having identified the symbols. We are going to take a little bit more time with it is what I am saying.

REVELATION FIVE

We will begin with Revelation, chapter 5; but, notice in your notes from *Testimonies*, volume 9, page 267, it says,

“The fifth chapter of Revelation needs to be closely studied. It is of great importance to those who shall act a part in the work of God for these last days. There are some who are deceived. They do not realize what is coming on the earth. Those who have permitted their minds to become beclouded in regard to what constitutes sin are fearfully deceived. Unless they make a decided change they will be found wanting when God pronounces judgment upon the children of men. They have transgressed the law and broken the everlasting covenant, and they will receive according to their works.” *Testimonies*, volume 9, 267.

THE LION OF THE TRIBE OF JUDAH

What I want to focus on for our purposes today is the first sentence there, “The fifth chapter of Revelation needs to be closely studied.” And if you will turn there now, we are going to read the first seven verses.

Chapter 4 of Revelation is the Throne Room scene, where John sees God the Father sitting upon the throne and He has a book in His hand that is sealed with Seven Seals, which we are going to identify as the Bible.

And in chapter 5, John is going to become part of the prophecy; and, we have dealt with this many times in this worship series so far. When a prophet becomes part of the prophecy, he represents God’s people at the end of the world. So, we want to look at what happens to John as he sees this book sealed with Seven Seals.

In Revelation 5, beginning in verse 1, it says,

“¹And I saw in the right hand of him”—*THIS IS GOD THE FATHER*—“that sat on the throne a book written within and on the backside, sealed with seven seals. ²And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? ³And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. ⁴And I wept much,”—

Now, you want to take note that when John realizes no one can open this book, he begins to weep.

—“⁴And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. ⁵And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. ⁶And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain,”—

Who is the Lamb?

FROM THE AUDIENCE: Jesus.
BROTHER PIPPENGER: Jesus.

—“having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. ⁷And he came and took the book out of the right hand of him that sat upon the throne.” Revelation 5:1-7 (KJV).

So here Jesus is portrayed as two things, the Lamb and the Lion; the Lamb, and the Lion of the tribe of Judah. And we are going to find that when Jesus is represented as the Lion of the tribe of Judah—and I hope you understand that the different ways that Christ is represented in the Scriptures is employed in order to teach us a different lesson about who and what He is. In Daniel 8:13, Christ is called *Palmoni, the Wonderful Numberer*. And you find that Daniel 8:13 is the very hub of all the time prophecies in the Bible; and, when Jesus is there in Daniel 8:13 as *Palmoni*, which means *the Numberer of Secrets* or *the Wonderful Numberer*, He is emphasizing that this is the point of reference for the time prophecies of the Bible.

When Jesus is represented as Shiloh, it is talking about the Latter Rain Message of the 2520.

When Jesus is represented as the Lamb, it is talking about His sacrificial work.

But, what we want to see today is that when Jesus is represented as the Lion of the tribe of Judah, it is representing both His work in sealing up God’s Word and in unsealing God’s Word, because He does both.

THE BOOK

So, in *Manuscript Releases*, volume 20, page 197, it says,

“We ask John what **he saw and heard** in the vision at Patmos, and he answers: ‘And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.’

“There in His open hand lay **the book**,”—

Now, this quote here, I want you to understand that some people—and I am not trying to argue with them—but, some people will take this quote, this paragraph here, and say this *book* that is in Revelation 4 and 5 is some kind of divine history book. And it is, but they are saying that it is something other than the Bible. What I am saying is, the divine history book is the Bible and that we need to make sure we understand that it is the Bible that is being dealt with here in Revelation 4 and 5, not some kind of secondary book. All right?

So, as we read this paragraph, you will see why people—where they get their arguments that this is some kind of divine history book outside the Bible; but, we are going to resolve that.

—“There in His open hand lay **the book**, the roll of **the history of God’s providences, the prophetic history of nations and the church**. Herein was contained **the divine utterances**, His **authority**, His **commandments**, His **laws**,

the **whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations.** In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth's history to its close.

"This roll was written within and without. John says: 'I wept much, because no man was found worthy to open and to read the book, neither to look thereon.' The vision as presented to John made its impression upon his mind. **The destiny of every nation was contained in that book.** John was distressed at the utter inability of any human being or angelic intelligence to read the words, or even to look thereon. His soul was wrought up to such a point of agony and suspense that one of the strong angels had compassion on him, and laying his hand on him assuringly said, 'Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.'

"John continues: 'I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne.'

"As the book was unrolled, all who looked upon it were filled with awe. There were no blanks in the book. There was space for no more writing. [Revelation 5:8–14; 6:8, quoted.]" *Manuscript Releases*, volume 20, 197.

Okay. This is why, if you understand this is the Bible—and it is. We are going to show you that in a moment—this is why the Book of Revelation says there is a curse on anyone that adds to this book; because, there is no room for anymore words in the Bible; and, there is a curse on anyone who takes from it.

Of course, Seventh-day Adventists do not understand that it is the same authority that is in God's Word that is in the Spirit of Prophecy. So, if you add to or take from the Spirit of Prophecy, you are under the identical curse.

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: And yesterday, in our Sabbath School, we had introduced this counterfeit *Great Controversy* called, "*The Great Hope*," where they took the 42 chapters of *The Great Controversy* and they turned them into 11, and they went ahead with the 11 chapters they were using and like they threw them into a blender and then put them back together, removing words, removing paragraphs, adding words; and, they do not think they are going to be under a curse.

And I suppose Adventists who are going to use this little publication to do evangelistic work, they probably do not think they are going to be under a curse, either; but, they will be under the curse of Jehoiakim, who took God's Word and chopped it up, like they have done with *The Great Hope* and threw it in the fire.

But, it did not last, did it? Jeremiah just wrote the book again with more curses in it than before.

But, in any case, when it comes to this *Book*, there is not any room for any more words, and you better not take the words that are in there out or change them.

Now, what is this divine book that causes John to weep that is taken from the Father by the Lion of the tribe of Judah? It contains divine utterances, we are told.

THE SACRED VOLUMES—THE BOOK OF DIVINE INSTRUCTION

In *Spalding and Magan*, page 58, it 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.**”—

So, when the Lion of the tribe of Judah is opening this Book, it is 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**,”—

I like this last sentence. That is why I bold-faced this; because, she is going to define what *knowledge* is.

—“There were men and women who were eagerly seeking for **knowledge, the sure word of prophecy**, and when it came, it was as a light shining in a dark place.” *Spalding and Magan*, 58.

Okay. So, if there is going to be an increase of knowledge, there is going to be an increase of prophetic knowledge.

THE BIBLE IS THE BOOK OF DIVINE INSTRUCTION

But, the Book that the Lion of the tribe of Judah opens, unseals, is the Book of Divine Instruction.

In *Signs of the Times*, July 11, 1906, Sister White says,

“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.”—

So, what is the Book of Divine Instruction? It is the Bible.

—“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.

So, as Jesus, the Lion of the tribe of Judah, takes this Book, because He has prevailed—

How did He prevail; or, maybe I should say, where did He prevail? He prevailed at the cross. That is why He is also the Lamb.

So, He is in the Throne Room scene. He takes the Bible that has been sealed up, and He begins to remove the seals, one at a time which, one of the things that is telling you is, it is a progressive unsealing. Whatever that represents, He did not take all seven of them and remove them simultaneously. He removes them one at a time.

COME AND SEE

And in Revelation 6, I have four verses because I want you to see something that is marked when He removes the seals.

The verse is in your notes, where it says, “Come and See.” Every time He removes a seal, He says, “Come and see.”

“¹And I saw when the Lamb opened one of the seals,”—*THIS IS THE FIRST SEAL*—“And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, **Come and see.** . . .”—

And in verse 3, it says,

—“³And when he had opened the second seal, I heard the second beast say, **Come and see.** . . . ⁵And when he had opened the third seal, I heard the third beast say, **Come and see.**”—

How many times do you have to see something before it is established?

FROM THE AUDIENCE: Two or three.

BROTHER PIPPENGER: Two or three.

So, here we are finding that when Jesus removes the seal, what is pronounced?

FROM THE AUDIENCE: “Come and see.”

BROTHER PIPPENGER: “Come and see.”

So, if you find “Come and see” pronounced, what do you know has happened? A seal has been removed.

Continuing in verse 5:

—“And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. . . . ⁷And when he had opened the fourth seal, I heard the voice of the fourth beast say, **Come and see.**” Revelation 6:1, 3, 5, 7 (KJV).

So, what are we doing here? What we are doing here is we are identifying that Christ is the Lion of the tribe of Judah. We are identifying that He is the One that unseals the Bible, because the Bible is the Book that is sealed with Seven Seals; and, when He removes a seal, there is a pronouncement of, “Come and see,” that is proclaimed.

And we are doing this because tomorrow we are going to look at William Miller’s dream, and these are certain characteristics that are in William Miller’s dream that we already want to be settled into. Okay?

THE LION UNSEALS THE BOOK

So, let us make sure that we understand that it is the Lion of the tribe of Judah that takes the responsibility for unsealing God's Word.

Manuscript Releases, volume 18, pages 14-15, 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.”—

Now, I want you to think about those first two sentences, if you would.
And, let me read the whole thing first.

—“These matters are of infinite importance”—

This paragraph that she is talking about is of infinite importance; so, there is stuff in here that we need to understand, no doubt.

—“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.’” *Manuscript Releases*, volume 18, 14-15.

Who are the many that are purified, made white, and tried? It is the people that go through a three-step testing process. The First Angel's Message, you are purified; the Second Angel's Message, you are given the white garments of righteousness; the Third Angel's Message is judgment: it is where you are tried; it is the courtyard of the sanctuary, the Holy Place, and the Most Holy Place.

Many are going to go through this three-step cleansing process and stand faithfully in the Judgment but the wicked will not understand the increase of knowledge.

And what is the increase of knowledge? It is the sure word of prophecy. There is going to be a prophetic testing message that produces two classes of worshippers. So, Sister White is putting this in place, and she is drawing this out of Daniel 12, which is typically applied to the Millerite History; but, in these first two sentences, she is telling us it is the Lion of the tribe of Judah that unseals the Book and gave to John the revelation of what would be in the last days.

What book did He unseal? The next sentence: “Daniel stood in his lot to bear his testimony, which was sealed until the time of the end, . . .”

So, in Revelation, chapter 5 and onward, when Jesus begins to remove the seals one at a time, that First Seal that He removes, when was it removed? 1798, the Time of the End.

And in Daniel 12 when it is talking about the Book of Daniel being unsealed, it talks about an increase of knowledge, something that increases, escalates. The Books of Daniel and Revelation are the same book. They are telling the same story; they perfect each other. So, when Jesus is illustrating the unsealing of the Book of Daniel in the Book of Revelation in order

to convey the increase of knowledge, He does it by showing that He removes Seven Seals. It is an increasing knowledge, seven steps along the way.

And when He removes the seals, what do you hear?

FROM THE AUDIENCE: Thunder.

BROTHER PIPPENGER: Thunder. Maybe Seven Thunders? Come and see.

IN THE REVELATION

Notice this next quote from *Selected Messages*, book 2, page 109.

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

Where in the Revelation did the Lion of the tribe of Judah open the Book of Daniel? He begins to do it in chapter 5. He takes the Bible and begins to remove the seal from the book in the Bible that has been sealed up until the time of the end: Daniel.

Right? Are you all following that logic?

—“**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.**”—

What does it mean that Daniel is standing in his place and lot? He is fulfilling his purposes. In 1798 the Book of Daniel began to fulfill its purpose.

—“He [*DANIEL*] 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.**”—

There are some great and solemn events that we MUST know as we stand on the threshold of their fulfillment. And when you look closely at these great and solemn events, which we must know as we stand on the threshold of their fulfillment, Sister White plainly tells us that the majority of Adventism does not know these events. We will deal with that as we proceed in this worship series.

Continuing on with the quote:

—“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.

So, all of this about the Lion of the tribe of Judah opening the Book of Daniel in Revelation 5 and onward is put in the context of a repetition of history.

PIONEER POSITION

Here is the Pioneer understanding expressed by James White, in *Review and Herald*, November 1, 1853.

“**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. **Revelation 5:5**. Hence ‘many run to and fro, and knowledge is increased.’” James White, *Review and Herald*, November 1, 1853.

So, the Pioneers understood that when the Lion of the tribe of Judah began to remove the Seven Seals from the divine book, the Bible, that He was unsealing the Book of Daniel in 1798 in a progressive fashion. That is why it as an increase of knowledge.

THE LION SEALS

Revelation 10:1-4

But, the Lion also seals up things. Go to Revelation.

The Lion of the tribe of Judah, He is the One that associates Himself with unsealing the Bible, but He is the One that also associates Himself with sealing the Bible.

In Revelation 10, beginning in verse 1, it says,

“¹And I saw another mighty angel come down from heaven,”—

And we have read this more than once. Sister White says that this Angel is no less a personage than Jesus Christ.

Was this physically? Did Jesus Christ physically come down to Earth on August 11, 1840?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: He physically came down? Sister White says these angels represent the work that God’s people are going to do.

Did He send down a message that is His message?

And who is “He”? Who is “He”? He is the Word of God. So, this message that He is empowering on August 11, 1840, He is associating it with Himself because He **IS** the Word of God. He is the message.

But, does this mean that He steps out of His work in the Holy Place at that time, in 1840, and comes down and stands on the shores of the ocean and puts one foot on the sea and one foot upon the land?

It is no less the personage than Jesus Christ because it is an empowerment of a message, and that message is Jesus Christ; and, this aspect of Christ is where most of the Jews that were His disciples turned away from Him. They could not understand what it meant when He said, “You must eat my flesh and drink my blood.” They could not separate His literal physical reality from His spiritual reality. They are both there. And for Him to identify Himself as spiritually coming down on August 11, 1840, and thus associating Himself with this message, it needs to be understood correctly. But, that is not what we are dealing with here.

—“¹And 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: ²And he had in his hand a little book open:”—

And how does Sister White define this “little book”? The Book of Daniel; it is open.

Why would it be open in 1840, because He opened it in 1798? It is a progressive opening.

—“²And 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, ³And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. ⁴And 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 10:1-4 (KJV).

So, this, Christ coming down here, he cries as a what? As a Lamb? Does He cry as a Lamb? He cries as a Lion.

Who is the Lion? He is the One that unseals and seals God’s Word. So, that is one of the keys that we have in here. He cries as a Lion. And John is about to write what the Seven Thunders uttered, but He is commanded to seal it up, “Don’t write it.”

So, what we are saying here is we are trying to identify the Lion of the tribe of Judah both seals God’s Word and unseals God’s Word according to His purposes.

The Seventh-day Adventist Bible Commentary, volume 7, page 971, says of these Seven Thunders,

“After these seven thunders uttered their voices, **the injunction**”—

What is an *injunction*? It is a command.

—“[*THE COMMAND*] **comes to John as to Daniel in regard to the little book:**
‘Seal up those things which the seven thunders uttered.’”—

Sister White here is telling us that when John was told to seal up the Seven Thunders, it is identical as when Daniel was told to seal up his book until the time of the end. The sealing up of the Seven Thunders, “Do not write what the Seven Thunders uttered,” to John, is identical to Daniel’s book being sealed up.

—“‘Seal up those things which the seven thunders uttered.’ **These relate to future events which will be disclosed in their order.**”—

Okay. Where is John at in history? Because, John in Revelation 10 has become part of the prophecy; he is representing a people that go take the Little Book from the Angel’s hand.

When did the Millerites take the Book of Daniel from the Angel’s hand?

When is it sweet in their mouth? On August 11, 1840, it is sweet; because, the year-day principle has been confirmed before the whole world. So, John is here in 1840 and he is told to—what?—seal up what the Seven Thunders uttered. They relate to future events.

So, these Seven Thunders represent events that are going to take place after 1840. Right?

—“After these seven thunders uttered their voices, **the injunction comes to John as to Daniel in regard to the little book.** ‘Seal up those things which the seven thunders uttered.’ **These relate to future events which will be disclosed in their order.** Daniel shall stand in his lot at the end of the days. John sees the little book unsealed.”—

When Daniel stands in his lot, what does it mean? He is going to fulfill his purpose at the end of the days.

— Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was the message in relation to time.

“**The books of Daniel and the Revelation are one.** One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

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

Whoa! Sister White just said, two paragraphs back, that the Seven Thunders represent future events that would be disclosed in their order. Now she is saying they represent the events of 1798 to 1844, “. . . a delineation of events which would transpire under the first and second angels’ messages.” The Seven Thunders represent the Millerite History and the history of the 144,000. This is in agreement with line upon line, that all the Reform Movements are paralleling and typifying the Reform Movement of the Latter Rain. And John was told to seal up this truth about the Seven Thunders, and the truth about the Seven Thunders that he seals up is that the Millerite History is perfectly repeated in the history of the 144,000.

—“It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels’ messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

SEALED UNTIL THE TIME OF THE END

Manuscript Releases, volume 18, pages 14-15, we have already read.

“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**, but while ‘many shall be purified, and made white, and tried,’ ‘the wicked shall do

wickedly: and none of the wicked shall understand.” *Manuscript Releases*, volume 18, 14–15.

When the Book is sealed, whether it is the Book of Daniel or the Seven Thunders, it is sealed until when?

FROM THE AUDIENCE: Until the time of the end.

BROTHER PIPPENGER: Until the time of the end.

So, when the Book of Daniel is unsealed in 1798, that is the Time of the End; therefore, when the Seven Thunders is unsealed in the future events that it represents, when it is the Seven Thunders are unsealed, paralleling the unsealing of the Book of Daniel, they are unsealed when? At the Time of the End. There is going to be a Time of the End at the end of the world.

JUST BEFORE PROBATION CLOSES

When is that?

Go to Revelation 22.

Now, most of us are familiar with what verse 11 represents in Revelation 22. It says,

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

What is that? That is the close of human probation. That is Michael standing up.

Notice the verse before it, verse 10 of Revelation 22.

“¹⁰And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.” Revelation 22:10 (KJV).

Well, there is only one prophecy that has been sealed up in the Book of Revelation. It is the Seven Thunders. So, we can determine from here that there is a point just before the close of human probation when there is a command saying, “The time is at hand,” to unseal the Seven Thunders; and, when that takes place, that will be the Time of the End for the end of the world, and it will take place just before human probation closes.

But, what we are looking at here primarily is that the sealing up of God’s Word and the unsealing of God’s Word is a work that is accomplished by the Lion of the tribe of Judah.

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.

Therefore, when the Seven Thunders is unsealed at the Time of the End at the end of the world, who is going to be standing in his lot?

FROM THE AUDIENCE: Daniel.

BROTHER PIPPENGER: Daniel.

So, when the Seven Thunders are unsealed at the Time of the End at the end of the world, just before probation closes, what message will arrive? A message from the Book of Daniel will mark the Time of the End.

So, now we have put that in place about who unseals, what book they are unsealing, and when the unsealing takes place.

Did you notice when the unsealing takes place?

When does the unsealing take place?

FROM THE AUDIENCE: At the Time of the End.

BROTHER PIPPENGER: It is called the Time of the End, but when does the Time of the End arrive?

FROM THE AUDIENCE: (Various indiscernible responses.)

BROTHER PIPPENGER: Yes, those are right but—

FROM THE AUDIENCE: At the end of the days.

BROTHER PIPPENGER: At the end of the days. That is right.

FROM THE AUDIENCE: (Various indiscernible responses.)

When the graves will be opened up.

BROTHER PIPPENGER: You are all missing it, but you have got to see this one. It is when John weeps. When John weeps, the Book is unsealed.

FROM THE AUDIENCE: (Affirmations of agreement.)

JEWELS

Now we are going to look at what *jewels* are.

MEN AND WOMEN

Review and Herald, May 5, 1903.

“The Lord will call young men from the humble walks of life into his service, just as he did when living in person on this earth. He passed by the learned rabbis, to choose as his first disciples humble, unlearned fishermen. He has workers whom he will call forth from poverty and obscurity. Engaged in the common duties of life, and clothed with coarse raiment, they are looked upon by men as of little worth. But **they will become precious jewels**, to shine brightly for the Lord. ‘They shall be mine, saith the Lord of hosts, **in that day** when I make up my jewels.’” *Review and Herald*, May 5, 1903.

So, human beings are Christ’s jewels. In fact, the ensign in Zechariah 9:16 are lifted up as a crown.

“¹⁶And the LORD their God shall save them in that day as the flock of his people: for *they shall be as the stones of a crown*, lifted up as an ensign upon his land.” Zechariah 9:16 (KJV).

They are jewels upon a crown.

MILLER’S TENTH RULE

But, notice Miller’s tenth rule.

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.” *Miller’s Rules of Prophetic Interpretation*.

A day is a day, a day is a year, and a day is 1000 years in the Scriptures.

The Lion is Babylon; the Lion is the Lion of the tribe of Judah; the Lion is Satan; the Lion is Judah.

So, you have to determine a symbol by context; so, we are acknowledging right off the bat that a *jewel* can be God’s people, but that is not what it is primarily addressed as.

TRUTHS TO SHARE

Manuscript Releases, volume 1, page 40:

“**Mighty truths** have been buried beneath the sophistry of error, but **they will be found** by the diligent searcher.”—

What will be found? Mighty truths.

—“As he finds and opens **the treasure house of the precious jewels of truth**, it is no robbery; for all who appreciate these **jewels** may possess them, and then **they too have a treasure house to open to others. He who imparts does not deprive himself of the treasure; for as he examines it that he may present it in such a way as to attract others, he finds new treasures.**” *Manuscript Releases*, volume 1, 40.

So, what are these jewels now?

FROM THE AUDIENCE: Truths.

BROTHER PIPPENGER: These are the great truths of God’s Word.

THE CASKET

What is a *casket*?

Special Testimonies on Education, page 53.

We need to know what a *casket* is because there is a casket in William Miller’s dream. In fact, there are two caskets in William Miller’s dream.

“The Bible is a field where are concealed heavenly treasures, and they will remain hidden treasures until, by diligent mining, they are discovered and brought to light. **The Bible is a casket containing jewels of inestimable value**, which should be so presented as to be seen in their intrinsic luster. But the beauty and excellence of these diamonds of truth are not discerned by the natural eye. The lovely things of the material world are not seen until the sun, dispelling the darkness, floods them with its light. And so with the treasures of God’s word; they are not appreciated until they are revealed by the Sun of Righteousness.” *Special Testimonies on Education*, 53.

So, what is a *casket*?

FROM THE AUDIENCE: The Bible.

BROTHER PIPPENGER: It is the Bible.

Now, James White, when he was complementing on William Miller's dream, here is what he said in the footnotes, *Signs of the Times*, September 10, 1894,

“The ‘casket’ represents the great truths of the Bible, relative to the second advent of our Lord Jesus Christ, which were given Brother Miller to publish to the world.” James White, *Brother Miller's Dream*, footnotes.

Now, I think James White, he is correct but to be more specific the casket is the Bible. Sister White just said so.

Signs of the Times, September 10, 1894:

“**The word of God abounds in precious jewels of truth**, and parents should bring them forth from their **casket** and present them before their children in their true luster.” *Signs of the Times*, September 10, 1894.

How do you bring these precious jewels forth to your children? You bring them from the Bible, from your casket.

Testimonies, volume 6, page 425:

“God has given His ministers the message of truth to proclaim. This the churches are to receive and in every possible way to communicate, catching the first rays of light and diffusing them. Here is our great sin. We are years behind. The ministers have been seeking **the hidden treasure** and have been **opening up the casket and letting the jewels of truth shine forth**, but the members of the church have not done a hundredth part of that which God requires of them.” *Testimonies*, volume 6, 425.

So, what is the casket? It is the Bible.

What is the Bible? It is the book that is sealed the Seven Seals.

What does it contain? Jewels; great truths.

A CASKET WITH A KEY ATTACHED

And you know what? The Bible has a key attached to it.

Notice *Manuscript Releases*, volume 17, page 261; because, Miller's dream talks about a casket with a key attached, and so does Sister White. Right here she says,

“**Connected with the Word of God there is a key** that unlocks the precious **casket**, to our satisfaction and delight. I feel thankful”—

Do you think that Sister White is inspired?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. She is inspired.

Did William Miller have his dream before she wrote this? Yes.
And William Miller talks about a casket with a key attached.
So, is she just copying William Miller because she liked the way he said it?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: She does not do that. She is inspired. So, her telling us about a casket, which is the Bible with a key attached, is telling us that when William Miller is talking about a casket with a key attached and she goes ahead and puts that dream in her writings, this is not just a human agreement. This is being accurate to the truth.

—“**Connected with the Word of God there is a key** that unlocks the precious **casket**, to our satisfaction and delight. I feel thankful for every ray of light. In the future, experiences now to us very mysterious will be explained. Some experiences we may never fully comprehend until this mortal shall put on immortality.” *Manuscript Releases*, volume 17, 261.

So, she says, connected with the Bible there is a key; but, what is the key?

THE KEY

Testimonies, volume 8, page 157:

“Faithful teachers should be placed in charge of the Bible classes, teachers who will strive to make the students understand their lessons, not by explaining everything to them, but by **requiring them to explain clearly every passage they read**. Let these teachers remember that little good will be accomplished by skimming over the surface of the word. Thoughtful investigation and earnest, taxing study are required in order for this word to be understood. **There are truths in the word which, like veins of precious ore, are hidden beneath the surface. The hidden treasure is discovered as it is searched for, as a miner searches for gold and silver. The evidence of the truth of God’s word is in the word itself. Scripture is the key that unlocks scripture.** The deep meaning of the truths of God’s word is unfolded to our minds by His Spirit.

“The Bible is the great lesson book for the students in our schools. It teaches the whole will of God concerning the sons and daughters of Adam. It is the rule of life, teaching us of the character that we must form for the future life. We need not **the dim light of tradition** to make the Scriptures comprehensible. As well might we suppose that the noonday sun needs the glimmering torchlight of earth to increase its glory. **The utterances of priest and minister are not needed to save men from error.** Those who consult the divine Oracle will have light. In the Bible every duty is made plain. Every lesson given is comprehensible. Every lesson reveals to us the Father and the Son. The word is able to make all wise unto salvation. In the word the science of salvation is plainly revealed. Search the Scriptures, for they are the voice of God speaking to the soul.” *Testimonies*, volume 8, 157.

Scripture is the key that unlocks Scripture.

MILLER'S FOURTH AND FIFTH RULES

The next comment is two of William Miller's rules, his fourth rule and his fifth rule. William Miller's fourth rule says,

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

His fifth rule says,

Rule V: "Scripture must be—its own expositor, 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."

So, what is the key to understanding the Bible? Proof-texting. James White, commenting on William Miller's dream says,

"The 'key attached' was his manner of interpreting the prophetic Word—Comparing scripture with scripture—the Bible its own interpreter. With this key Brother Miller opened the 'casket,' or the great truth of the advent to the world." James White, *Brother Miller's Dream*, footnotes.

MILLER'S FOURTEENTH RULE

Miller's fourteenth rule is,

Rule XIV: "The most important rule of all is, that you must have faith."

Signs of the Times, September 5, 1906, says,

”

"Salvation depends upon our knowledge of God's will as contained in His Word. Never cease asking and searching for truth. It is God's will that you shall know what He has said to you. But you must exercise faith. As you search the Scriptures, **you must believe that God is**, and that He is a rewarder of those who diligently seek Him.

"Search, O search the Bible with a heart hungry for spiritual food. Dig into the Word as the miner digs into the earth to find the veins of gold. Do not give up your search till you have ascertained your relation to God and His will concerning you.

"'Search the Scriptures; for in them ye think ye have eternal life.' To search means to look diligently for something. Search for the hidden treasures in God's Word. You cannot afford to be without them. Study the difficult passages, **comparing verse with verse, and you will find that scripture is the key which unlocks scripture.** Those who prayerfully study the Bible go from each search wiser than they were before.

“That which is worth having is not obtained without earnest, persevering effort. In business life, those only who are willing to put forth determined effort see successful results. Without earnest toil we cannot expect to obtain a knowledge of spiritual things. Those who find **the jewels of truth** must dig for them as the miner digs for the precious ore hidden in the earth.” *Signs of the Times*, September 5, 1906.

Pacific Union Recorder, February 23, 1905, says,

“We are to study the Word of God, comparing one portion with another. **Scripture is the key that unlocks scripture.** As we read and study and pray, there is beside us a divine Teacher, the Holy Spirit, enlightening our understanding, that we may comprehend the great truths of God’s Word.

“We are also to search our hearts carefully, to see if we really desire to understand the teaching of the Word of God.

“We are to listen attentively to the words of the ministers of God, those chosen of Him and precious, whose opportunities for learning of Him have been larger than our own. We are to respect and appreciate those who have a knowledge of His words, and who understand its application better than we do.” *Pacific Union Recorder*, February 23, 1905.

THE SCATTERED JEWELS

Now, the jewels in the Bible are scattered. That is how they are portrayed. We want to mark that.

What have we done so far? We have identified that it is the Lion of the tribe of Judah that unseals and seals the Book; and, when the Book is unsealed, it is unsealed at the Time of the End; and, when it is unsealed at the Time of the End, Daniel is standing there to fulfill his purpose.

We have identified that the book that He unseals is the Bible, sealed with Seven Seals, representing a progressive development of truth.

We have identified that when a seal is removed, we hear the angels say, “Come and see,” and the sound of thunder.

We have identified that the Bible is the casket and it has a key attached, and the key that is attached that opens the casket is proof-texting, comparing Scripture with Scripture, verse with verse, Miller’s Rules of Prophetic Interpretation.

We have identified that the jewels are the precious truths of God’s Word.

Now we want to identify that the words are represented as being scattered.

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. 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. **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.”—

Sounds like we are reading William Miller, but we are not. This is Sister White. She continues on.

—“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.** 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**”—*WHAT?*—“**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.” *Review and Herald*, December 1, 1891.

So, the jewels of truth, they are scattered; and, the Book is sealed.

TRADITIONS, CUSTOMS AND MAXIMS

A SEALED BOOK

We want to know what seals this Book. What really are these seals?

Are they actually literally seven cords around the Bible?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No. It is customs and traditions that are handed down from generation to generation that seals the Bible.

Signs of the Times, May 17, 1905:

“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.

What seals the Book?

FROM THE AUDIENCE: Customs and traditions.

BROTHER PIPPENGER: Customs and traditions and maxims of men that escalate. They become more and more exacting as time progresses.

BURIED JEWELS

These jewels are buried.

Review and Herald, August 16, 1898:

“We have an infinite Redeemer, and how precious are **the gems of truth** that testify to this **in God’s word**. But **these precious jewels** have been **buried** beneath **a mass of rubbish, of tradition, of heresies, which Satan himself has originated**. His schemes are working with a strange power upon human minds to eclipse the value of Christ to those who believe in him. The enemy of God and man has cast a spell over those who profess to be the followers of Christ, until of many it can be said, **They know not the time of their visitation.**” *Review and Herald*, August 16, 1898.

THE TIME OF THE SAVIOR

Speaking of the time of Christ, because the time of Christ is repeated in the time of the Millerites, and it is repeated in our time.

Review and Herald, June 4, 1889, says,

“In the time of the Savior, the Jews had so covered over **the precious jewels of truth with the rubbish of tradition and fable**, that it was impossible to distinguish the true from the false. The Savior came to clear away **the rubbish of superstition and long-cherished errors**, and to set **the jewels of God’s word** in the framework of truth.”—

Okay. Not only does the Lion of the tribe of Judah, not only does the Savior gather up the jewels, He is going to put them in perfect order, **perfect order**, the framework of truth.

—“**What would the Savior do if he should come to us now as he did to the Jews? He would have to do a similar work in clearing away the rubbish of tradition and ceremony.** The Jews were greatly disturbed when he did this work. They had lost sight of **the original truth** of God,”—

What did the Jews lose sight of with their traditions and customs? The Old Paths, the foundational truths.

—“They had lost sight of **the original truth** of God, but Christ brought it again to view. **It is our work to free the precious truths of God from superstition and**

error. What a work is committed to us in the gospel!” *Review and Herald*, June 4, 1889.

If you really take some time and read that paragraph, what it is saying is the work of returning to the Old Paths that is accomplished by God’s people at the end of the world is the work that Christ was doing in His day and age. He was taking them back to the foundational, the original truths; and, to get there He had to clear away the rubbish and traditions that had been handed down through the history of Ancient Israel.

Counsels on Sabbath School Work, page 47:

When Christ came into the world to exemplify true religion, and to exalt the principles that should govern the hearts and actions of men, **falsehood** had taken so deep a hold upon those who had had so great light,”—

Who is it that has so great light?

FROM THE AUDIENCE: Seventh-day Adventists.

BROTHER PIPPENGER: But this is talking about Ancient Israel.

—“who had so great light, that they no longer comprehended the light, and had no inclination to yield up **tradition** for truth. They rejected the heavenly Teacher, they crucified the Lord of glory, that they might retain their own **customs** and **inventions**. **The very same spirit is manifested in the world today**. Men are averse to investigating truth, lest their **traditions** should be disturbed,”—

Okay. Their traditions, their customers, they are already established. This paragraph here, this has got some insight in it, too. They are already established.

Now, notice this sentence.

—“Men are averse to investigating truth, lest their **traditions** should be disturbed, and **a new order of things should be brought in**.”—

You see, they have an order of things going on right now that is based upon traditions and customs; and, were the truth to come to the surface, there would be a new order of things. So, what it is saying is at the end of the world you are in a particular order, but the Lord is going to put you back into a particular order. That is why when Sister White is talking about the Omega Apostasy, she says books of a new order would be written. It is because when you get to the end of the world, you have an order of things that is based upon tradition and custom, and were you to receive the truth it would bring the true order, the framework of truth into existence.

—“Men are averse to investigating truth, lest their **traditions** should be disturbed, and **a new order of things should be brought in**. There is with humanity a constant liability to err, and **men are naturally inclined to highly exalt human ideas and knowledge**, while the divine and eternal is not discerned or appreciated.” *Counsels on Sabbath School Work*, 47.

CASTING THE JEWELS INTO THE FRAMEWORK OF TRUTH

Now, notice that Jesus does not just put the jewels into a framework of truth. He does not do that.

What does He do? He casts them in.

All these things that I am emphasizing are components of William Miller's dream. That is why I am emphasizing them. The Dirt Brush Man is going to pick the jewels up from off the floor and the furniture and cast them into the new casket in William Miller's dream.

Manuscript Releases, volume 13, pages 240 – 241:

“The key of knowledge in Christ's day had been taken away by those who should have held it to unlock the treasure house of wisdom in the Old Testament Scriptures. The **rabbis** and **teachers** had virtually shut up the kingdom of heaven from the poor and the afflicted, and left them to perish. In His discourses Christ did not bring many things before them at once, lest He might confuse their minds. He made every point clear and distinct. He did not disdain the repetition of old and familiar truths in prophecies if they would serve His purpose to inculcate ideas.

“**Christ was the originator of all the ancient gems of truth.** Through the work of the enemy these truths had been displaced. They had been disconnected from their true position, and”—*WHAT?*—“**placed in the framework of error.**”—

As contrasted with a framework of truth.

—“**placed in the framework of error.** Christ's work was to readjust and establish **the precious gems in the framework of truth.** The principles of truth which had been given by Himself to bless the world had, through Satan's agency, been buried and had apparently become extinct. Christ rescued them from **the rubbish of error**, gave them a new, vital force, and commanded them to shine as **precious jewels**, and stand fast forever.

“Christ Himself could use any of these old truths without borrowing the smallest particle, for He had originated them all. **He had**”—*WHAT?*—“**cast them into the minds and thoughts of each generation**, and when He came to our world He rearranged and vitalized the truths which had become dead, **making them more forcible** for the benefit of future generations. It was Jesus Christ who had the power of rescuing the truths from the **rubbish**, and again giving them to the world with more than their original freshness and power.” *Manuscript Releases*, volume 13, 240–241.

So, Christ comes when truth is covered up with rubbish and tradition, and He gathers up the scattered jewels and He casts them into the minds of men. And what does He do? He makes those truths what?

FROM THE AUDIENCE: More forcible.

BROTHER PIPPENGER: More forcible.

That is why when Sister White says all the truths of 1840 to 1844 are to be made forcible now, she is talking about the work of Christ in returning to the Old Paths.

CHRIST READY TO SWEEP AWAY

Publishing Ministry, page 68.

Christ is going to cast the precious jewels into a framework of truth, but He is going to sweep out the rubbish. Okay? He is the Dirt Brush Man.

“The Scriptures are given for our benefit that we may have instruction in righteousness. Precious rays of light have been obscured by **the clouds of error**, but **Christ is ready to sweep away the mists of error and superstition**, and to reveal to us the brightness of the Father’s glory, so that we shall say as did the disciples, **‘Did not our heart burn within us, while he talked with us by the way?’**” *Publishing Ministry*, 68.

“... clouds of error”? In William Miller’s dream the Dirt Brush Man comes in and He sweeps the floor from the rubbish and tradition and the false coins, and they go out the window like—what?—like a cloud: “... clouds of error.”

TRUTHS WILL BLAZE FORTH

The last quote, *Review and Herald*, December 15, 1885:

“The dust and rubbish of error have buried the precious jewels of truth, but the Lord’s workers can uncover these treasures, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, ‘Open thou mine eyes that I may behold wondrous things out of thy law.’ **Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God’s holy word.**”—

And you will see that when William Miller first saw these original truths [referencing the 1843 Chart], he says it is the brightest light that man had ever seen. But, when the Dirt Brush Man casts these jewels back into the casket at the end of the dream, he says they were ten times brighter.

—**“Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God’s holy word.** The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but **‘the wise,’ those who are honest, will understand.** The book is open, and the words of God reach the hearts of those who desire to know his will. **At the loud cry of the angel** from heaven who joins the third angel, thousands will **awake** from the stupor that has held the world for ages, and will see the beauty and value of the truth.” *Review and Herald*, December 15, 1885.

And William Miller’s dream, he is dreaming—right?—in his dream, and the last statement he says about his dream is, when he sees these truths that are ten times brighter, that he shouts out and his shout awakens him.

Shall we pray?

Benediction: Heavenly Father, we thank you that we are living in a time when the Dirt Brush Man, the Lion of the tribe of Judah, is recovering the original truths that have been covered up by traditions and customs that have been handed down from generation to generation. We thank you that you have allowed us to live in this time and we ask that you give us the discernment to see the work that you are doing. We ask that you give us the willingness to fulfill our responsibilities as miners, to begin to dig in the mine, in the casket of your Word, that we can become familiar with the work of a miner, that we can be blessed by finding these jewels and sharing those jewels with those that we come in contact with. We ask a blessing upon this day of service that we are all going to perform for you. We ask that you continue to bless the LiveStreaming and the recording that we are doing, and we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #32

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together this morning for this worship. We ask as we begin that you would grant us the presence of your Holy Spirit that He might guide and direct our thoughts, our understanding, that He would take control of my thoughts in particular. Let the humanity be overruled that this message might be a message that glorifies and honors you and works to edify your people. We want to understand the prophecy of William Miller's dream and how it applies to us here at the end of the world, and we would ask that you unseal this truth for us at this time. We thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: All right. Yesterday we looked at some truths about the jewels of God's Word and the Lion of the tribe of Judah, in advance of going through William Miller's dream.

WILLIAM MILLER'S DREAM

We are going to go through William Miller's dream from the perspective that it is typified by Daniel, chapter 4, and that they are two testimonies of the same history, the history of Adventism from 1863 to 1989.

So, let us just start into the dream. Most of these symbols that are in this dream will have been established yesterday.

This is William Miller's second dream. If you are not familiar with William Miller's two dreams, our last newsletter is online. You can download it and it has both of William Miller's dreams in it.

Early Writings, pages 81 – 83:

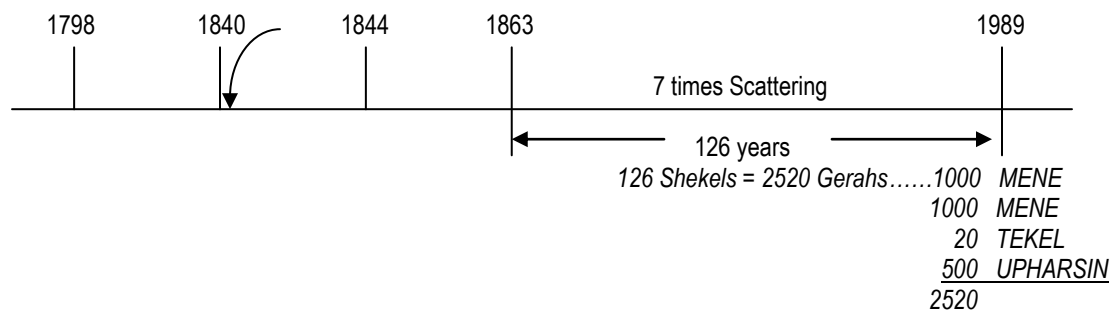


Figure No. 53A.

“I dreamed that God,—

Who dreamed? William Miller dreamed; so, this is William Miller's dream, and you have every right to assume that it is about himself.

—“I dreamed that God, by an unseen hand, sent me a **curiously** wrought **casket**”—

What is a casket in the Word of God? It is the Bible.

And the word *curiously* is a little bit different in our day and age. If you go back to *Webster’s* underneath this first paragraph, it says, *curiously* means with nice care.

—“I dreamed that God, by an unseen hand, sent me a **curiously** wrought **casket** about **ten** inches long by **six square**,”—

For some reason this dream tells us the dimensions of this casket, and it is 10 x 6 x 6; and, when you multiply this out, it is 360, thus representing the year-day principle of Bible prophecy.

—“I dreamed that God, by an unseen hand, sent me a **curiously** wrought **casket** about **ten** inches long by **six square**, made of ebony and pearls curiously inlaid. To **the casket** there was **a key attached**.”—

What is the key? It is the Rules of Prophetic Interpretation; it is Scripture exposes Scripture; proof-texting.

—“I immediately took the **key** and opened the **casket**, when, to my wonder and surprise, I found it filled with all sorts and sizes of **jewels**, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged **in their several places** in the **casket**; and thus arranged they reflected **a light and glory equaled only to the sun**.”—

And from yesterday we found that in 1798, at the Time of the End, the Lion of the tribe of Judah began to unseal the Seven Seals, and there was an increase of knowledge. This is 1798 to 1844. And William Miller is having a dream about the Lion of the tribe of Judah unsealing these truths to him, because he is the one that is going to recognize them initially and place them on a table [referencing the 1843 Chart] in the center of his room.

CURIOUSLY: With nice care. *Webster’s 1828 Dictionary*.

SEVERAL: Separate; distinct. *Webster’s 1828 Dictionary*.

And when it talked about there were *several* places, that word in the time period of William Miller meant separate, distinct places. They all have a particular place in the Word of God.

The next paragraph:

—“I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of **its contents**. I therefore placed it on a center table”—

Here are the jewels that he found on this table of Habakkuk [again referencing the 1843 Chart].

—“**I therefore placed it on a center table** in my room and gave out word that all who had a desire might”—*WHAT?*

FROM THE AUDIENCE: Come and see.

BROTHER PIPPENGER: Come and see: What does it mean when you see the phrase, “Come and see”? It is when the truth is unsealed. He takes these truths; they end up here [depicted on the 1843 Chart (the table of Habakkuk)]. They have been unsealed to that generation.

—“**come and see** the most glorious and brilliant sight ever seen by man in this life.

“The people began to come in, at first few in number, but increasing to a crowd. When they first looked into [*THE BIBLE*] the **casket**, they would wonder and **shout for joy. [1840 to 1844]**”—

“[1840 to 1844]”: which was a glorious manifestation of the power of God.

—“But when the spectators increased, everyone would begin to **trouble the jewels**,”—

And you will notice the definition of *trouble*. It is pretty much the same in our day and age: to agitate the jewels.

But, notice the first thing they do.

—“But when the spectators increased, everyone would begin to **trouble the jewels, taking them out** of the **casket [1863]**”—

This is 1863. The first jewel, according to William Miller that he found, was the 2520; and the first jewel to be taken out of the Bible to be argued, “Well, this really isn’t in the Bible,” was the 2520 in 1863. This is where these jewels began to get covered up by traditions and customs and human teachings. They are taken out of the Bible.

—“everyone would begin to **trouble the jewels, taking them out** of the **casket and scattering**”—

Now, if you count the scatterings from this point [1863] on, he is going to mention scattering of these jewels, the truths of God’s Word that are on this table in the center of his room. He is going to mention *seven times* that they are scattered, until he reaches the point down here [1989] where he weeps.

And, of course, we know right here, right before 1798, who wept? John the Revelator; and, then the Lion of the tribe of Judah began to unseal the truths.

So, when William Miller, after mentioning the jewels are scattered seven times, he then weeps and that takes you to the Time of the End [1989]. Of course, we have not proved that 1989 in this worship is the Time of the End. We know that. Nor have we proved everything that can be proved about 1863. But, you can only prove so many things at one time. We are not

going to deny that they are truth before we have opportunity to prove them. We intend to prove them as we proceed.

So, we need to count the times he mentions *scattering* as we go through here.

—“But when the spectators increased, everyone would begin to **trouble the jewels, taking them out** of the **casket** and **scattering [1863] [1]** them on **the table**. I began to think that the owner would require the **casket** and the **jewels** again at my hand; and if I suffered them to be **scattered [2]**, I could never place them in their places in the **casket** again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, **nor to take them out of the casket**; but the more I pleaded, the more they **scattered [3]**; and now they seemed to **scatter [4]** them all over the room, on the floor and on every piece of furniture in the room.

TROUBLE: Agitate or disturb. *Webster’s 1828 Dictionary*.

“**I then saw** that among **the genuine jewels and coin** they had **scattered [5]** an innumerable quantity of **spurious jewels and counterfeit coin**. **[post 1888]**”—

Okay. Now they are not just taking the jewels out of the Bible; now they are introducing error. They are introducing false teachings.

And I place this after 1888, because after 1888 you are going to see the wrong view of the Daily come in; you are going to start seeing errors of Pantheism introduced. This is different than taking the jewels out of the Bible. This is now the point in Advent History when erroneous teachings actually begin to be introduced into Adventism.

—“I was [*MILLER WAS*] highly incensed at their base conduct and ingratitude and reproved and reproached them for it; but the more I reproved, the more they **scattered [6] the spurious jewels and false coin** among the genuine.

“I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in **dirt** and **shavings** and **sand** and all manner of **rubbish**, until **they covered every one of the true jewels**, diamonds, and coins, which were all excluded from sight.”—

Now, how did the precious jewels of the Bible get covered up, according to yesterday’s study? Traditions and customs handed down from generation to generation.

—“**They also tore in pieces my casket [1919]**”—

What is the *casket*?

FROM THE AUDIENCE: The Bible.

BROTHER PIPPENGER: The Bible.

Now, Brothers and Sisters, here we are at the end of the world in Adventism and we do not understand our history. We do not understand our beginning history back here [1798 to

1863], nor do we understand the history here [between 1863 and 1989]; but, in the early part of the 20th Century when the errors began to be introduced, the false teachings, there was a controversy raging among those people that were defending the Pioneer views and those people that were introducing the error. And even though as Laodiceans we have not been motivated to go out and check that history, it is still easy to take those historical records and find that the men that were on the right side of the issues that were defending the Pioneer beliefs, that when they dealt with men such as W. W. Prescott that were introducing the false teachings, one of the things that they were saying repeatedly about W. W. Prescott is he was promoting these false teachings by introducing the new bibles, the Catholic bibles. He was turning away from the King James Bible. He was tearing up the casket.

And today, because this is what we were born into, we do not think anything about it, that when we are in a typical Adventist church we are using the New King James Version Bible or the NIV (New International Version).

This is not a study on the two lines of bibles, the Catholic bibles and the Received Text Bible; but, it is just an historical fact, and the fact that we do not understand our history, does not deny that you can go into the history and show that in the early part of the 20th Century, when they began to introduce the Catholic bibles in Adventism to sustain their errors, that the faithful men were fighting against that. It is in the record, the historical record; and, here it is in William Miller's dream.

—“**They also tore in pieces my casket [1919] and scattered [7] it among the rubbish.**”—

Scattered what? The Bible; they buried up the Bible.

—“I thought no man regarded my sorrow or my anger.”—

He has said *scattered* now seven times.

And, Brothers and Sisters, for those of you—I know there are a lot in Adventism that would argue about what we are saying about William Miller's dream. Okay? And that is fine. It is like those men that argue against what we teach about the last six verses of Daniel 11. I used to be willing to go into a public forum with those men and share what I understood about the last six verses of Daniel 11; and, then I reached an understanding that I am not going to do that anymore. The only time I am going to go into a public debate, if you want to call it that, or a discussion about the last six verses of Daniel 11 is when the men that are opposing those verses, as we understand them, are willing to say, “Well, this is what I understand about those verses.”

I want to be able to critique what they understand about those verses; because, almost every time that I have been in those kind of situations, the other men, what they say is, “Well, I don't understand what the last six verses of Daniel 11 are, but I know he is wrong.”

Okay? I will not go into those kinds of situations anymore.

So, for those of you that think what we are saying about William Miller's dream is a bunch of fantasy here, first off, why is it in the book, *Early Writings*? And if it is in the book, *Early Writings*, then it is governed by the rules of Inspiration, and the rules of Inspiration tell me then what it must be related to is a prophecy.

So, if you do not think what we are saying is correct, what do you think it represents? I want to hear that before I receive your criticism about what we are teaching, because it is a prophecy.

—“I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and **sat down and wept.**”—

We are saying William Miller weeps right down here in 1989; because, when John weeps, you reach the Time of the End; and, in 1989 is the Time of the End for Adventism. I have not proved it, but it is.

—“**While I was thus weeping** and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help. Immediately the door opened, and **a man entered the room,**”—

Now, we are going to show that this man is Christ. This is the Lion of the tribe of Judah, but here He is portrayed as the Dirt Brush Man.

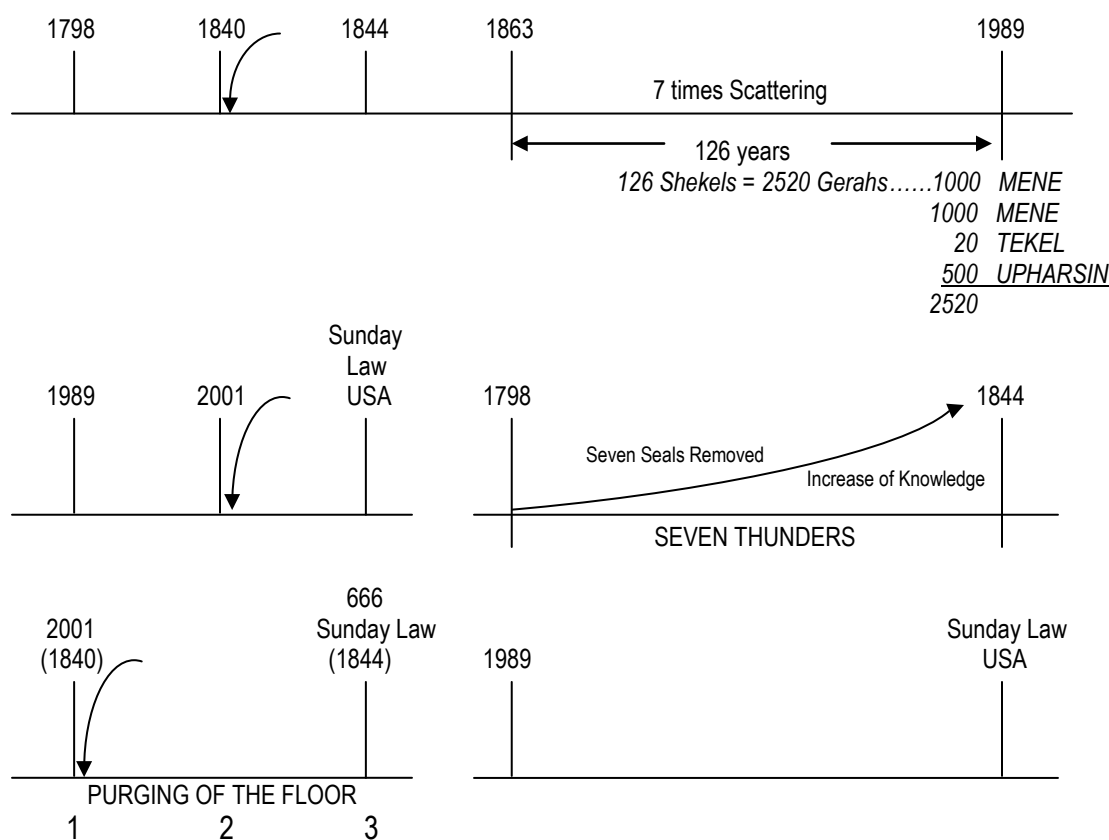


Figure No. 53B.

And I am not going to deal with this, but I am at least going to put it in place: When you see a door opening, it is talking about a change in dispensation. There is a dispensational change going on here. Christ has just arrived here in 1989, and He has begun to unseal the Seven Seals

that represent the message of this history. He begins to develop an increase of knowledge during the history that is represented by the Seven Thunders, which Sister White says is the delineation of events of the First and Second Angels' Messages. The Seven Thunders is 1798 to 1844, but she also says the Seven Thunders represent a delineation of future events, from the Time of the End in the future [1989], until the door closes on Adventism [The Sunday Law in the USA], as the door closed into the Holy Place to end this history.

In this history, from 1989 to The Sunday Law in the United States, the Lion of the tribe of Judah (the Dirt Brush Man) is going to produce an increase of knowledge, and He is going to remove Seven Seals. And as He does so, He has changed dispensations. He is beginning a Movement here. He is taking a Movement from a church.

And, of course, the church started in 1863. The Millerite Movement ends in 1863 when the Seventh-day Adventist Church starts, and the Movement begins in 1989.

—“**While I was thus weeping** and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help. Immediately the door opened, and **a man entered the room**, when the people all left it; and he, having **a dirt brush in his hand**, opened the windows, and began to brush the dirt and rubbish from the room.

“I cried to him to forbear, for **there were some precious jewels scattered among the rubbish**.

“He told me to ‘**fear not**,’ for he would ‘take care of them.’

“Then, while he brushed **the dirt and rubbish, false jewels and counterfeit coin**, all rose and went out of the window like a cloud, and **the wind carried them away**. In the bustle **I closed my eyes for a moment**; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.

“He then placed on the table a **casket**,”—

What is a *casket*? It is the Word of God.

How can the Word of God be bigger at the end than it was in Miller's time? Because, it includes the Spirit of Prophecy at the end, in 1989. Now you are dealing with the Bible and the Spirit of Prophecy.

—“he then placed on the table a **casket, much larger and more beautiful** than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and **cast them into the casket**,”—

From yesterday's study, who cast the precious jewels into the minds of every generation? The Lion of the tribe of Judah, the Dirt Brush Man.

—“**[HE] cast them into the casket**, till not one was left, although some of the diamonds were not bigger than the point of a pin.

“He then called upon me to”—*WHAT?*—“**‘come and see.’ [1989]**”—

What does it mean when He says, “Come and see”? He is unsealing.

From 1989 onward, He is unsealing these truths.

—“I looked into the **casket**, but my eyes were dazzled with the sight. They shone with **ten times their former glory**.”—

What Miller sees on this [1843] Chart, when God takes us back to the Old Paths, these [1843 and 1850] Charts are going to shine ten times brighter. We are going to see things about these truths that the Millerites handled that they did not see; and, we do.

—“I thought they had been scoured in the sand by **the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket**, every one in its place, without any visible pains of **the man who cast them in**. I **shouted** with very joy, and **that shout awoke me**.”
Early Writings, 81–83.

There is your Loud Cry that begins when all the virgins awake.

THE DIRT BRUSH MAN

Okay. Who is the Dirt Brush Man?

GATHERING HIS WHEAT

Matthew 3:11-12, John the Baptist is going to introduce us to Christ.

“¹¹I 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**.”—

Who is going to baptize them with the Holy Ghost and fire? Jesus. Right?

—“¹²**Whose fan is in his hand**,”—

Jesus has a what? He has a fan 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).

Jesus arrives at His baptism, when the Holy Spirit comes down as a Dove. This is where the purging of His floor begins.

BY THE WORDS OF TRUTH

There is an increase of knowledge from the Time of the End until the door closes; but, when the Divine symbol comes down, now the fan is in His hand. He is going to separate the wheat from the tares.

How does He do that; how does the fan actually separate things?

Desire of Ages, page 392:

“Whose **fan** is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner.’ Matthew 3:12. This was one of the times of purging. **By the words of truth, the chaff was being separated from the wheat.**”—

What is His fan? It is a message. It is a special message.

—“Because they were too vain and self-righteous to receive reproof, too world-loving to accept a life of humility, many turned away from Jesus. Many are still doing the same thing. **Souls are tested today as were those disciples in the synagogue at Capernaum.**”—

Okay. We will come back to that in a moment. Sister White is talking about the experience at Capernaum, and she is saying that Jesus was purging His floor with His fan and she is saying that His fan were words of truth. It was a message.

—“When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves; but they are not willing to take up the self-denying work. Therefore they are angry when their sins are discovered. They go away offended, **even as** the disciples left Jesus, murmuring, ‘This is an hard saying; who can hear it?’”
The Desire of Ages, 392.

And what was the hard saying in this story? “You need to eat my flesh and drink my blood.”

So, right here [2001 (1840)], what was He talking about in that story, in the time of Christ? He was saying, “I fed your fathers with the bread of Heaven, with the manna that came down out of Heaven.” So, He is marking the beginning of this discussion in Capernaum with the Divine symbol coming down, the manna, and he said, “I am the Bread that came down out of Heaven.” So, he is marking the beginning of this discussion that is a testing process in Capernaum with the descent of the Divine symbol.

And He lost more disciples in this presentation than any other place. And where is it that He lost His disciples? In John 6:66.

This history of Capernaum is this same history. It is the Bread of Heaven coming down until 666.

THE THIRD ANGEL

But He purges His floor with words of truth. We have already read these next two quotes more than once in this worship series. *Early Writings*, page 119, says,

“I then saw **the third angel**. Said my accompanying angel, ‘Fearful is his work. Awful is his mission. He is the angel that is to select the wheat **from** the tares,’”—

So, the fan in His hand that separates the wheat and the tares is the Third Angel's Message. Okay?

—“and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.” *Early Writings*, 119.

But next you have the quote that we have looked at several times: *Selected Messages*, book 2, page 104.

“There cannot be a third without the first and second.” *Selected Messages*, book 2, 104.

So, the fan in His hand is the Third Angel's Message, but it includes the First and Second Angels' Messages.

So in this history [2001 (1840) to 666, The Sunday Law (1844)], there is a three-step testing process—in all these histories, whether it is Capernaum, Millerite History, our history—and the purging, the sweeping of the floor, begins when the Divine symbol comes down; but, the increase of knowledge begins at the Time of the End when John the Revelator or Miller weep and the Lion of the tribe of Judah, or the Dirt Brush Man, enters the scene and begins to clean up the mess that has been made by the Mystery of Iniquity during the darkness that precedes every Reform Movement.

TWO CLASSES

Review and Herald, November 8, 1892:

“The Lord is about to reveal the difference between the **righteous** and the **wicked**; for his **‘fan is in his hand, and he will thoroughly purge his floor**, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire.” *Review and Herald*, November 8, 1892.

Now, I am going pretty fast and it is early in the morning; so, maybe you are not seeing that I have created a disagreement here. Because, what I am saying is when the Lord comes in and He cleans up the mess, that He is sweeping the false jewels and the false coins out the window like a cloud. Right?

But, I am saying that that is the false doctrine that is coming, the false teachings.

But I have just been showing you that when He cleans up the mess, He is sweeping out the wicked, the false people. Okay? So, the jewels can be people; the jewels can be truths; but, when the Dirt Brush Man comes in and sweeps it out the window, is He sweeping out false teaching, counterfeit teaching, or is He sweeping out the tares of Adventism?

FROM THE AUDIENCE: Both.

BROTHER PIPPENGER: Both? How is that so? We will try to explain that.

Proverbs 23:7:

“⁷For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.” Proverbs 23:7 (KJV).

As a man thinketh, so he is. Okay?

Education, page 149:

“The truth that as a man ‘thinketh in his heart, so is he’ (Proverbs 23:7), finds another illustration in Israel’s experience. On the borders of Canaan the spies, returned from searching the country, made their report. The beauty and fruitfulness of the land were lost sight of through fear of the difficulties in the way of its occupation. The cities walled up to heaven, the giant warriors, the iron chariots, daunted their faith. Leaving God out of the question, the multitude echoed the decision of the unbelieving spies, ‘We be not able to go up against the people; for they are stronger than we.’ Numbers 13:31. Their words proved true. They were not able to go up, and they wore out their lives in the desert.” *Education*, 149.

As a man thinketh, so is he.

This is why it is good—and I have not said in this worship setting, but we do when we are not recording—when we ask questions, when we are a little less focused on getting through the material and people in the audience throw out answers and they are guessing, the rule of thumb is if you do not know, do not answer; because, when you guess and it is wrong, you are telling yourself something that is wrong, and as a man thinketh, so is he. You are creating a bad habit.

But, if you do not know the answer, do not say it. You become connected with what you believe. As a man thinketh, so is he.

IdOLS

Notice the next quote, *Manuscript Releases*, volume 9, page 182.

“The lessons of Christ could give them precious gems and jewels of truth which had been lost sight of. He gathered up these grand, glorious jewels—originated by Himself and given to patriarchs, prophets, and apostles—and replaced them in the framework of the gospel, giving them their own divine brightness. But the Jews were obstinate. **Their own ideas and customs and practices were their**”—*WHAT?*—“**idols. Would they give up their own misinterpretations**, which they had taught the people to regard as sacred **doctrines**? No; never! They formed a confederacy to stand by **the old traditions**. Their **human interpretations** they set in defiance to the lessons and pure truths of practical godliness.” *Manuscript Releases*, volume 9, 182.

So these erroneous coins, these counterfeit coins, the false jewels, they determined that they were going to form a confederacy and hold onto these coins.

And in Hosea 4:17, it says,

“¹⁷Ephraim is joined to idols:”—

What were their idols? Their false doctrines.

—“¹⁷Ephraim is joined to idols: let him alone.” Hosea 4:17 (KJV).

So, when the Lord is going to sweep out the false doctrines, what goes with them? The idolaters that hold onto those false doctrines.

This is *Christ's Object Lessons*, page 237:

“Every time you refuse to listen to **the message of mercy**, you strengthen yourself in unbelief. Every time you fail to open the door of your heart to Christ, you become more and more unwilling to listen to the voice of Him that speaketh. You diminish your chance of responding to the last appeal of mercy. Let it not be written of you, as of ancient Israel, ‘**Ephraim is joined to idols; let him alone.**’ Hosea 4:17. Let not Christ weep over you as He wept over Jerusalem, saying, ‘How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate.’ Luke 13:34, 35.” *Christ's Object Lessons*, 237.

THEY KNOW IT NOT

Review and Herald, December 23, 1890:

“The Holy Spirit strives to make apparent the claims of God, but men pay heed only for a moment, and turn their minds to other things: Satan catches away the seeds of truth; the gracious influence of the Spirit of God is effectually resisted. **Thus many are grieving away the Holy Spirit for the last time, and they know it not.**”—

If you disregard a warning message, you do not know but that might have been your last call.

—“The words spoken by Christ of Jerusalem are, ‘**Your house is left unto you desolate.**’ What anguish of soul did Jesus feel when all his appeals, his warnings and reproofs, were resisted! At the time he brought them home to the soul, impressions were made; but self-love, self-sufficiency, love of the world, came in and choked the good seed sown. Pride of heart prevented his hearers from humbling themselves before God, and confessing their sin in resisting his Holy Spirit, and reluctantly it left them. On the crest of Olivet, as he beheld the city, he wept over it, saying, ‘If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!’ Here he paused; he was loth to utter the irrevocable sentence. O that Jerusalem would repent! When the fast westering sun should pass out of sight, her day of mercy would be ended. Jesus closed his sentence, ‘But now they are hid from thine eyes.’ On another occasion he lamented the impenitence of the chosen city: ‘O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate.’ **The Lord forbid that this scene should now be repeated in the experience of God's professed people!** ‘My Spirit,’ he says, ‘shall not always strive with man.’

The time will come when it must be said of the impenitent, ‘Ephraim is joined to his idols; let him alone.’” *Review and Herald*, December 23, 1890.

A REFINING PROCESS

Testimonies to Ministers, page 373, 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*, 373.

The purging comes in here when the Divine symbol comes down.

When John and Miller weep, there is an increase of knowledge. Seven Seals begin to be removed.

But here [when He purges the floor], He empowers the message and the testing begins; and, the cloud that He sweeps out the window are these false doctrines, but these false doctrines are the idols that these people are holding onto and they go out the window with their idols.

CAPERNAUM

I went back to this that we mentioned earlier.

Signs of the Times, May 15, 1901:

“The **plainly spoken truth** did its work. By it many were offended. They showed by their actions that truth was unpalatable to them. Closing their eyes to the light, and their hearts to rebuke, they chose the praise of men rather than the admonition of God. They **willingly misapprehended Christ’s words**. ‘**From that time,**’ we read, ‘many of His disciples went back, and walked no more with Him.’

“With sorrowful heart the Saviour watched the result of His words, and saw that many were departing from Him. His compassion was unappreciated,”—

What was Capernaum, by the way? That was Christ’s city. That is where He stayed more often, and that is where He was associated with. When He was in ministry, Capernaum was his town. That is His church; that is His people.

—“With sorrowful heart the Saviour watched the result of His words, and saw that many were departing from Him. His compassion was unappreciated, His love unrequited, His mercy slighted, His salvation rejected; and He felt this keenly. It was such developments as this that made Him a man of sorrows, and acquainted with grief.

“The news quickly spread that Christ Himself had declared that He was not the Messiah.”—

See, they willingly misapprehended His words. They on purpose twisted His words, we would say today. So, they left Him saying, “Oh, He denies being the Messiah.”

He never denied being the Messiah.

—“This garbled statement changed the tide of popular feeling,”—

As they twisted His words, some people that were on the borderline of decision, they were driven away from Christ.

—“This garbled statement changed the tide of popular feeling, and turned many away from Him. But Christ did not enter into controversy with those who had left Him. He did not seek to remove from their minds the impression which had resulted in their leaving. He did not try to explain away His words. Looking upon the twelve who remained, He asked, ‘Will ye also go away?’ Peter responded by the inquiry, ‘Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God.’ ‘To whom shall we go?’ Separated from Christ, where would they be? Should they leave His lessons of love and mercy for the unbelief and wickedness of the world?

“Those who were reproved in love were offended, and turned from Christ in disdain, **uniting with His enemies**. They could not bear **the test sent to save them from fatal deception**.

“**Today** souls are being **tested and tried**, and many are passing over **the same ground trodden by those who forsook Christ**. When **tested by the Word**, they reject the divine Teacher. When rebuked because their lives are not in harmony with truth and righteousness, they turn from the Saviour; and **their decision**, like that of the offended disciples, **is never reversed**. They walk no more with Christ. **Thus are the words fulfilled**, ‘Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner.’” *Signs of the Times*, May 15, 1901.

666

“⁶⁶From that *time* many of his disciples went back, and walked no more with him.” John 6:66 (KJV).

This Capernaum history is the history of 1840 to 1844; it is the history of 2001 until The Sunday Law: 666. It is the testing process. That is when He is purging His floor.

And who purges His floor?

Who purges His floor? The Dirt Brush Man.

When does the Dirt Brush Man come? When Miller weeps, 1989.

Why is Miller weeping? Because, the jewels on the table in the center of his room [the 1843 Chart] had been covered up.

This is about Jeremiah 6:16, going back to the Old Paths.

Okay. We are going to switch gears now: one more point to put in place before we close today.

Switching gears.

A SCATTERING AT THE THIRD WAYMARK

THE CROSS

When it comes to the third waymark—all right? We are switching gears here. Okay?—the third waymark is 1844; the third waymark is The Sunday Law; the third waymark is the cross. There are lots of third waymarks. Correct?

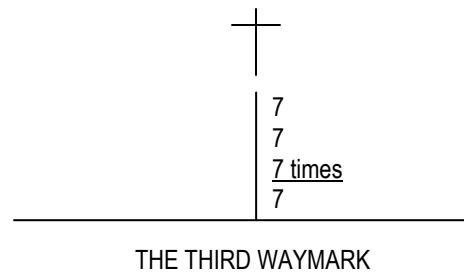


Figure No. 54.

What happens at the third waymark? One of the things that happens is the door closes. Did a door close in the story of Noah? Yes, it did. That was the third waymark in the story of Noah.

And how long was he in the ark after the door closed, before the rain came? Seven days.

The third waymark in the story of Elijah is when the prophets of Baal are judged; and, now Elijah is going to pray for rain.

How many times did he pray for rain? Seven times.

Where did Christ rest after the cross? He rested on the Sabbath [7].

What were the Millerites to understand after 1844? The Sabbath [7].

We found in Daniel, chapter 3, Nebuchadnezzar's fiery furnace that that was The Sunday Law. It is a third waymark. Right? But, before Nebuchadnezzar threw them [Shadrach, Meshach, and Abednego] in the fire, what did he do? He heated the furnace seven times [hotter].

So, on and on and on you see this number 7 after the third waymark.

A SCATTERING AT THE THIRD WAYMARK

THE CROSS

And, one of the things that it [the third waymark] represents is the *seven times*, the scattering. There is always a scattering after the third waymark. So, we want to look at that, that there is a scattering after the third waymark.

Zechariah 13:6-7, speaking of the cross, it says,

⁶And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

⁷Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: **smite the shepherd,**—

When was the Shepherd smitten? At the cross.

—“**smite the shepherd, and**”—*WHAT?*—“**the sheep shall be scattered:** and I will turn mine hand upon the little ones.” Zechariah 13:6-7 (KJV).

After the cross, there is a scattering marked, and it is fulfilled in Matthew [26:55-56].

It says,

“⁵⁵In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. ⁵⁶But all this was done, that the scriptures of the prophets might be fulfilled. **Then all the disciples forsook him, and fled.**” Matthew [26:55–56] (KJV).

There is a scattering that goes on right here [at the third waymark] at the cross.

THE SUNDAY LAW

At The Sunday Law in the very near future.

We have read one of these before, so I just have the sentence that I want to focus on; but, I have a secondary quote.

Fundamentals of Christian Education, page 535:

“We are going to be greatly scattered before long, and what we do must be done quickly.” *Fundamentals of Christian Education*, 535.

Adventism is going to be scattered at The Sunday Law.

So, notice the next quote, *Review and Herald*, March 25, 1890:

“The time is coming when we shall be separated and scattered, and each one of us will have to stand without the privilege of communion with those of like precious faith; and how can you stand unless God is by your side, and you know that he is leading and guiding you?” *Review and Herald*, March 25, 1890.

We dealt with this a little bit. Everyone is going to have to be able to give a testimony all by themselves in The Sunday Law crisis, and you are going to be all by yourself because you are going to be scattered. Okay? There is a scattering that follows the third waymark. That is what we are saying here.

BEFORE THE SUNDAY LAW

There is also a scattering that precedes this history; because, the darkness that precedes these Times of the End, whether it is the 1260 years of Papal rule, or the 70 years of literal Israel in captive in literal Babylon, or the children of Israel in Egypt, or the three and a half years of drought with Elijah, this darkness is also representing a scattering. Okay?

The scattering of the 2520 against the Northern Kingdom came to its end on 1798; therefore, before 1798 there was a scattering.

Before 1989, our Time of the End, there is a scattering represented by William Miller’s dream, where he says “scatter” seven times.

And we are marking 1863 to 1989—we have not proved these dates yet, but they are the right dates—which is the 126 years; and, 126 years can be understood, if you want to understand, as 126 shekels, and 126 shekels equals 2520 gerahs, and this connects with Daniel, chapter 5,

were a *MENE* is a 1000, *MENE* is a 1000, a *TEKEL* is 20, and *UPHARSIN* is 500 gerahs, which totals to 2520 gerahs.

But, this 126 years, if it is 126 shekels, it is 2520 gerahs. It is representing, it is giving you two witnesses, for a scattering time.

God's people are scattered before 1989. They are scattered before The Sunday Law. The Dirt Brush Man comes in to dispel the scattering.

And this is a subject of the Bible. I am just going to take one passage from Ezekiel. Ezekiel 20, beginning at verse 33, says,

“³³As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: ³⁴And I will bring you out from the people, and **will gather you out of the countries wherein ye are scattered,**”

Do the prophets speak more about the end of the world than the times in which they live?

Okay. God's people are going to be scattered before end-time prophecy is fulfilled. They are going to be taken out of the scattering.

—“with a mighty hand, and with a stretched out arm, and with fury poured out.
³⁵And I will bring you into the wilderness of the people,”—

A voice crying in the wilderness: There is a wilderness that precedes a Reform Movement.

—“³⁵And I will bring you into the wilderness of the people, and there will I plead with you face to face. ³⁶Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. ³⁷And I will cause you to pass under the rod,”—

This is judgment.

—“³⁷And I will cause you to pass under the rod, and I will bring you into **the bond of the covenant:**”—

Before He enters into covenant with His people, they have been scattered; and, Sister White says the Lord is going to renew His covenant with His commandment-keeping people in the last days; therefore, His commandment-keeping people in the last days, prior to being in covenant with God, have been scattered.

—“and I will bring you into **the bond of the covenant:** ³⁸And I will purge out **from among you the rebels,**”—

When does He purge them out? When He has His fan in His hand. Okay? He is going to bring you out of the wilderness, out of the scattering. He is going to bring you right here to 1989 to begin to unseal the Seven Seals and enter into a covenant with the people. And when He is entering into covenant with them, it is the time period when He is purging out the rebels.

And how does He purge out the rebels? He pronounces Ephraim is joined to his idols, and He sweeps the idols out of the window and they [Ephraim] go with them.

—“³⁸And **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).

1844

Now I want to show you 1844. After the third waymark there is a scattering. In *Testimonies to Ministers*, page 24, it says,

“From the first our work was aggressive. Our numbers were few, and mostly from the poorer class.”—

Sister White is talking about the very beginning, 1844 onward.

—“Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. **The sheep were scattered in the highways and byways, in cities, in towns, in forests.** The commandments of God and the faith of Jesus was our message.

“My husband, with Elders Joseph Bates, Stephen Pierce, Hiram Edson, and others who were keen, noble, and true, was among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure.” *Testimonies to Ministers*, 24.

So, in 1844, after the third waymark, there was a scattering that took place among the Millerites, and it is the scattered Flock.

THE SCATTERED FLOCK (ALPHA AND OMEGA)

THE LITTLE FLOCK

Luke 12:32 says,

“³²Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” Luke 12:32 (KJV).

We are His little flock. Adventism is His little flock.

1847—THE REMNANT SCATTERED ABROAD

Now, in *A Word to the ‘Little Flock,’* the publication, I am just going to take part of the introduction and part of the appendix to *A Word to the ‘Little Flock,’* just to make the point that the little flock was scattered after 1844. It was scattered after the third waymark. And hopefully when I get through this I can tell you why I am trying to make this point.

From *A Word to the ‘Little Flock,’* it says,

“A Word to the ‘Little Flock.’

“The following articles were written for *The Day-Dawn*, which has been published at Canandaigua, New York, by O. R. L. Crosier. But as that paper is not now published, and as we do not know as it will be published again, it is thought best by some of us in Maine, to have them given in this form. I wish to call the attention of **the ‘little flock’**”—*THIS IS JAMES WHITE*—“I wish to call the attention of **the ‘little flock’ to those things which will very soon take place on this earth.** . . . “—

Okay. They are the little flock; 1844.

Now, at the end of *A Word to the ‘Little Flock,’* explaining some things that were in *A Word to the ‘Little Flock,’* the publication, James White says,

—“The reader will have observed that three communications from the pen of Mrs. E. G. White were included in *A Word to the ‘Little Flock.’* . . .”—

He is going to explain these three, but I am only going to take one of them.

—“The second communication from Mrs. White, found on pages 14–18, is an account of **her first vision**”—

Her first vision, **her first vision**, the first time her first vision was published, they put a title on it.

—“[it] is an account of **her first vision** under the title, **To the Remnant Scattered Abroad.**”—

Okay. They understood that they had been scattered.

—“This was written **December 20, 1845**, as a personal letter to Enoch Jacobs, and was first published by the recipient in *The Day-Star* of January 24, 1846. Then on April 6, 1846, it was reprinted in broadside form by James White and H. S. Gurney. The statement as it appears in *A Word to the ‘Little Flock,’* with the exception of minor editorial changes and added scripture references, is identical with the full account of the vision as first printed.” James White, *A Word to the ‘Little Flock,’* 1, 25.

MAY, 1850

Then James White says in another article, in 1850,

“DEAR READER—My object in this review has been to expose error by the light of sacred truth. . . .”—

In this article, if you read it, he is making a defense for the Sabbath.

And then further on, he says,

—“**In presenting this little work to the scattered flock**, I have discharged my duty to them, in this respect, and may God add his blessing. Amen.” James White, *The Seventh-day Sabbath not Abolished*, 2.

In 1850 they were still understanding that they had been scattered. All Right? So, when they are writing in 1850, whether it be James White or Ellen White, they are relating to God’s people as the scattered flock.

But, when a prophet writes, it is more about the end of the world than for the time in which they lived.

SEPTEMBER 23, 1850

Now, notice in the passage that we derived the quote from *Early Writings*, page 74, that, “The Lord showed me that the 1843 Chart was directed by the hand of the Lord.” In the original article, which was also in 1850, it says this:

“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**,”—

Now, what I want you to see here, in 1850 Sister White is talking about the Lord stretching out His hand a second time to gather the remnant of His people; and, what she means by that is He gathered them together in 1844, but they were scattered.

—“**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.” *Review and Herald*, November 1, 1850.

The little flock was scattered and now in 1850 He is re-gathering them. So from 1840 to 1850 is marked the scattering time, and Sister White comments on this.

In the back of *Early Writings*, she says,

“3. The view that the Lord ‘had stretched out His hand the second time to recover the remnant of His people,’ on page 74, refers only to the union and strength once existing among those looking for Christ, and to the fact that He had begun to unite and to raise up His people again.” *Early Writings*, 86.

So, what is my point? My point is that it is not really that important to this study here; but, after the third waymark, there is a scattering noted—all right?—and in every third waymark.

And in the Millerite History in 1844 they were in a scattering time. So, James White, Ellen White, and the Pioneers, they knew it. That is how they expressed it. They believed that they were the little flock, that the little flock had been scattered, that the Lord was gathering the little flock again.

So, I want to look at an article where Sister White is writing in that terminology, and it is in the 1850 time period; so, she is thinking in the here and now, but it is not the here and now. When you analyze the article, it is the end of the world. Okay? Because, some of the passages that she refers to from the Scriptures are definitely our day and age at the end of the world.

And the reason I want to do that is this is where she is going to address the Dirt Brush Man. She is addressing Him, if you understand it correctly, in our day and age.

PROVERBS ONE

And she is going to refer to Proverbs 1. And I challenge you to go read Proverbs 1, and read it as present truth for today. Proverbs 1 is about Adventism right now! That is why I have “Proverbs One” in boldface there; but, I realized if we went through it, although it would be fun, it would gobble up all our time. So, we are going to read the article.

This is April 1, 1850, called *To the ‘Little Flock.’*

APRIL 1, 1850 TO THE ‘LITTLE FLOCK.’

“Dear Brethren.—The Lord gave me a view, January 26, which I will relate. I saw that some of the people of God were stupid and dormant; and were but half awake, and did not realize the time we were now living in; and that **the ‘man’ with the ‘dirt-brush’ had entered,**”—

This is the end of the world.

When does the Man with the dirt brush enter? 1989, right here. This is the Lion of the tribe of Judah beginning the work of cleaning up the mess.

—“that **the ‘man’ with the ‘dirt-brush’ had entered,** and that some were in danger of being swept away.”—

Where are they going to get swept? Right out the window.

Why are they going to get swept out the window? Because, they are hanging onto their idols, their false doctrines, their false coins.

—“I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late. The angel said, **‘Destruction is coming like a mighty whirlwind.’**”—

Where does she take that from?

Where does destruction “coming like a mighty whirlwind” come from? There is only one place in the Bible you will find this, and that is your homework.

The destruction that comes like the whirlwind is described several places in the Bible, but this particular expression of that thought comes from one place in the Bible. And the destruction that comes like a whirlwind is Daniel 11, verse 40; because, the King of the North comes and

sweeps away the King of the South in 1989 as a whirlwind. And that is just where he is starting. He is starting with the collapse of the Soviet Union in 1989, and then he is going to move to The Sunday Law in the United States, and then he is going to capture the whole world in 1842.

But, that is not where you will find the expression, “Destruction is coming like a mighty whirlwind.” Use your *Concordance*, like Brother Miller would do.

—“The angel said, ‘**Destruction is coming like a mighty** whirlwind.’ I begged of the angel to pity and to save those who loved this world, and were attached to their possessions, and were not willing to cut loose from them, and sacrifice them to speed the messengers on their way to feed the hungry sheep, who were perishing for want of spiritual food.”—

Ah, now she is talking about when the Dirt Brush Man comes in, there is a present truth message and there are messengers that are going to take this message in this time period, and you are going to be held accountable if you are not financially supporting those messengers in their work. Whoa! That is kind of a serious thought, is it not?

The next paragraph:

—“As I viewed poor souls **dying for want of the present truth**, and some who professed to believe the truth were letting them die, by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me.”—

Why would it be painful? Because, she just went through an experience where all the faithful sold everything they had because they thought Jesus was returning, and they put it into the Lord’s work. And now she was looking at a people who were unwilling to do that very thing. So, it really was painful to her, as a human being; because, she knew what that experience was.

—“I saw that when the cause of God called for some of their property, like the young man who came to Jesus, [Matthew 19:16–22.] they went away sorrowful; and **that soon the overflowing scourge would pass over and sweep their possessions all away**, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven.”—

What is the overflowing scourge? It is The Sunday Law. It is easy to show that.

This is in her day and age. This is not the scattering after 1844 that the Dirt Brush Man has entered and is cleaning up. This is now!

—“I then saw the glorious Redeemer, beautiful and lovely, that he left the realms of glory, and came to this dark and lonely world, to give his precious life and die, the just for the unjust. He bore the cruel mocking and scourging, and wore the platted crown of thorns, and sweat great drops of blood in the garden; while the burden of the sins of the whole world were upon him. The angel asked, ‘What for?’ O, I saw and knew that it was for us; for our sins he suffered all this, that by his precious blood he might redeem us unto God.

“Then again was held up before me those who were not willing to dispose of this world’s goods to save perishing souls, by sending them the truth, while Jesus stands before the Father, pleading his blood, his sufferings and his death for them; and while God’s messengers were waiting, ready to carry them the saving truth **that they might be sealed with the seal of the living God.”**—

Now, is this the end time or not?

This is the sealing time. The Dirt Brush Man comes in during the sealing of the 144,000.

—“It was hard for some who professed to believe the present truth, to even do so little as to hand the messengers God’s own money,”—

FROM THE AUDIENCE: Tithe.

BROTHER PIPPENGER: Tithe.

Where is the tithe supposed to go?

FROM THE AUDIENCE: To God’s messengers.

BROTHER PIPPENGER: To God’s messengers.

Are there two kinds of messengers?

—“It was hard for some who professed to believe the present truth, to even do so little as to hand the messengers God’s own money, that he had lent them to be stewards over.

“Then the suffering Jesus, his sacrifice and love so deep, as to give his life for them, was again held up before me; and then the lives of those who professed to be his followers, who had this world’s goods, and considered it so great a thing to help the cause of salvation. The angel said, ‘Can such enter heaven?’ Another angel answered, ‘No, never, never, never. Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above.’

“I saw that the quick work that God was doing on earth would soon be cut short in righteousness, and that the swift messengers must speed on their way **to search out the scattered flock.** An angel said, ‘Are all messengers? No, no, God’s messengers have a message.’

“I saw that the cause of God had been hindered, and dishonored **by some travelling who had no message from God.** Such will have to give an account to God for every dollar they have used in travelling where it was not their duty to go; for that money might have helped on the cause of God, and for the lack of it, souls have starved and died for the want of spiritual food, that might have been given them by God’s called and chosen messengers if they had had the means.

“The mighty shaking has commenced, and will go on, and all will be shaken out who are not willing to take a hold and unyielding stand for the truth, and sacrifice for God and his cause. The angel said, ‘Think ye that any will be compelled to sacrifice. No. no. It must be a free-will offering. It will take all to buy the field.’—I cried to God to spare his people, some of whom were fainting and dying.

“I saw that those who have strength to labor with their hands, and help sustain the cause, were as accountable for that strength, as others were for their property.

“Then I saw that the judgments of Almighty God were speedily coming. I begged of the angel to speak in his language to the people. Said he, ‘All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the word of God; neither would **an angel’s message awake them.**’” *Review and Herald*, April 1, 1850.

What Angel’s Message?

FROM THE AUDIENCE: The Third Angel.

BROTHER PIPPENGER: The Third Angel’s Message, the Fourth Angel’s Message.

Brothers and Sisters, William Miller’s dream is identifying the covering up of the foundational truths of Adventism. We have not proved conclusively 1863 or 1989 in this particular worship series. That is the direction that we are going, though.

And at the end of his dream, when a prophet becomes part of the prophecy—and I know we cause some people a problem for me to imply that William Miller was a prophet. I am not saying that. I am just saying that when his dream is included in the book, *Early Writings*, and he becomes part of that dream, then he is governed by the same rules as when a prophet becomes a part of the prophecy.

I know that some people do not like me saying that William Miller is a prophet, because he made some prophetic errors, even if he has been compared with Elijah and John the Baptist and Elisha and Moses: “Even if he paralleled their work, we wouldn’t want to call him a prophet.”

But, that is not the issue here. When he becomes part of the prophecy down here at the end of this *seven times*, whenever it might be—it is 1989—he weeps, marking the arrival of the Time of the End. The Seven Thunders is then going to be repeated, and the Dirt Brush Man comes in, and He comes in, in the time period when He is going to seal the 144,000 and sweep the idolaters out of Adventism.

Now, that is powerful enough in its own understanding; but, what we are dealing with here is that the First Angel’s Message is Daniel, chapter 1; the Second Angel’s Message is Daniel, chapter 2; the Third Angel’s Message is Daniel, chapter 3; and, the fourth segment we are dealing with is Daniel 4, Nebuchadnezzar’s dream. And what I am contending is Nebuchadnezzar’s dream is William Miller’s dream, and that Nebuchadnezzar’s *seven times* living like a beast is prefiguring this time right here, this “7 Times Scattering” [see Figure No. 53B].

So, we are going to take this study here tomorrow and go back into Daniel and show that Daniel, chapter 4, is describing the time period from 1844, when the Third Angel’s Message arrived in Millerite History, until the testing time when William Miller wakes up. And, Daniel, chapter 4, runs right into Daniel, chapter 5; and, Daniel, chapter 5, shows that testing time. It shows Belshazzar as the one that rejects the message of the hour, and it shows Nebuchadnezzar’s wife as the church that understands the Book of Daniel in the crisis.

Shall we pray?

Benediction: Heavenly Father, we want to be attached to the truth. We want to be attached to the precious jewels that you cast into our minds, as you cast into every generation, the precious truths of your Word. But as Laodiceans, we no doubt have idols that we are holding on to; and, from this study we can see that if we do not turn loose of those idols very quickly, that when those idols get swept out the window, we will go with them. We ask that you do what it takes in each of our lives to reveal those idols to us, and then give us the courage and strength to enter into the work of removing those idols from our lives. We ask that you give us the conviction that Sister White had, about the necessity, the responsibility we have for supporting this final warning message, that whatever we can do can become involved in finishing this work so that we might go home with you soon. We thank you for the work that we are trying to accomplish this year, that we can be a part of it. We pray that you would continue to bless the LiveStreaming and the DVD recording. And we set before you this day of service that we each have and ask that the work we do can be honorable for you, that it will glorify you and that we can do it safely. We thank you for part of our team that is in California under trying times right now and ask that you watch over them as well. In Jesus's name, amen.

Habakkuk's Two Tables #33A

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest. We thank you for bringing us back here this morning to worship before you, to study your Word as we begin our day. As we take up our study we ask that you grant us the presence of your Holy Spirit, that you would take control of the thoughts and the words that I convey, that they would not be human but that they would come from the Throne Room, designed to bless, strengthen, and edify your people. We pray you prepare the hearts and minds of your people that will hear this message, whether live or on a recording that they might understand the light that you are opening up for us at this time. We thank you for doing this. We ask that you continue to pour the Latter Rain out upon us, and we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: We have identified that Daniel, chapter 1, is the First Angel's Message; Daniel, chapter 2, is the Second; Daniel, chapter 3, the Third. And now we are suggesting that Daniel, chapter 4, is the scattering of the foundational truths of Adventism that began in 1863 with the introduction of the 1863 Chart and the rejection of the 2520.

We looked at William Miller's dream yesterday and identified that his dream is the prophecy about the covering up of the foundational truths that are represented on this [1843] Chart, and that the Dirt Brush Man comes in and sweeps out the counterfeit jewels, the traditions and customs that has been handed down from generation to generation at the end of seven scatterings that Miller marks in his dream.

We are suggesting here that that was William Miller's second dream, and that Daniel, chapter 4, is Nebuchadnezzar's second dream. Daniel, chapter 4, is the only chapter in Daniel that Daniel did not write; Nebuchadnezzar wrote it. And William Miller's dream in *Early Writings* is the only chapter that Ellen White did not write; William Miller wrote it.

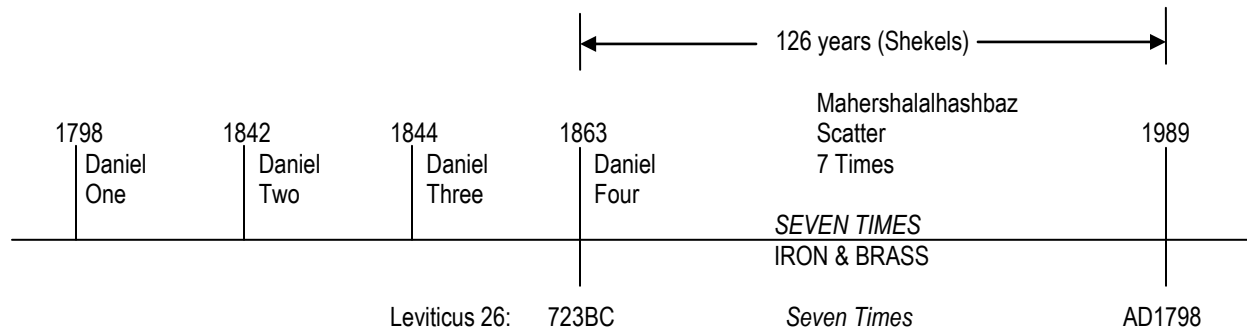


Figure No. 55.

This line here [Figure No. 55], this is Daniel 4.

This [1863 to 1989] is Miller's *seven times*. And up here is what we dealt with yesterday; Miller mentions *scatter* seven times, 126 years, 126 shekels. We have not proved 1863 or 1989 as yet. This history here is represented by the iron and brass that is wrapped around the trunk of

the tree, and this history here is also representing the 2520 against the Northern Kingdom that begins in 723BC and ends in AD1798 at the Time of the End.

We will deal with this other line [appearing on the whiteboard below the above Figure No. 55 (see Figure No. 56)] a little bit when we get into it.

NEBUCHADNEZZAR'S AND MILLER'S DREAM

AN ALLEGORY

We want to start with a quote from William Miller [*Miller's Works*, volume 2, page 261] where he is tying together Daniel, chapter 4, Nebuchadnezzar's *seven times* with the 2520 of Leviticus 26. It says,

“1st. ‘Seven times,’ in Nebuchadnezzar’s dream, was fulfilled in seven years. Nebuchadnezzar, for his pride and arrogancy against God, was driven among the beasts of the field, and was made to eat grass as oxen, until seven times passed over him, and until he learned that the Most High ruled in the kingdoms of men, and gave it to whomsoever he would. This being a matter of history, and as **an allegory or sample to the people of God for their pride and arrogancy**, in refusing to be reformed by God, and claiming the power and will to do these things themselves,—they, too, like Nebuchadnezzar, must be driven among the beasts of the field, (meaning the kingdoms of the world,) until they learn the sovereignty of God, and that he dispenses his favors to whomsoever he will. That, being a matter of history, and a sample only, was fulfilled in seven years; but this, being a prophecy, will only be fulfilled in seven prophetic times, which will be 7 times 360 years, which will make 2520 years; for one half of 7 times, that is, 3 times and a half, is called, in Revelation 12:6, 1260 days (fulfilled in so many years.)” *Miller's Works*, volume 2, 261.

I just cut a snippet out of there. One of the things he is doing in this passage is he is showing that in the Scriptures we see time, times, and the dividing of time that it is correctly understood as half of the *seven times* of Leviticus 26.

And most of Adventism will not argue with the time, times, and half a time being the 1260 years of Papal darkness; but, they do not understand that that is simply the second half of the *seven times*, that the first 1260 years was accomplished by Paganism trampling down the sanctuary and the host, the second 1260 years being the Papacy trampling down the sanctuary and the host.

But, what I want you to see with this quote is that in Daniel, chapter 4, Miller is saying that Daniel, chapter 4, with Nebuchadnezzar—this history right here [234BC to AD1798]—that it is an allegory. It is typifying the *seven times* of Ancient Israel; and, what we are saying is it is also pointing forward to the scattering of Adventism, the seven scatterings of William Miller. So, you see three of them up there, if you can understand it correctly.

An allegory, from *Webster's Dictionary*, from Miller's time period:

ALLEGORY: A figurative sentence or discourse, in which the principal subject is described by another subject resembling it in its properties and circumstances. The principal subject is thus kept out of view, and we are left to collect the intentions of the writer or speaker, by the resemblance of the secondary to the primary subject. *Webster's 1828 Dictionary*.

So, an *allegory*, when Miller says Nebuchadnezzar's story is an allegory, he is using it to lay it over the top of the 2520 years that Ancient Israel was scattered, and what we are doing is we are using Daniel 4 as an allegory to lay it over the top of William Miller's dream.

Sister White says in *Testimonies*, volume 8, beginning at page 126:

“Study Nebuchadnezzar’s dream as recorded in the fourth chapter of Daniel. The king saw a lofty tree planted in the earth. . . .”—

What is a tree? It is a kingdom. So, we are suggesting that Nebuchadnezzar's kingdom was cut down for seven years; so, too, in these lines, the Northern Kingdom of Ephraim (or Israel) was cut down for 2520 years; and, so, too, was the Millerite Movement cut down for 126 years until the Movement was reinitiated. And in the 126 years is when the focus of Adventism is upon the church.

But, Jesus illustrates the end from the beginning, and Adventism begins with a Movement and it ends with a Movement. And if you do not think that that is true, just go into the Ellen White CD-ROM and see what she says about the Mighty Angel of Revelation 18 repeatedly. It is a Movement. It is a subject of the Spirit of Prophecy, so much so that when she talks about the mighty Movement of Revelation 18, if you look closely, you will see that she talks about a counterfeit movement that takes place during the same history, the counterfeit movement that we call the Omega Apostasy.

So, if you are unwilling to wrap your mind around the fact that Adventism began with a Movement and will end with a Movement, then you are unwilling to see a great deal of light; because, the Movement that ends Adventism, the Movement of Revelation 18, is such an important subject of prophecy that it includes testimony to a counterfeit movement.

Okay. So, what we are saying is, from 1798 until 1863, the movement that we call the Millerite Movement is in existence; but, in 1863 we form a legal church and, for 126 years until the Time of the End in 1989 we are a church, and then comes a movement. For this 126 years, this Movement, the kingdom of Miller, Miller's kingdom, was chopped down.

—“Study Nebuchadnezzar’s dream as recorded in the fourth chapter of Daniel. The king saw a lofty tree planted in the earth. . . .

“Let men become lifted up in pride, and the Lord will not sustain them and keep them from falling. **Let a church become proud and boastful, not depending on God, not exalting His power, and that church will surely be left by the Lord, to be brought down to the ground.** Let a people glory in wealth, intellect, knowledge, or in anything but Christ, and they will soon be brought to confusion.” *Testimonies*, volume 8, 126–127.

So, here she is comparing Nebuchadnezzar's tree with the Seventh-day Adventist Church, because all the prophets are speaking more about the end of the world than the days in which

they lived, included Ellen White; so, the church subject here would be the Seventh-day Adventist Church.

So, let us go to Daniel 4, verses 1 through 5.

“¹Nebuchadnezzar the king,”—

Who? This is not Daniel; this is Nebuchadnezzar.

—“¹Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. ²I thought it good to shew the signs and wonders that the high God hath wrought toward me.”—

Was Nebuchadnezzar inspired?

When his message gets recorded in the Scriptures, it becomes inspired. True? Okay. You can relate to it as inspired.

And what did Nebuchadnezzar think it was good to show us in verse 2?

—“the signs and wonders that God hath wrought towards [*Nebuchadnezzar*]
toward me. ³How great *are* his signs! and how mighty *are* his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

“⁴I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: ⁵I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.” Daniel 4, 1-5 (KJV).

Okay. So, in verse 2 he thought it good to show us the signs and wonders.

“²I thought it good to show **the signs and wonders** that the high God hath wrought toward me.” Daniel 4:2 (KJV).

And then we have read this quote before, *Prophets and Kings*, page 533.

“**To the last ruler of Babylon,**”—

Who was the last ruler of Babylon? Belshazzar.

— **as in type to its first**, had come the sentence of the divine Watcher: ‘O king, . . . to thee it is spoken; The kingdom is departed from thee.’ Daniel 4:31.” *Prophets and Kings*, 533.

Here, Sister White is letting us know for sure that Nebuchadnezzar and Belshazzar typify one another. They are parallel prophecies. And what is being emphasized about Nebuchadnezzar and Belshazzar is the pronouncement of the judgment against them. With Nebuchadnezzar it was *seven times*; with Belshazzar it is the MENE, MENE, TEKEL, UPHARSIN that equates to 2520.

So, when it comes to considering what the signs and wonders that Nebuchadnezzar is marking for us, the sign of Nebuchadnezzar and the sign of Belshazzar is the 2520.

What is a *sign*?

TYPE: A sign; a symbol; a figure of something to come; as, Abraham's sacrifice and the paschal lamb, were types of Christ. *Webster's 1828 Dictionary*.

It is a type. Sister White says, "To the last ruler of Babylon, as in type to its first." A sign. A type is a sign.

What is a *sign*?

SIGN: *Strong's Concordance*, H852—a portent:— sign.

What is a *portent*? Representing something to come.

ASK THEE A SIGN

As Seventh-day Adventists, in our sleepy Laodicean condition, we know about signs in the Bible, but we do not understand that all the prophets spake more about the end of the world than the days in which they lived. So, I just want to review a couple of things without turning to them in the Scriptures.

VIRGIN BIRTH (TIME OF THE END)

Isaiah 7:10-16: Matthew 1:21-23

¹⁰Moreover the LORD spake again unto Ahaz, saying, ¹¹Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. ¹²But Ahaz said, I will not ask, neither will I tempt the LORD. ¹³And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also? ¹⁴Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. ¹⁵Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. ¹⁶For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Isaiah 7:10-16 (KJV).

In Isaiah 7:10-16, the sign of Christ's birth is set forth by Isaiah in his interaction with Ahaz.

²¹And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. ²²Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, ²³BEHOLD, 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." Matthew 1:21-23 (KJV).

In Matthew 1:21-23, the birth of Christ is identified as a sign.

But, what the birth of Christ marks for that history is the Time of the End. So, it is a sign that is prefiguring the Time of the End in the time of Christ, but it is also prefiguring 1798, the

Time of the End in the time of the Millerites, and it is also typifying the Time of the End in 1989 in the history of the 144,000.

What I am saying is this: The signs of the Bible always have an application at the end of the world.

THE EASTERN STAR (ISLAM)

Matthew 2; Luke 21:7, 30

Okay. In Matthew, chapter 2 and Luke 21:7 and 30, Islam is a sign.

¹Now 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, ²Saying, 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. ³When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. ⁴And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. ⁵And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, ⁶AND 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. ⁷Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. ⁸And 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. ⁹When 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. ¹⁰When they saw the star, they rejoiced with exceeding great joy.

¹¹And 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 treasures, they presented unto him gifts; gold, and frankincense and myrrh. ¹²And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

¹³And 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. ¹⁴When he arose, he took the young child and his mother by night, and departed into Egypt: ¹⁵And 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.

¹⁶Then 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 inquired of the wise men. ¹⁷Then was fulfilled that which was spoken by Jeremiah the prophet, saying, ¹⁸IN 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.

“¹⁹But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, ²⁰Saying, 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. ²¹And he arose, and took the young child and his mother, and came into the land of Israel. ²²But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: ²³And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.” Matthew 2 (KJV).

In Matthew 2, Islam saw a star, the wise men from the East, and the East is Islam in Bible prophecy.

They saw a star, and why were they looking for a star? What brought their interest of the star? The prophecy from the Old Testament.

A prophecy that was proclaimed by whom? By Balaam.

There was a prophecy in the Old Testament by Balaam, who is a symbol of Islam, speaking of a star; and, the wise men from the East, they see this sign and they come to give Christ the financial support that Joseph will need to flee into Egypt.

And, of course, when we think of an earlier Joseph, it was the Ishmaelite traders that took Joseph into Egypt in Genesis.

So, in both cases it was Islam that provided the ways and means to protect Joseph and Christ and take them into Egypt.

Islam is a sign.

“⁷And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass? . . . ³⁰When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.” Luke 21:7, 30 (KJV).

And in Luke 21, when the Disciples asked for a sign of the end of the world, ultimately Jesus gets to the end of His discourse and He points them to the budding trees of spring; and, Sister White comments on this in *The Great Controversy*, that the budding trees of spring are the sign and it can be demonstrated from the Scriptures that what the budding trees of spring represent is the Latter Rain; and, what marks the arrival of the Latter Rain is the restraint of Islam.

So, when it comes to the sign of Islam in Matthew and Luke, it has a specific application here at the end of the world.

THE ABOMINATION OF DESOLATION (THE SUNDAY LAW)

Matthew 24:15

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

In Matthew 24:15, Jesus sets forth the sign that is the “abomination of desolation . . . (whoso readeth, let him understand:),” the abomination of desolation spoken of by

Daniel the prophet. This was fulfilled in the AD66 to 70 time period. Any Christian that did not recognize that sign and stop what he was doing and get out of Jerusalem was lost. But, Sister White takes Matthew 24:15 and the sign of the abomination of desolation and she applies it at the end of the world in connection with The Sunday Law.

What I am trying to show you is that the signs of the New Testament, the signs of the whole Bible have an application at the end of the world, and the point is when Nebuchadnezzar said that he thought it was important to show us the signs of his punishment for *seven times* and he was typified by Belshazzar with his sign of the 2520, then the 2520 is clearly marked as a sign here at the end of the world.

And, of course, in previous presentations we have already shown this from different directions, but we do want to mark it again.

SHEPHERDS (STARS)

Luke 2:12

“¹²And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.” Luke 2:12 (KJV).

The shepherds on the hill represent those people that are studying prophecy and understand the increase of knowledge at the Time of the End, at the birth of Christ, when the Book of Daniel is unsealed, as it was when Christ was born. And they represent the stars that shine forever and ever in Daniel 12 that understand the increase of knowledge. The shepherds are prefiguring the Millerite History of 1798 when the Book of Daniel was unsealed and there was an increase of knowledge and many would run to and fro in God’s Word, understanding the testing message for that time.

But, more importantly, those shepherds and the sign that they represent is pointing to our day and age in 1989 when the Book of Daniel would once again be unsealed. And this time, unlike the Millerite History which announced the opening of the Judgment, when the Book of Daniel was unsealed in 1989 it was identifying the close of Judgment.

SIMEON (A REJECTED SIGN)

Luke 2:34

“³⁴And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; . . .” Luke 2:34 (KJV).

In Luke 2:34, Simeon, at the dedication of the Baby Jesus, he identifies that Jesus is a sign that is going to be rejected. It is going to cause some to stand and some to fall. And this is one of the truths about the signs in the Bible, is God’s people’s attitude towards a sign determines whether they stand or they fall. So, Simeon’s pronouncement about the sign of Christ is a pronouncement about how Seventh-day Adventists relate to the prophetic signs that confront their generation.

All these signs have an application here at the end of the world.

JONAH (THREE DAYS AND FORTY-SIX YEARS)

Matthew 16:1-4; John 2:18-20

“¹The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. ²He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red. ³And in the morning, *It will be* foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times? ⁴A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.” Matthew 16:1-4 (KJV).

Jesus spoke of the sign of Jonah more often than any other sign, as He walked among men.

“¹⁸Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? ¹⁹Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. ²⁰Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?” John 2:18-20 (KJV).

And we have already shown in this worship series that the three days, it represents not only the crucifixion and resurrection of Christ but it represents the resurrection of a temple from 1798 to 1844 in 46 years. It represents the Lord raising up a remnant that He will enter into covenant with. The is the sign of Jonah.

And if you take your Ellen White CD-ROM, you will find that she says the disappointment of Jonah when the gourd was killed parallels the disappointment of the Millerites on October 23, 1844; and, therefore, Jonah is definitely connected with the history of the Millerites, and the history of the Millerites are repeated to the very letter at the end of the world. So, Jonah has an application at the end of the world, and Jesus marked Jonah as a sign.

All the signs have an application at the end of the world.

THE BREAD OF HEAVEN (REVELATION 10:8-10)

John 6:30

“³⁰They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? What dost thou work? John 6:30 (KJV).

And then in John 6, in conjunction with Revelation 10, verses 8 through 10, John, chapter 6, told the disciples of His day and age, they must eat his flesh and drink his blood. And in Revelation 10, John was told to take the Little Book and eat it. And today God’s people need to eat the Light that has been poured down from Heaven since September 11, 2001, or they will be rejecting the sign of the manna, the Bread of Heaven.

So, what I am saying is, is that based upon several witnesses, a sign in the Scriptures has an application to the end of the world.

And one of the things that Nebuchadnezzar told us about his dream was that it was a sign, the 2520, the *seven times*; the scattering is a sign, and you reject it at your own peril.

SIXTY-FIVE YEARS (742BC)

Isaiah 7:4-7

Okay. Go to Isaiah 7:4-7, and we will switch gears a little bit here. Isaiah 7:4-7. And what we are going to look at here is the 65-year prophecy of Isaiah 7.

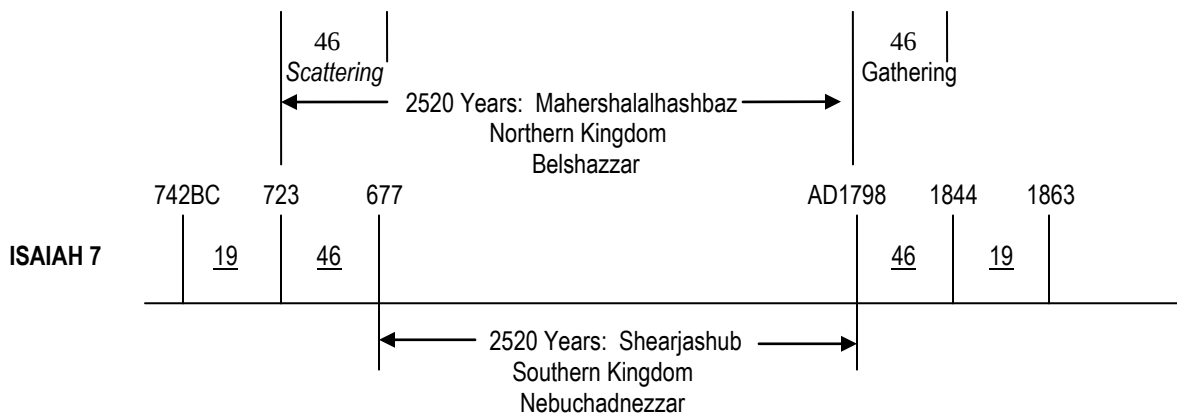


Figure No. 56.

Isaiah 7 takes place in the year 742BC and gives us a 65-year time prophecy, and says that the Northern Kingdom within these 65 years will be carried into captivity; and, sure enough, in 723BC the Northern Kingdom is carried into captivity 19 years into this history. Then 46 years later, the Southern Kingdom is carried into captivity.

And this is a chiastic structure. At the end of this time period you have the first 2520 ending in AD1798. Forty-Six years later the second 2520 ends in 1844. And then 19 years later takes you to 1863, when we do many things in Adventism:

- We introduce an 1863 counterfeit chart; we reject the 2520 officially in the *Review and Herald*;
- We find ourselves in the middle of a Civil War, just as Ahaz was in the middle of a civil war here [742BC to 723]; and,
- We start a church legally, so that we can have the legal right to keep people out of the draft.

But, anyway, Isaiah 7: 4-7:

The Northern Kingdom of Israel and Syria have formed an alliance. They are coming against the Southern Kingdom of Judah, and the Southern Kingdom of Judah is very scared.

In verse 2, speaking of Ahaz, the king of the Southern Kingdom of Judah, it says,

“²And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.” Isaiah 7:2 (KJV).

Take note of that, because right here [742BC], Ahaz is under severe pressure; and, we are going to find that Ahaz represents James White when in 1863 was under enough severe pressure that Sister White spoke about his mental health being impacted from the severe pressure.

And then we are going to look at several other symbolic representations of this history where, when the first king is tested, he is always under severe pressure.

The first king is an example, although Aaron was not the king. Aaron is the first king prophetically, and when he was tested, he was tested because the people came to his tent and said, “You either build us a golden calf or we are going to kill you.” Okay? This is prefiguring Ahaz’s situation and James White’s situation.

The first king situation is Jeroboam. He just has a brand new kingdom, and he is afraid his citizens are going to go to Judah to worship; so, under that peer pressure, he determines to set up two false worship sites in the Northern Kingdom. We are going to look at that later.

The first king under pressure, Rehoboam. Rehoboam was trying to figure out how to keep all 12 tribes together. Under pressure, Rehoboam asked for counsel from the Old Paths and the new kids on the block. He rejects the Old Paths (the old men) and stands with the new kids on the block.

So, when you see first kings in the Scripture, invariably they are tied together, but they are always under pressure. The first king was king Saul, and he was told by Samuel, “Wait till I come and I am going to make an offering.” And king Saul was impatient because the Philistines were surrounding him, and his people, it says, were scattering from him.

And how long did they scatter from him for? Seven days.

And Samuel was supposed to come, and king Saul got impatient. So, instead of waiting for Samuel, what did he do? He combined church and state. He did the offering himself, and that is where he lost his kingdom.

Why did he do so? Because, he was under pressure.

King Saul was under pressure, Aaron was under pressure, Jeroboam was under pressure, Rehoboam was under pressure, Ahaz was under pressure, and James White was under pressure. And all of these are parallel symbols that we will look at as we proceed.

So, in verse 4 of Isaiah 7, it says,

“⁴And say unto him, Take heed, and be quiet;”—

When Isaiah comes to Ahaz, he is going to give him a prophecy of, “Don’t worry about this confederacy.”

—“Take heed, and be quiet, fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. ⁵Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, ⁶Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal: ⁷Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.” Isaiah 7:4-7 (KJV).

Isaiah 7:8-9:

⁸“For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and **within threescore and five years**”—

Within 65 years: the key word there is *within*, not at the conclusion of.

—“**within threescore and five years** shall Ephraim”—*THE NORTHERN KINGDOM*—“be broken, that it be not a people. ⁹And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah’s son. If ye will not believe, surely ye shall not be established.” Isaiah 7:8–9 (KJV).

And it says Ephraim is going to be broken where it is not a people.

And yesterday we took a little bit of time to talk about how the jewels are swept out the window. How are the foolish virgins swept out the window? Because, they are joined to their idols, and that was the pronouncement against Ephraim, “Ephraim is joined to his idols; leave him alone.” Ephraim is never going to be a people again. Okay? Whereas, Judah is going to return.

All right. So, this [Figure No. 56] is the history of Isaiah 7 that we are considering here.

And in 742BC the prophecy of Isaiah 4:7 is proclaimed. It says within 65 years, which takes you to 677BC, the Northern Kingdom will be broken. It was broken in 723BC, and the Southern Kingdom was broken in 677BC.

ISAIAH AND HIS CHILDREN

But, we are talking about signs here. And in Isaiah 8:18, which is in your notes, it says,

¹⁸“Behold, I and the children whom the Lord hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.”
Isaiah 8:18 (KJV).

Now, people who do not want to see the 2520, they do not read Isaiah 7; because, Isaiah 7 is the starting point for both the 2520s.

The duration of the 2520 is set forth by Moses in Leviticus 26; but, the starting point for both these prophecies is right here in Isaiah 7 and the ending point for both prophecies in the Book of Daniel. So, you have Daniel, Moses, and Isaiah giving three witnesses to the validity of the 2520.

And those people that close their eyes to these truths, they do not want to read Isaiah 7; but, Isaiah 7 is, as much as anything else, identifying, as Nebuchadnezzar did, that the 2520 is a sign. Okay? So, Isaiah is letting us know plainly here in this prophecy that his children are signs. And he is going to mention two of his children in this passage of Scripture, and one of them represent the 2520 against the Northern Kingdom, and one of them represent the 2520 against the Southern Kingdom.

723BC

In Isaiah 8:1-4, it says,

¹“Moreover the LORD said unto me, Take thee a great roll, and write in it with a man’s pen concerning Mahershalalhashbaz. ²And I took unto me faithful

witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. ³And I went unto the prophetess; and she conceived, and bare a son.”—

How many witnesses did he take with him to establish this thing? Two.

—“Then said the LORD to me, Call his name Mahershalalhashbaz. ⁴For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria”—

Those are the two confederate countries that are coming against Judah.

—“shall be taken away before the king of Assyria.” Isaiah 8:1–4 (KJV).

So, here, Isaiah is telling us that his son is a sign.

MAHERSHALALHASHBAZ: H4122—*hasting* (as he (the enemy) to the) *booty, swift* (to the) *prey*.

And *Mahershalalhashbaz* means *hasting, booty, swift* to the *prey*. He is talking about the Northern Kingdom being conquered. This is emphasizing the beginning of the scattering.

And the beginning of the scattering and the end, the starting point is 46 years; whereas, as you get down to this history and the gathering is going to be marked by Isaiah’s other son, and it is from AD1798 to 1844. It is 46 years, too.

So, in these 46 years the scattering begins, beginning in 723BC, with the conquering of the Northern Kingdom as symbolized by Mahershalalhashbaz (swift to the prey, swift to the booty).

677BC

Six years later, the Southern Kingdom is taken into captivity. And you will notice in Isaiah 7:3, Isaiah’s other son is noted.

“³Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller’s field.” Isaiah 7:3 (KJV).

SHEARJASHUB: H7610—*a remnant will return*.

And *Shearjashub*, representing this 2520, means, *a remnant will return*. Of course, he has given this prophecy to Ahaz, to Judah. And Judah would return as spiritual Judah, as spiritual Israel in 1844, at the end of this time prophecy.

Now, you will notice in verse 9 of Isaiah 7 says,

“⁹And the head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son. If ye will not believe, surely ye shall not be established.” Isaiah 7:9 (KJV).

So, if you will not believe what?

Okay. The time prophecy of verse 8 is connected with verse 9. They cannot be separated. Let us read verse 8. It is going to talk about Syria and the Northern Kingdom, Ephraim.

“⁸For 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).

Now drop down to verse 9:

“⁹And the head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son. If ye will not believe, surely ye shall not be established.” Isaiah 7:9 (KJV).

So, these two verses are definitely the same thought. You cannot separate them.

And in verse 8 is where you have the 65-year prophecy; and, at the end of verse 9, it says, “If ye will not believe, surely ye shall not be established.”

So, if you will not believe what? If you will not believe that time prophecy. If you will not believe the 2520, you will not be established.

And, anyone that has read their Bible as they should cannot help but see the echo of this thought, “If ye will not believe, surely ye shall not be established,” echoing the statement in 2 Chronicles 20:20. And Sister White is going to tie these two things together for us.

2 Chronicles 20:20 says,

“²⁰And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.” 2 Chronicles 20:20 (KJV).

Okay. Isaiah 7, it continues on in several chapters. Isaiah 7, 8, 9, and onward is about this story, about this history, the beginning of the 2520.

And the promise, or the curse, that is in Isaiah 7:9 is that if you do not believe this 2520, you will not be established. If you do, you will be.

But, in 2 Chronicles 20:20, you have to believe his prophets as well to prosper.

Now, notice what Sister White says.

““Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.””—

That is 2 Chronicles 20:20.

But, then she goes right into Isaiah 8:20. This is the same passage that we are dealing with.

—“Isaiah 8:20. ‘To the law and to the testimony; if they speak not according to this work, it is because there is no light in them.’”—

Now, I do not know why it says *work* in there. I think it is a typo. In the CD-ROM you find those some time.

But, she just tied these two passages, 2 Chronicles 20:20 and this passage in Isaiah, together. You cannot separate Isaiah 8 from Isaiah 7, unless you are a theologian, practicing with the Biblical histories and the Biblical languages; but, no normal person would do so.

So, she ties them together, and then she is going to comment specifically on them.

—“Two texts are here set before God’s people: two conditions for success. The law spoken by Jehovah himself, and the spirit of prophecy, are the two sources of wisdom to guide His people in every experience. Deuteronomy 4:6. ‘This is your wisdom and your understanding in the sight of the nations, who shall say, Surely this great nation is a wise and understanding people.’

“The law of God and the Spirit of Prophecy go hand in hand to guide and counsel the church, and whenever the church has recognized this by obeying His law, the spirit of prophecy has been sent to guide her in the way of truth.

“Revelation 12:17. ‘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.’ This prophecy points out clearly that the remnant church will acknowledge God in His law and will have the prophetic gift. Obedience to the law of God, and the spirit of prophecy has always distinguished the true people of God, and **the test is usually given on present manifestations.**”—

She is going to explain what that means: “. . . the test is usually given on present manifestations.”

Okay. Adventism is being tested not on how they give lip service on Isaiah or to Moses or to John or to Peter. Adventism is being tested on how they give lip service to Ellen White. That is what she is saying. She is going to explain this.

—“In Jeremiah’s day the people had no question about the message of Moses, Elijah, or Elisha, but they did question and put aside the message sent of God to Jeremiah until its force and power was wasted and there was no remedy but for God to carry them away into captivity.

“Likewise in the days of Christ the people had learned that Jeremiah’s message was true, and they persuaded themselves to believe that if they had lived in the days of their fathers they would have accepted his message, but at the same time they were rejecting Christ’s message, of whom all the prophets had written.

“As the third angel’s message arose in the world, which is to reveal the law of God to the church in its fullness and power, the prophetic gift was also immediately restored. This gift has acted a very prominent part in the development and carrying forward of this message.”—

Right here, if you believe the Spirit of Prophecy, **if you believe the Spirit of Prophecy**, without arguing with the men about it, this tells you the Church is in apostasy.

She says, whenever the Church is keeping the Law of God, the Spirit of Prophecy was immediately manifested.

Is the Spirit of Prophecy active in the Church today?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: Well, then the Church is not keeping the Law of God; and, therefore, the Church is in apostasy.

You hear these people arguing about, “Well, is the Church in apostasy or is there apostasy in the Church? Well, Brother, it is both: There is apostasy in the Church, and the Church is in apostasy. If it was not, the Spirit of Prophecy would be manifested.

Continuing on:

—“As differences of opinion have arisen in reference to interpretations of Scriptures and methods of labor, calculated to unsettle the faith of believers in the message and lead to disunion in the work, the spirit of prophecy has always thrown light on the situation.”—

Really? I do not know how many times I have had leaders tell me, “Brother, *sole scriptura*: The Bible and the Bible alone.”

That is not what Sister White is saying. She saying in crises, in different situations, it is the Spirit of Prophecy that sheds the light needed for that time.

—“It has always brought union of thought and harmony of action to the body of believers. In every crisis that has arisen in the development of the message and the growth of the work, those who have stood firmly by the law of God and the light of the Spirit of prophecy have triumphed and the work has prospered in their hands.” *Loma Linda Messages*, 33–34.

Okay. Brothers and Sisters, let us keep it simple. Sister White says that this [1843] Chart was directed by the hand of the Lord and it should not be altered except by Inspiration, and it was altered by Inspiration when they produced this [1850] Chart. She said God was in the publishment of this [1840] Chart, and both of these Charts, **both of these Charts**, present the 2520.

If you will believe, you will be established. If you believe in His prophets, you will prosper.

LITERAL AND SPIRITUAL FOOD

Back to Nebuchadnezzar’s dream: When Nebuchadnezzar, in chapter 4, when His tree is cut down, that tree, what it does, it gives fruit to his whole kingdom. It gives them food to eat.

But, in William Miller’s dream, when this tree [referencing the 1843 Chart] is cut down, you are not eating the food anymore that was on that tree. You are not eating the fruit of this tree. You begin to eat the fruit of some corrupt tree.

Daniel 4:13-14, it is in your notes. It says,

“¹³I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; ¹⁴He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and **scatter his fruit**:—

The food: the precious jewels of Miller’s dream, the food of Nebuchadnezzar’s kingdom were scattered.

—“let the beasts get away from under it, and the fowls from his branches.”
Daniel 4:13–14 (KJV).

SCATTERED FOUNDATIONAL FRUIT

Now, we have looked at this before; but, let us remind ourselves of it.
This word *fruit* that was scattered, **this fruit that was scattered**, it is:

Fruit: *Strong’s Concordance H4*—fruit.—From an unused root (meaning to be tender); green, that is a young ear of grain; hence the name of the month *Abib* or Nisan:—Abib, ear, green ears of corn.

This fruit is associated with the month of Abib; and, in Exodus 13:4, it says,

“⁴This day came ye out in the month **Abib**.” Exodus 13:4 (KJV).

They came out of Egypt in the month of Abib. This is the fruit that is associated with the foundations of Ancient Israel.

Exodus 23:15 says,

“¹⁵Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month **Abib**; for in it thou camest out from Egypt: and none shall appear before me empty:)”
Exodus 23:15 (KJV).

This fruit that is cut down from Nebuchadnezzar’s tree is the fruit that represents the foundational fruit, the beginning food, the food at the beginning. This [indicating the 1850 Chart] is Miller’s foundational fruit, the jewels that are scattered when the tree, when Miller’s kingdom is cut down.

BRASS AND IRON

Okay. We had spent some time earlier on considering the Mystery of Iniquity. Let us see if we can fit that in.

We have looked at iron and brass before. The stump, there is a brass and an iron band put around the stump once the tree is cut down.

Testimonies, volume 2, page 661, says,

“The Lord made a covenant with Israel that, if they would obey His commandments, **He would give them rain in due season**, the land should yield her increase, and the trees of the field should yield their fruit. He promised that their threshing should reach unto the vintage and the vintage unto the sowing time, and that they should eat their bread to the full and dwell in their land safely. He would make their enemies to perish. He would not abhor them, but would walk with them and would be their God, and they should be His people. But if they disregarded His requirements, He would deal with them **entirely contrary** to all this. **His curse** should rest upon them in place of His blessing. He would break

their pride of power and would make the heavens over them as **iron** and the earth as **brass**. ‘Your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto Me,’ ‘then will I also walk contrary unto you.’” *Testimonies*, volume 2, 661.

So, this is what happened to Ancient Israel in this history [723BC to AD1798]: iron and brass. And, we looked this up. It was bondage, captivity; but, I want to show you some things.

EGYPT

Signs of the Times, March 10, 1881, in the time of Egypt, in their bondage in Egypt for 430 years, it says,

“He [Moses] was to present before them the wonderful manifestations of God’s power in bringing them forth from **the iron furnace**, which figure well illustrated their cruel and degrading bondage in Egypt.” *Signs of the Times*, March 10, 1881.

Egypt was the iron furnace. It is the band of iron. Okay?

What do I mean, it is the band of iron? I mean, the time period that the tree is cut down, it has a band of iron and a band of brass upon it, which is representing a time period of captivity, some type of captivity and bondage.

THREE AND A HALF YEARS OF DROUGHT

Three and a half years of drought is the story of Ahab.
Prophets and Kings, page 139:

“Ahab knew that it was by the word of God that the heavens had become as **brass**, yet he sought to cast upon the prophet the blame for **the heavy judgments** resting on the land.” *Prophets and Kings*, 139.

The three and a half years of drought in the story of Elijah was brass.

CAPTIVITY IN BABYLON

Captivity in Babylon for 70 years, speaking of Jeremiah trying to warn Judah about their apostasy, where it was taking them. It says this in *Testimonies*, volume 4, page 172:

“God had said that His people should be saved, that the yoke He would lay upon them should be light,”—

If they would just submit to Nebuchadnezzar, not rebel against him, their yoke would be light.

—“if they submitted uncomplainingly to His plan. Their **servitude** was represented by a yoke of wood, which was easily borne; but resistance”—

Resistance to Nebuchadnezzar.

—“would be met with corresponding **severity**, represented by **the yoke of iron**.”
Testimonies, volume 4, 172.

Their captivity for 70 years in literal Babylon was iron.

CAPTIVITY IN SPIRITUAL BABYLON

And in *Prophets and Kings*, page 714, which we have read several times before:

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

These 1260 years of Papal captivity.

—“**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.

This also would be iron and brass.

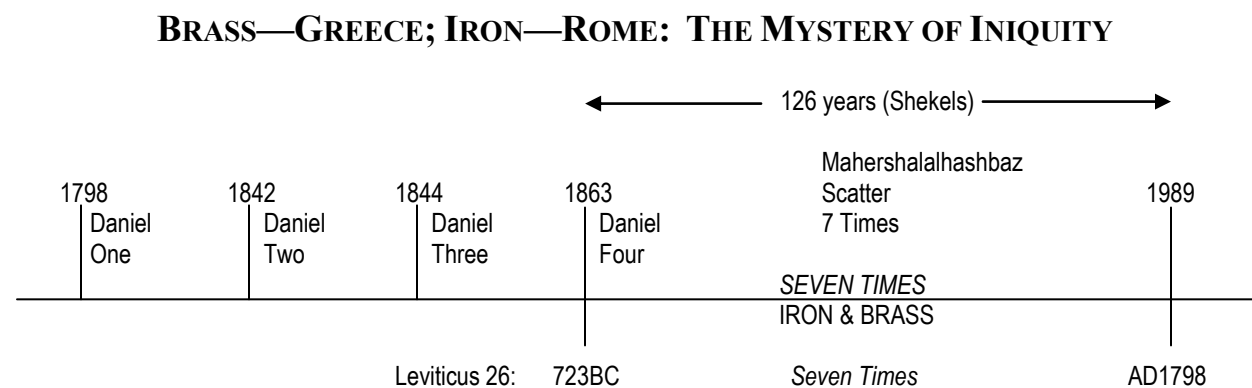


Figure No. 57.

So, in our history, here is Daniel 4. Here is the iron and brass on the tree during Nebuchadnezzar’s seven years. And the iron and brass from 723BC to AD1798, this is being scattered to the nations.

But, in our history up here, from 1863 to 1989, what is the iron and brass that is wrapped around the stump of our tree?

Review and Herald, August 17, 1897:

“It is not wise to send our youth to universities where they devote their time to gaining **a knowledge of Greek and Latin**,”—

Greek and Latin? What is Latin? Well, that is Rome.

What is Rome? It is the iron kingdom.

What is Greece? Oh, it is the brass kingdom.

The iron and brass from 1863 to 1989 that is wrapped around William Miller's tree stump is the theology that was introduced to counterfeit proof-texting.

—"It is not wise to send our youth to universities where they devote their time to gaining **a knowledge of Greek and Latin**, while their heads and hearts are being filled with the sentiments of the infidel authors whom they study in order to master these languages. They gain a knowledge that is not at all necessary, or in harmony with the lessons of the great Teacher. Generally those educated in this way have much self-esteem."—

I can think back right now, and I am probably missing some, to three people that I labored with not to go to Andrews University. They were following this message, but they went anyway. They had their own reasons to go. None of them followed the message anymore. Who knows why?

—"Generally those educated in this way have much self-esteem. They think they have reached the height of higher education, and carry themselves proudly, as though they were no longer learners. They are spoiled for the service of God. The time, means, and study that many have expended in gaining a comparatively useless education should have been used in gaining an education that would make them all-round men and women, fitted for practical life. Such an education would be of the highest value to them."—

And this false education, what is it represented as? Greek and Latin.
What are Greek and Latin? Iron and brass.

—"What do students carry with them when they leave our schools? Where are they going? What are they going to do? Have they the knowledge that will enable them to teach others? Have they been educated to be wise fathers and mothers? Can they stand at the head of a family as wise instructors? In their home life can they so instruct their children that theirs will be a family that God can behold with pleasure, because it is a symbol of the family in heaven? Have they received the only education that can truly be called 'higher education'?

"What is higher education? No education can be called higher education unless it bears the similitude of heaven, unless it leads young men and young women to be Christlike, and fits them to stand at the head of their families in the place of God. If, during his school life, a young man has failed to gain **a knowledge of Greek and Latin and the sentiments contained in the works of infidel authors**, he has not sustained much loss."—

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: —"If Jesus Christ had deemed this kind of education essential, would he not have given it to his disciples, whom he was educating to do the greatest work ever committed to mortals, to represent him in

the world? But, instead, he placed sacred truth in their hands, to be given to the world in its simplicity.

“There are times when Greek and Latin scholars are needed. Some must study these languages. This is well. But not all, **and not many**, should study them. Those who think that a knowledge of Greek and Latin is essential to a higher education, cannot see afar off. Neither is a knowledge of the mysteries of that which the men of the world call science necessary for entrance into the kingdom of God. It is Satan who fills the mind with sophistry and tradition,”—

Now, what did she just call the iron and the brass? Sophistry and tradition.

And what is it that covers up the jewels of William Miller’s dream?

FROM THE AUDIENCE: Customs and traditions.

BROTHER PIPPENGER: Customs and traditions. It is the Greek and the Latin: the iron and the brass.

—“It is Satan who fills the mind with sophistry and tradition, which exclude the true higher education, and which will perish with the learner.

“Those who have received a false education do not look heavenward. They cannot see the One who is the true Light, ‘which lighteth every man that cometh into the world.’ They look upon eternal realities as phantoms, calling an atom a world, and a world an atom. Of many who have received **the so-called higher education, God declares, ‘Thou art’**—*WHAT?*

FROM THE AUDIENCE: Weighed in the balances.

BROTHER PIPPENGER: Where did she pull that quote from? From the *seven times* of Daniel 4 and 5, the iron and the brass.

—“**‘Thou art weighed in the balances, and art found wanting,’**—wanting in a knowledge of practical business, wanting in a knowledge of how to make the best use of time, wanting in a knowledge of how to labor for Jesus.” *Review and Herald*, August 17, 1897.

So, the iron and brass that is put around William Miller’s tree stump here is the false education that was introduced into Adventism early on.

AT THE END OF THE DAYS

Now, in Daniel 4, verses 34 to 37, it says this—it is in your notes:

“³⁴And **at the end of the days**”—

We want to point this out, “**at the end of the days**”; because, in Daniel 12:13, Daniel is going to stand in his lot at the end of the days. And when we see this phrase, “at the end of the days,” it is marking a specific, prophetic waymark: Daniel is going to stand in his lot at the end of the days. We have already identified that as 1798.

He stood in his lot in 1840 when Christ came down with the Little Book of Daniel in his hand. In 1840 he (Daniel) fulfilled his purpose.

“At the end of the days,” here is the end of Nebuchadnezzar’s *seven times*; and, at the end of his *seven times*, this is the Time of the End. Daniel stands in his lot at the Time of the End.

Miller’s *seven times* in Daniel 4 ends here [in the period from 1863]; ours ends here in 1989, and the Northern Kingdom’s ends in 1798. All of these are Times of the End.

—³⁴“And **at the end of the days**,”—*AT THE END OF THE 2520 FOR NEBUCHADNEZZAR*—“I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: ³⁵And all the inhabitants of the earth *are* reputed as nothing; and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? ³⁶**At the same time my reason returned** unto me;”—

Daniel is standing there at the Time of the End in 1798 and 1989, at the end of Nebuchadnezzar’s *seven times*. It is the Time of the End. What happens?

FROM THE AUDIENCE: Increase of knowledge.

BROTHER PIPPENGER: There is an increase of knowledge. Nebuchadnezzar is representing those that have an increase of knowledge.

—³⁶**At the same time**”—*WHAT TIME? THE END OF THE DAYS, THE TIME OF THE END*—“**my reason returned** unto and for the glory of my kingdom, mine honour and brightness returned unto me;”—

“... my brightness returned unto me,” those people that he is representing now are going to shine as stars forever and ever.

—“and **my counsellors and my lords sought unto me**;”—

Who was his primary counsellor? Daniel is there waiting for him. Daniel stands in his lot at the end of the days.

In 1798 the Book of Daniel is standing in his lot.

1989, with the collapse of the Soviet Union, a fulfillment of Daniel 11:40, Daniel is standing in his lot at the end of the days.

—“and **my counsellors and my lords sought unto me**; and I was established in my kingdom, and excellent majesty was added unto me. ³⁷Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase.” Daniel 4:34–37 (KJV).

Daniel 12:13:

“¹³But go thou thy way **till the end be**: for **thou shalt rest**, and stand in thy lot at the end of the days.” Daniel 12:13 (KJV).

THE CLOSING PERIOD OF WORLD’S HISTORY

Prophets and Kings, page 547:

“Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labors closed, he was given the blessed assurance that ‘**at the end of the days**’—in **the closing period** of this world’s history—he would again be permitted to **stand in his lot and place**.” *Prophets and Kings*, 547.

1798 AND 1989

Testimonies to Ministers, page 115:

“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.” *Testimonies to Ministers*, 115.

Daniel was standing in his lot and place at the end of Nebuchadnezzar’s 2520 days. And we know from previous studies that he was standing in his lot and place in 1798. But, here Sister White is telling us that he is going to stand in his lot at the closing period of Earth’s history. That is right here [1989]. There has to be a Time of the End down here, because here [1798] these are two “end of the days.” It is established: when Daniel stands in his lot at the closing period of Earth’s history, he is going to have to do so at the Time of the End.

He is going to do so, based upon these two witnesses, Leviticus 26 [*seven times*] and Daniel 4 [*seven times*]. He is going to do so at the end of a 2520, and the 2520 that marks the “end of the days” in the closing period of this Earth’s history is Miller’s seven scatterings, from 1863 to 1989.

THE DIRT BRUSH MAN

Sermons and Talks, volume 1, beginning at page 225:

“Daniel has been standing in his **lot since the seal was removed**”—

Who removes the Seal?

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

BROTHER PIPPENGER: And does He remove all seven of them simultaneously?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: One at a time.
When does he remove the First Seal?

FROM THE AUDIENCE: At the Time of the End.

BROTHER PIPPENGER: Time of the End.

So, in the Time of the End, 1989, the First Seal is going to be removed for God's people at the end of the world.

—“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.

SUMMARY

So, what we are saying here, Daniel, chapter 1, is the First Angel's Message. It is the Millerite History; Daniel 2, the Second Angel's Message, the image test; Daniel 3, The Sunday Law, where the door closes for the Millerites on October 22, 1844, prefiguring The Sunday Law in our day and age.

Then Daniel 4 arrives and we see the foundational truths, the fruit of Abib, the fruit of the deliverance of Egypt, the fruit of the truths of the foundations of Ancient Israel, the truths of the foundations of modern Israel, the fruit of Nebuchadnezzar's tree is cut down for 2520 days until Daniel stands in his lot at the Time of the End.

Daniel, chapter 4, is identifying the history that Adventism has been wandering in the wilderness of brass and iron.

Daniel, chapter 5, describes where Adventism rejects or accepts the sign of MENE, MENE, TEKEL, UPHARSIN; refuses or accepts to return to the Old Paths, to the old fruit.

Shall we pray?

Benediction: Heavenly Father, we are thankful that you have raised William Miller's tree back up here at the end of the world and that the fruit is once again available through the mediation of the Lion of the tribe of Judah. We ask that we would be faithful as we have been commanded to be as Bereans, rightly dividing the Word of Truth, studying daily if these things are so that we might come to understand and receive and internalize the fruit, the precious jewels that you are opening to our understanding that we might be benefited individually by developing the character represented by Nebuchadnezzar as he came out of that 2520 time period and was fully a converted man. But more than that, we want to also be prepared with a message to share with those that we come in contact with; so, we ask that you would bless our efforts to gather this fruit up and make it our own. We set before you this day of service that we each have. We ask that you bless what we are doing for you today, that we might do it for your honor and glory and that we might do it safely. We ask for a continued blessing upon the work of the LiveStreaming and the DVDs; and, we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #33B

A RECAP AND SUMMARIZATION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for the night of rest that you provided for us. As we begin to study we ask for the Rest of your Latter Rain be poured out upon us. We ask forgiveness of our sins that we might be fit vessels to receive this outpouring. We want our understanding opened that we might be changed more fully into your image and be better prepared to give a convincing and winning message to those we come in contact with. We ask that you would allow us the presence of your Holy Spirit to direct this study, that you would overrule any thoughts of humanity that I might have and that you would prepare the hearts and minds of those listening to these things, to receive them in agreement with your will. We thank you for the work, the message that you are putting into this worship series. We ask for your continued blessing now in Jesus's name. Amen.

BROTHER PIPPENGER: Okay. Sometimes this particular worship series is not planned out in terms of me knowing where I am going to go with the studies. I knew what I was going to do. I was going to begin by showing Sister White's support of the doctrines that are represented upon these [1843 and 1850] Charts and we began there; and, then we were going to take time to show these Charts [the 1843 and 1850 Charts], these doctrines, typified in the Scriptures. This is what we have been doing now for quite a while.

And then ultimately we will go through and we will look at the various doctrines that are controversial as doctrines from God's Word.

But, it seems to me, even though I have notes prepared for this presentation, I am not too sure we will get to the notes. At some times, in a long presentation like this, it is good to take a deep breath and go back and remind yourself about the truths that you have already put in place, or they get—I mean, we are in our second month now—they get left behind in the memory.

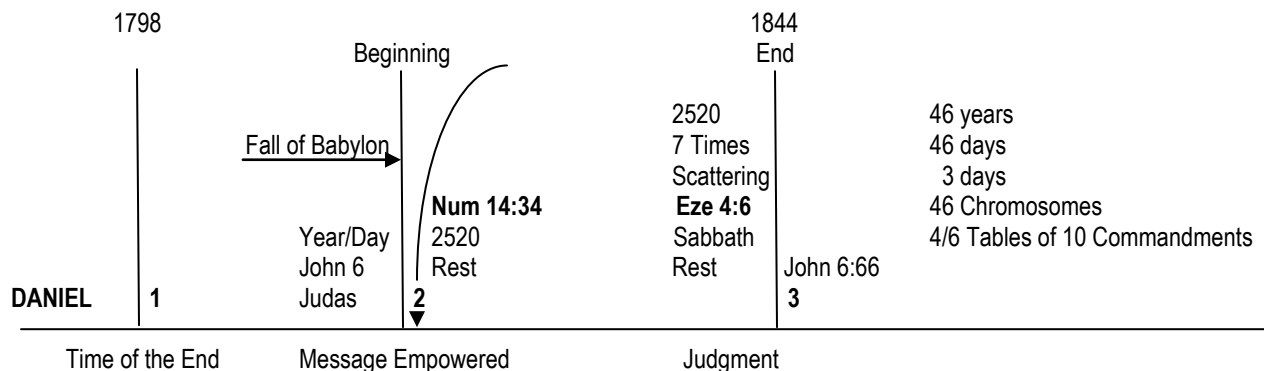


Figure No. 58A.

What we are dealing with now, at this particular juncture in our study is that the Book of Daniel is illustrating the history of the Millerites and the history of us today, and that Daniel,

chapter 1, marks the arrival of the First Angel's Message in verse 1. And in the First Angel's Message in Revelation 14 and in Daniel, chapter 1, you will see all three of the messages represented.

And, then Daniel, chapter 2, is the Second Angel's Message. It is in the history when the First Angel's Message is empowered.

And, Daniel, chapter 3, is the Third Angel's Message, the Judgment.

In Daniel, chapter 1, we show that Daniel was associated with Jehoiakim, the first of the three kings that Nebuchadnezzar brought under subjection; and, he was also associated with Cyrus, the first of the three kings that proclaimed the Decrees necessary to rebuild Jerusalem and the temple. So, we were saying that the Book of Daniel represents the First Angel's Message; and, it does.

And, the prophecy that begins Daniel, chapter 1, was a prophecy connected with Hezekiah; and, it predicted that descendants of Hezekiah would be taken as eunuchs to Babylon. And that prophecy was fulfilled when Daniel was brought here. That was the Time of the End.

And then in Daniel, chapter 1, we have the test of diet that ultimately leads an evaluation by the head of the eunuchs to check Daniel's countenance, a visual test [message empowered].

And then at the end of the chapter Daniel is brought in before Nebuchadnezzar to be judged, in relation to all the other eunuchs that are there; and, he was found ten times better.

So, in Daniel, chapter 1, as in the First Angel's Message in Revelation 14:6 and 7, you can see the Three Angels' Messages structured in the one message.

Daniel, chapter 2, the image test, a combination of church and state, is very clearly demonstrated there.

Daniel, chapter 3, is The Sunday Law.

We began in this series by noting that Sister White endorses the truths on these [1843 and 1850] Charts. We pointed out that she identifies that the Lord removed His hand from this [1843] Chart and then it was seen by the Millerites that the same Biblical evidence that had led them to predict 1843 was then recognized to identify 1844. She says that more than once.

So, she does not say that they were then led to see what they were teaching about the 2520 and the 2300 years was incorrect. She says that they then saw that the same evidence proved 1844 instead of 1843. So, she is placing her endorsement on the 2520, as well as the 2300 there.

If you do not make that initial recognition in her writings, then every other reference to the 2520 you will twist because of your preconceived ideas. But, if you understand that she puts her seal of approval upon that teaching, then you relate to all those other passages correctly.

For instance, when she says all the messages given from 1840 to 1844 are to be made forcible now, if you understand that she has put her seal of approval on the 2520, then it is easy for you to see one of the messages that is to be made forcible now is the 2520; but, if you do not see that, then you fight against even that quote, and there are several passages like that.

In terms of the Daily, *Early Writings*, page 74, she says that she was shown that those that gave the Judgment Hour Cry have the correct view of the Daily. Then we looked at the history of 1850 when James White published Crosier's wrong view of the Daily in September of 1850; and, then Sister White was given a vision in September of 1850 and said that there had been wrong views of the Daily being introduced and they would bring in confusion. James White immediately reprinted that *Review and Herald* and removed Crosier's teachings that the Daily represented Christ's Sanctuary ministry. And we also looked at passages where she said

that particular doctrine, that the Daily represents Christ's Sanctuary ministry, came from angels that were expelled from Heaven.

She was given visions where she said they were to reprint a new Chart, because the Lord held His hand over a mistake in some of the figures on this [1843] Table (Chart); and, this Table, she said, should not be changed except by Inspiration. So, in 1850, this Table was corrected by Inspiration.

And on this [1850] Table, this [referring to the center column] is the column of the 2520 on this Table. Up here it says 677BC; down here, AD1844. They corrected the AD1843.

But, in this [center] column of the [1850 Table (Chart)] it says AD508, "*Pagan Dominion or the Daily Taken Away*." How clear is that?

And she says that this [1843 Table (Chart)] is a fulfillment of Habakkuk 2's Tables, and this [1850 Table (Chart)] is a fulfillment of Habakkuk 2's Tables.

And the time period that they were preparing this [1850] Chart, Otis Nichols was preparing this Chart, and the Whites were staying with Otis Nichols in that time period; and, they had some meetings where a Brother Hewett from Dead River came with a bunch of fanatical ideas, and her statement to Brother Hewett on one of these doctrines was that the 1335 was past. So, she identified in this history [reflected on the 1850 Chart] that the 1335 was fulfilled before this history. So, she placed her seal of approval on the Pioneer understanding of that.

Then, her endorsement in *The Great Controversy*, and a variety of other places, on Josiah Litch's presentation of the Sixth Trumpet, she says the collapse of the Ottoman Empire, the event exactly fulfilled the prediction. So, she places her endorsement on the understanding of Islam.

And today, most of the major personalities, particular out there in the television world of Adventism, they take the 1335 and the 1290 and they put it at the end of the world in a day-for-a-day fashion.

The Biblical Research Institute says the Pioneer understanding of the Trumpets is incorrect, that they are at the end of the world. They say that in writing. They reject the 2520, and of course they teach the understanding of the Daily that Sister White says came from angels that were expelled from Heaven.

So, that is where we started.

Then we began to look at line after line in order to see these truths on these Charts as typified in the Scriptures. This is [presentation] No. 33B. This is getting into a month and a half of worships. So, as I was thinking about this, I thought, "You know, we ought to go through and pull some of these thoughts together before we proceed too much further.

So, here, when the message is empowered, is where we see a Divine Symbol coming down. All right?

And we looked at the story of Judas here, if you remember. And, Judas, one of the things that Judas taught us about this history from the empowerment to the close of the door [at Judgment] is that it is emphasizing a beginning and an end, not just for Judas but it is teaching the student of prophecy that in these histories that are laid in here that many times the histories will teach you something with the beginning and the ending message.

Judas, if you remember, started going in the wrong direction when Christ gave the sermon in John 6 about the Bread coming down out of Heaven. All right? And in John, chapter 6, when He is talking about the Manna, that is coming down out of Heaven right here [referring to the Divine Symbol].

And here, John 6, all by itself without considering Judas, after He gives the Manna over here [at the third waymark in Figure No. 58] he loses most of his disciples in John 6:66, marking The Sunday Law at the end of the world.

But with Judas, after the sermon on the Manna, which he did not like because he had a misconception about Christ's kingdom—we read that. We looked at it closely—he wanted an earthly, literal kingdom; but, he could realize that Jesus was talking about a spiritual kingdom and it was irritating to him.

But, then they end up at a feast at Simon's house, and at the feast at Simon's house, Judas really lost his direction there because of the humility of Mary washing Christ's feet.

So, you see, Judas here at the feast [second waymark], eats his last supper right here [third waymark]. He is at a feast, and what irritates him at that feast is that Christ was washing the Disciples' feet.

So, you see, what is the stumbling block for Judas at the feast is either Mary washing the feet or Christ washing the feet. Okay?

So, the Last Supper, this was Judas's last supper. Jesus ate a supper. He is going to eat a supper after that. We are going to eat, if we are faithful, a supper after that. The Disciples are going to eat a supper after that. This is Judas's last supper. We mark that because we are dealing with Belshazzar now, and Belshazzar goes down during his last supper.

So, the beginning and ending is worth noting.

And in this history [just before the second waymark], Judas's frustration with Mary washing Christ's feet was that, "Look at that perfume that she was wasting on His feet!" It was a lot of money that could go to feed the poor.

And it was in that same history where Jesus confronted the rich young ruler, and He said, "Go sell that you have and you will find eternal life." And Judas, we are told at that point, too, he lost it there: "We should have kept that rich guy with us, because then we would have had the finances to build a new church."

So, Judas here [at the second waymark] is talking about the establishing of an incorrect foundation of the church based upon human need, upon selfishness and not self-sacrificing love.

So, you can see that.

Now, what we are saying is, this history here [between the second and third waymarks of Figure No. 58], this is the history where the Everlasting Gospel was accomplished. Okay? This is where the two classes are going to be demonstrated.

And when you get to the Last Supper, Judas is representing the one class that goes out into darkness at the Midnight Cry.

All right. We looked at Ancient Israel and the year-day principle. Let's put "year/day" [adding to Figure No. 58 on the whiteboard].

And at the beginning of Ancient Israel, they rejected, they were in rebellion, to a rest. At the beginning—this is in agreement with Judas's beginning and ending lesson—they were rebelling against a rest here, and a rest here; Ancient Israel was. And both of these rebellions are marked in the Scriptures as the passages we turn to for the year-day principle.

Now, there are some people, no doubt, that are not familiar with proof-texting, line upon line. They are going to struggle with us taking these applications and applying them here at the end of the world; but, from here [first waymark] in the Millerite History, this is 1798, is it not, the Time of the End?

This is 1844 [third waymark].

One of the things that we learned about 1798 to 1844 was that it was 46 years. Right? And it is in these 46 years that the Lord raises up the temple of the Millerites that He is going to enter into covenant with.

And it was 46 days that Moses is on the Mount receiving instructions for raising up the temple.

But, Jesus in John 2, verses 18 through 19, when He tells the Jews, “Destroy this temple and in three days I will raise it up,” that is where they said it was 46 years in the making. And, of course, it took Herod in remodeling the sanctuary 46 years. But, what Jesus was teaching us also in there is that these 46 years prophetically represents 3 days.

And how many chromosomes build the human temple? 46 chromosomes.

And the symbol of the covenant is the Two Tables of the Ten Commandments. Right? And one Table has 4 laws; the other has 6 laws = 4 / 6 (2 Tables).

So, the number 46 has to do with the temple, whether it is Herod’s temple; Moses’s tent sanctuary; the human temple, the temple that was raised up between 1798 and 1844. When you see the number 46 it is talking about the raising up of a temple that the Lord is going to enter into covenant with.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, when you go back to the year-day principle, the rebellion of Ancient Israel at the beginning, this is where we find the year-day principle in both the beginning and at the end of Ancient Israel; but, they are rebelling against the Rest.

The Rest here [at the second waymark] is the rest addressed in Hebrews, the Rest of Grace. They would not enter into the Promised Land. They would not act upon faith, right?

But, the Rest down here [at the third waymark] was just before the destruction of Jerusalem, and that was the Sabbath. Jeremiah said had they kept the Sabbath, Jerusalem would have remained forever; but, they had rejected the Sabbath.

So, at the beginning of Ancient Israel and at the end of Ancient Israel, we have a rebellion against a rest.

And, of course, what we are saying is that at the beginning of modern Israel’s accomplishment of the Everlasting Gospel here today, that the 2520 has been identified as the year-day principle by the theologians in Adventism. The first place in the Bible, they say, that the year-day principle is set forth is Leviticus 25 and 26.

So, when we are rejecting the 2520, if it is a true prophecy—and it is, without a doubt—then once again we are in rebellion to a rest; because, this was a resting of the land. And this is the rest that also corresponds with this history of Jeremiah 6:16, “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 . . . ,” because the foundational work begins right here [at the second waymark].

So, in Ancient Israel you are seeing a rebellion against the Rest at the beginning and a rebellion against the Rest at the end; and, those people that continue in their rebellion in Adventism against the 2520, they are going to receive the mark of the beast. They are going to reject the Sabbath at The Sunday Law: parallel histories, **parallel histories**.

And, it is not an accident that in these histories where you have the year-day principle, in reality the foundation —of the foundation; of the foundation [referring to the 1843 and 1850 Charts]— of William Miller is the year-day principle. If William Miller does not have the year-day principle to work with, you do not see any numbers on this [1843] Chart; you do not see this [1850] Chart; we are not talking about Millerite History.

So, the fact that both of the rebellions of Ancient Israel at the beginning and the end have to do with the two places in the Bible where we find the verses that establish the year-day principle, that is significant, too. It is tying Millerism into Ancient Israel.

Do you follow my logic?

Okay. So, in this rebellion by Ancient Israel, where do we find that? Where is the rebellion that they would not go into the Promised Land?

FROM THE AUDIENCE: Numbers.

BROTHER PIPPENGER: Numbers.

Numbers what?

FROM THE AUDIENCE: 14.

BROTHER PIPPENGER: Pardon me. 14 what?

FROM THE AUDIENCE: 14:32.

BROTHER PIPPENGER: Okay. It is Numbers 14:32 [14:34].

You should all know that. Right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Okay. Do me a favor. Where is it down here [referencing the third waymark]?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: In the rebellion of the Sabbath, right before Jerusalem is destroyed, where do we find that year-day principle?

FROM THE AUDIENCE: In Ezekiel.

BROTHER PIPPENGER: In Ezekiel what?

FROM THE AUDIENCE: 4:6

BROTHER PIPPENGER: **4:6.**

So, down here [at the third waymark] it is Ezekiel **4:6**; and down here [at the second waymark] it is Numbers 14:32 [14:34]. And 14 and 32 add up to 46 [14 + 32 = 46].¹ But, some people do not like to see that, because they say, “The translators of the King James Bible, they weren’t inspired.” But, it is there.

So, in theses lines upon lines that we have been developing, we also got into the fall of Babylon and we found that with Nimrod, Nebuchadnezzar, and Belshazzar that they always reject a warning message. The warning message is coming through history with the fall of Babylon.

Then there is a divine pronouncement, and the divine pronouncement is marking their judgment. So, when you get down to here [right before the third waymark] the divine pronouncement is going to be marked and their judgment is going to be marked.

With Nimrod, what was the divine pronouncement and judgment? It is the scattering.

With Nebuchadnezzar, what was it? *Seven times.*

And with Belshazzar? MENE, MENE, TEKEL, UPHARSIN; it is the 2520.

Okay. So, for those of Adventism that are fighting against this message, we really are not paying attention to how soundly this message is put in place.

So, we are saying from 1798 to 1844, from 1798 through this history, in the Millerite History we have Daniel 1, 2, and 3: that is Daniel 1. But, it gets repeated here at the end of the world with Daniel 1, Daniel 2, and Daniel 3 with us.

¹ See explanation and correction of error in Presentation #34 for the citing of Numbers 14:32 instead of 14:34, which does not add up to “46”; however, **it is Ezekiel 4:6 that represents the number “46.”**

And we are saying that after here [the third waymark] that Daniel, chapter 4, marks a what? A scattering.

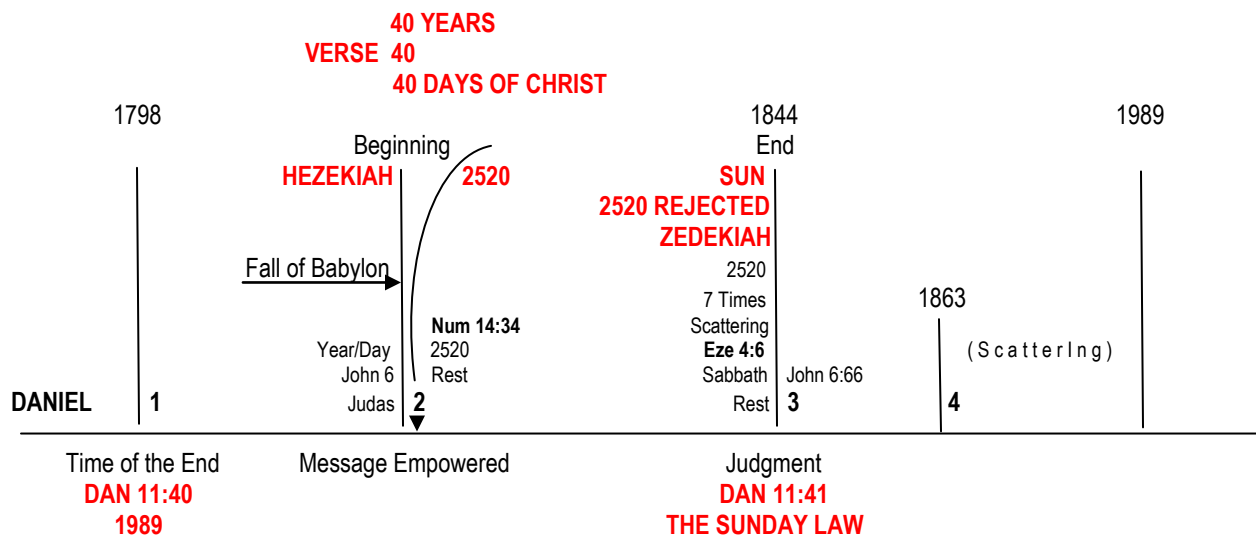


Figure No. 58B.

And here—and we have not proved this yet; we are on our way to prove this—in 1863, the first truth that William Miller discovered—

Now, you know, today Vance Ferrell, he has put out an attack against the 2520. It is about as shallow as you are going to find, and he makes the claim that some woman taught the 2520 to William Miller.

And for me, it does not matter if some woman taught that to him, or if William Miller accepted it, understood it, and put it in place; but, I am not willing to go there. Because, William Miller says he came to the 2520. So, you have to determine, are you going to accept William Miller's testimony, who Sister White says angels of God repeatedly visited and directed the mind; or, Vance Ferrell's testimony? But, there are a whole bunch of people accepting Vance Ferrell's testimony.

So, in 1863, Daniel, chapter 4, begins.

This is divine logic, Brothers and Sisters. William Miller says the first truth he found was the 2520; and, the first truth to get set aside in 1863 is the 2520.

And we discussed yesterday that after the third waymark, you will see typified repeatedly a scattering. You have seven times of Elijah praying after the prophets of Baal are judged. You have seven days of Noah in the ark. You have the last part of the First Angel's Message identifying that the Millerites were going to have to understand the Sabbath, which they did in 1846.

BROTHER PIPPENGER: When did they accept the Sabbath?

FROM THE AUDIENCE: In 1846.

BROTHER PIPPENGER: And you have several places, like Nebuchadnezzar here in chapter 3, when he is going to throw Shadrach, Meshach, and Abednego into the fiery furnace. What does he do? He heats it "seven times [more]."

You also have Christ crucified, and then what does He do? He rests on the Sabbath; He rested on the seventh day.

And at the end of the seventh day, what does He do? He is resurrected. Right? But, the church cannot touch Him, can she? The church cannot touch him, because He has to go to His Father, and then He comes down [referencing the second waymark] and empowers the message in His history. Remember, we went through that, and we are going to deal with that in these notes when we get to them; so, I will not go there.

So, in this history here [from 1863] we see a scattering begins. It is marked, and this is the scattering of William Miller's dream that has been marked repeatedly.

And that brings us down here to 1989. This is Daniel, chapter 4.

I am trying to dredge up other lines that we have dealt with that would be good to put in there.

I do not know that we are all caught up on where I want to get us caught up on. We dealt with Judas, Ancient Israel, modern Israel—what else did we deal with that I am forgetting?

FROM THE AUDIENCE: A lot!

BROTHER PIPPENGER: Pardon me? A lot? Okay.

So, we will take up these notes tomorrow; but, I am going to take some of these notes and deal with them right now. We have dealt with this before; but, I want to put it back in place and take it just a little bit farther, where we are going next.

All right. When Jesus came down after ascending to His Father, how long did He stay with the Disciples and teach them?

FROM THE AUDIENCE: Forty days.

BROTHER PIPPENGER: Forty days.

So, right in this history [at the third waymark (see Figure No. 58B)], we have the number 40 marks, 40 days for Christ. And we are saying—I am keeping it simple; we have it in the notes—what we are saying is that the judgment for Adventism at the end, it is The Sunday Law; it is the Sabbath Rest.

And The Sunday Law, that is Daniel 11, verse 41.

Daniel 11:40 begins back here in 1989, when the Dirt Brush Man comes in and begins to sweep out the garbage.

So, from 1989 until The Sunday Law you are in the history of what verse?

FROM THE AUDIENCE: Forty.

BROTHER PIPPENGER: Verse 40.

Right? Okay.

ZEDEKIAH

So, I hope that we have already set in place that the three kings that lead to the destruction of Jerusalem are representing the Three Angels' Messages: Jehoiakim, Jehoiachin, and Zedekiah. Upon many witnesses we did that. We went through the prophetic chains. Okay? It is always followed by a disappointment. They were carried to Babylon. There is always a fourth marked, and that would be Nebuchadnezzar.

So, at the top of the page in your notes concerning Zedekiah, it says from *Prophets and Kings*, page 422,

“Within a few short years the king of Babylon was to be used as the instrument of God's wrath upon impenitent Judah. Again and again Jerusalem was to be invested and entered by the besieging armies of **Nebuchadnezzar**.

Company after company—at first a few only, but later on thousands and tens of thousands—were to be taken captive to the land of Shinar, there to dwell in enforced exile. **Jehoiakim, Jehoiachin, Zedekiah**—all these Jewish kings were in turn to become vassals of the Babylonian ruler, and all in turn were to rebel.” *Prophets and Kings*, 422.

Now, go to Jeremiah 10, verses 1 through 10. What we are saying about this is that this is the three waymarks that lead to The Sunday Law. Okay? This is the First Angel’s Message, Jehoiakim; the Second Angel’s Message, Jehoiachin; and, the Third Angel’s Message, Zedekiah. And we are approaching this from our argument that Daniel is the only prophet that is associated specifically with Jehoiakim alone; and, therefore, Daniel represents the First Angel’s Message. We already dealt with that.

But, we said that Ezekiel represents the Second Angel’s Message. We have not proved that. We just put it out there.

But, I want you to see that Jeremiah is the prophet that represents the Third Angel’s Message.

And you may not have remembered it, but in this worship series we have read quotes from the Spirit of Prophecy where Sister White says, when it comes to the Third Angel’s Message—she does not say it like this. She does not say, “When it comes to the Third Angel’s Message”—but, when it comes to the Third Angel’s Message, all the Messages are to be combined. She uses the word *combined*. She uses *united*. She uses the word *blended*.

So, when you come to the Third Angel’s Message she has taught us—and we have read this more than once—that you cannot have a Third without a First and a Second; but, when you arrive at the Third Angel’s Message, they all have got to be there.

So, when you go to Jeremiah, chapter 1, beginning at verse 1, it says,

“¹The words of Jeremiah the son of Hilkiyah, of the priests that *were* in Anathoth in the land of Benjamin: ²To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. ³It came also in the days of Jehoiakim”—*THERE IS THE FIRST ANGEL’S MESSAGE*—“the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.”—

So, the three kings that he mentions here are Josiah, Jehoiakim, and Zedekiah; but, there were other kings there in that history. All right? So, what he is doing in that history is he is letting us know that he is the prophet to the three kings that conclude with Zedekiah, the Third Angel’s Message. You know, there are more than three kings from Josiah to Zedekiah.

Verse 3:

—“³It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

⁴Then the word of the LORD came unto me, saying, ⁵Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations.”—

Is that not part of the story of the Third Angel's Message?

Because, it first confronts Adventism, and then it goes to the nations; and, this is what Jeremiah's message is. He is there when Jerusalem is being destroyed, and then he carries the message to all the nations of the world and makes them drink the cup. You read that in Jeremiah, right? So, Jeremiah is the prophet that is dealing with God's flock and then the other sheep that are not of this flock. He is the Third Angel's Message.

Verse 6:

—“⁶Then said I, Ah, Lord GOD! behold, I cannot speak: for I *am* a child.”—

What does that mean? Stammering lips; a child has stammering lips. This is not the ordained leadership of Adventism; these are those that are called, with stammering lips.

—“⁷But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. ⁸Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. ⁹Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. ¹⁰See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.” Jeremiah 1:1-10 (KJV).

FORTY: FORTY DAYS: VERSE FORTY AND 1840

So, in your next quote from *Prophets and Kings* concerning Jeremiah as the messenger of the First, Second, and Third Angel's Messages [indicating the first, second, and third waymarks in Figure No. 58B], because they are all blended, Jeremiah is the messenger of all three because he is the messenger of the Third.

“For **forty years**”—

It says for how many years did Jeremiah?

FROM THE AUDIENCE: Forty years.

BROTHER PIPPENGER: Forty years.

—“For **forty years** Jeremiah was to stand before the nation as a witness for truth and righteousness. In a time of unparalleled apostasy he was to exemplify in life and character the worship of the only true God. During the terrible sieges of Jerusalem he was to be the mouthpiece of Jehovah. He was to predict the downfall of the house of David and the destruction of the beautiful temple built by Solomon. And when imprisoned because of his fearless utterances,”—

Are God's people going to be imprisoned in the Third Angel's time period?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Why? Because of the message that they are proclaiming.

—“he was still to speak plainly against sin in high places. Despised, hated, rejected of men, he was finally to witness the literal fulfillment of his own prophecies of impending doom,”—

He is going to see The Sunday Law.

—“and share in the sorrow and woe that should follow the destruction of the fated city.” *Prophets and Kings*, 408.

THE PLAIN OF DURA

Okay. Now, just to deal with Zedekiah, the theologians of Adventism, the theologians of the world, are not really willing to claim this but they can see it. They can see the inference of where we are going here. We are switching gears here a little bit.

And I may not claim it, but I think so and I think I just claimed it.

Prophets and Kings, page 447, says speaking of Zedekiah, the last king, the Third Angel’s Message, the leadership of who?

Who does Zedekiah represent at the end of the world?

FROM THE AUDIENCE: Adventism.

BROTHER PIPPENGER: The leadership of Adventism.

Okay. Does he represent the stammering lips; does he represent Jeremiah?

Are there two classes in Adventism?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: What is going to happen to Zedekiah?

He is going to watch his family murdered in front of him, and then his eyes are going to be put out.

Why? Because, he desecrated the Sabbath. That is the story of Ancient Israel. Right? So, he is going to receive the mark of the beast. He is that guy.

“The unrest caused by the representations of the false prophets brought Zedekiah under suspicion of treason,”—

Zedekiah is giving his message about the doom of Jerusalem. He is telling them. There is a point in time when Jeremiah is telling them, “You just need to be submissive to Nebuchadnezzar. If you submit to his governing you, it will be a yoke of wood.” That is why Jeremiah was wearing the wooden yoke, to teach that lesson with an object lesson.

But, he says, “If you rebel against Nebuchadnezzar, he is going to put an iron yoke upon you and carry you away into Babylon.”

And there were a bunch of false prophets that were raised up against Jeremiah, saying, “The Lord is going to deliver us.”

And it was getting to such a point that Nebuchadnezzar was hearing about it, that “The Jews are actually thinking that they are going to overthrow me?” This is Nebuchadnezzar thinking—okay?—“I am going to deal with them!”

So, it reached a point in time because of the false prophets that Zedekiah, he needed to make peace with Nebuchadnezzar. That is what this paragraph is dealing with, this history.

—“The unrest caused by the representations of the false prophets brought Zedekiah under suspicion of treason, and only by quick and decisive action on his part was he permitted to continue reigning as a vassal. Opportunity for such action was taken advantage of shortly after the return of the ambassadors from Jerusalem to the surrounding nations, when the king of Judah accompanied Seraiah, ‘a quiet prince,’ on an important mission to Babylon. Jeremiah 51:59.”—

Who accompanied him on an important mission to Babylon?

Who accompanied the quiet prince?

The king of Judah.

Who is the king of Judah?

Zedekiah went to Babylon in this history.

—“During this visit to the Chaldean court, **Zedekiah renewed his oath of allegiance to Nebuchadnezzar.**” *Prophets and Kings*, 447.

How do you renew your oath of allegiance to Nebuchadnezzar?

Well, you bow down to the idol that he has built and called everyone in to see. Okay?

So, what I am saying is—this is the next thing, from *The Seventh-day Adventist Bible Dictionary*, volume 8, 1206—they even acknowledge it; but, they are not willing to say it. It says.

“ . . . and in his 4th regnal year he [Zedekiah] went to Babylon himself, probably for the same purpose [to reassure Nebuchadnezzar of his loyalty]. It is possible, though purely conjectural, that this visit may have been connected with the **dedication of the great image** erected in the plain of Dura (Daniel 3).” *The Seventh-day Adventist Bible Dictionary*, volume 8, 1206.

See, they [theologians] know it; but, they are using the historical-critical method. But, Brothers and Sisters, if you are using line upon line proof-texting, you know that the third king Zedekiah, he is representing those people in Adventism that receive the mark of the beast; and, sure, enough, Zedekiah actually went to Daniel, chapter 3, and bowed down to the image. You can see that with proof-texting.

And you can even see it with your historical-critical method, but you have not got the guts to say it because you do not know how to prove it; because, you do not know how to bring line upon line together to prove it.

All right. Skip over the next long quote and go to “Hezekiah’s First Sign—The 2520.”

THE 2520

Who is Hezekiah?

In this history we are dealing with the Book of Daniel, typifying the truths on these [1843 and 1850] Charts. We are showing that the Book of Daniel is present truth. It is illustrating the history of Adventism to the very letter; but, when you get to Daniel, chapter 4, then you see William Miller’s dream and the covering up of the foundational truths. So, in this sense you

have to look at that to see these Charts typified in the Book of Daniel. These are the truths that are covered up in 1863 and that the Dirt Brush Man begins to unseal in 1989.

And that is in the Book of Daniel. We are looking at that from that point of view.

But, we are emphasizing the 2520. So, go to Jeremiah 34, beginning at verse 8—and we will deal with Hezekiah in a minute. We are still dealing with Zedekiah. I need to read my notes.

Verse 8 says,

“⁸This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people”—

In this history leading to the destruction of Jerusalem, Zedekiah, the third king, the one that represents Adventists that receive the mark of the beast, in this history here, in Jeremiah 34, verse 8, Zedekiah had made a covenant with all the people.

—“which *were* at Jerusalem, to proclaim liberty unto them; ⁹That every man should let his manservant, and every man his maidservant, *being* an Hebrew or an Hebrewess, go free; that none should serve himself of them, *to wit*, of a Jew his brother. ¹⁰Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.”—

What is Zedekiah doing? He is saying, “We need to keep the statutes of Leviticus 25 and 26.” Zedekiah is upholding the statutes where we find the 2520 time prophecy, as he is approaching The Sunday Law. He is upholding it. This is in the record. This is what he is doing.

Verse 11:

—“¹¹But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.”—

They accepted the 2520 and then they rejected it.

Verse 12:

—“¹²Therefore the word of the LORD came to Jeremiah from the LORD, saying, ¹³Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, ¹⁴At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.”—

Okay. This is the statutes. This is called the Year of Release. This is in Deuteronomy.

Some of the theologians right now, if they were watching this, they would be wiggling, saying, “You know, he is talking about Deuteronomy and he is claiming it is Leviticus 25 and 26.”

Well, Deuteronomy is talking about the Year of Release, but Sister White says that Leviticus 25 and 26 is dealing with the Year of the Great Release. She ties them together, not me: line upon line.

—“¹⁵And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name: ¹⁶But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids. ¹⁷Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. ¹⁸And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, ¹⁹The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; ²⁰I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. ²¹And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. ²²Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.” Jeremiah 34:8-22 (KJV).

THE YEAR OF RELEASE

In your notes, from Deuteronomy 15, verses 9 through 12, you will see the statute that they put in place as The Sunday Law was approaching, as Nebuchadnezzar was approaching in the time of Zedekiah. It is called the Year of Release. Every seventh year you are to let the slaves go free.

“⁹Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. ¹⁰Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. ¹¹For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

“¹²And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.” Deuteronomy 15:9-12 (KJV).

But, in Leviticus 25, that is expanded. When you get to seven cycles of seven years, you get to the time of the Jubilee. Then you have what is called the Year of the Great Release. You cannot separate them. When you are rejecting the Year of Release, you are rejecting the 2520.

Sister White says in *Patriarchs and Prophets*, page 533,

“To the poor, **the seventh year was a year of release** from debt. The Hebrews were enjoined at all times to assist their needy brethren by lending them money without interest. To take usury from a poor man was expressly forbidden: ‘If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.’ Leviticus 25:35–37. . . .

“After ‘seven sabbaths of years,’ ‘seven times seven years,’”—this is Leviticus 25—“came that great year of release—the jubilee. ‘Then shalt thou cause the trumpet of the jubilee to sound . . . throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.’ Leviticus 25:9, 10.” *Patriarchs and Prophets*, 533.

So, what I want you to see down here [at the third waymark], when we are dealing with Zedekiah, Zedekiah being the third king, it is marked in there that they reject the 2520. Do you see it?

Now we will deal with Hezekiah.

HEZEKIAH’S FIRST SIGN—THE 2520

Hezekiah. Everyone remembers the story about why the Babylonians came to Jerusalem. Right?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: Right?

Hezekiah was going to die. Isaiah says, “Prepare to die.”

Hezekiah pled with the Lord, “I don’t want to die.”

He should have died. He lived another 15 years, and when he died Manasseh was 12 years old. If he would have died, there would have been no Manasseh. That says enough right there. Manasseh was a bad guy.

But, when Isaiah comes back in and says, “The Lord has given you another 15 years,” he gives him a sign. What is his sign?

The sun goes back so many degrees.

So, we are going to look at Hezekiah here, and Hezekiah is definitely part of the story of Daniel; because, it is Hezekiah’s prophecy immediately thereafter that is given to him that “Your offspring are going to be carried to Babylon as eunuchs in the house of the king.” It is this

experience, connected with this sign, that produces the prophecy that when it is fulfilled marks the Time of the End in Daniel, chapter 1.

Are you with me on that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, how many signs are noted in Hezekiah's life? There are two. There is one at the beginning and one at the end.

Prophets and Kings, page 360, says:

“The land of Judah had been laid waste by the army of occupation, but God had promised to provide miraculously for the needs of the people. To Hezekiah came the message: ‘This shall be **a sign unto thee**, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this.’” *Prophets and Kings*, 360.

So, what was his sign?

2 Kings 19:29

Well, if you go to 2 Kings 19:29, you can see what Sister White just quoted from.

“²⁹And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.” 2 Kings 19:29 (KJV).

Leviticus 25:20-22

But, if you go to Leviticus 25, you can see where this was originally put in place. Leviticus 25, verses 20 – 22 is speaking about the Year of Rest, the land resting. And it says,

“²⁰And if ye shall say, What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase: ²¹Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. ²²And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.” Leviticus 25:20-22 (KJV).

This is the promise of letting the land rest, the promise associated with the 2520.

And so at the beginning of Hezekiah's life, he is given a sign, and his sign is the 2520.

Do you see it?

HEZEKIAH'S SECOND SIGN—THE SUN

And you have already acknowledged what his last sign (his first sign) was.

2 Kings 20:8-11

What was his last sign (his second sign)? It was the Sun.

“⁸And Hezekiah said unto Isaiah, What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day? ⁹And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? ¹⁰And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. ¹¹And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.” 2 Kings 20:8-11 (KJV).

Okay. This is a second testimony to Ancient Israel first rejecting the Rest [second waymark] and then rejecting the Rest [third waymark]: the Rest [of Grace] of Hebrews 3 and 4 of entering into the Promised Land for Ancient Israel, the Rest of the Sabbath for Ancient Israel; the Rest for us of the 2520, and the Rest of the Sabbath for us; the Rest of Hezekiah’s 2520, the Rest of the Sun for Hezekiah—line upon line.

To think the 2520 is not typified in the Scriptures is to partake of Isaiah, chapter 6. Go to Isaiah, chapter 6, with me for a moment, verse 8. It says,

“⁸Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here *am* I, send me.” Isaiah 6:8 (KJV).

Now, go back up to verse 3. It says,

“³And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth is full of his glory.” Isaiah 6:3 (KJV).

We are going to deal with that next week, the Lord willing.

Sister White confirms verse 3, that this is the Earth being full of the Lord’s glory when the Angel of Revelation 18 descends. It would have to be if you are a proof-texter. Verse 3 is marking the time when the Earth is full of the glory of the Lord. That is Revelation 18.

So, in the Revelation 18 time period, which is the Latter Rain time period, which is the Sealing of the 144,000 time period, Isaiah is representing those people that are given a message.

And where does Isaiah’s message begin? Well, it begins in verse 1. It says, “In the year that king Uzziah died . . .”

I saw now that we have just established it, and we will deal with it more next week. This is September 11, 2001; this is Revelation 18. If you are not willing to buy into 9/11 yet, at least it is Revelation 18. We can show that clearly. We will do that next week.

But, when the Angel of Revelation 18 comes down, it is the same time that Uzziah died.

You know, Uzziah is one of only two times where there were two kings reigning simultaneously.

Yeah, you might argue that David and king Saul were both anointed, but they were not reigning simultaneously.

The one time that a king was reigning simultaneously with another king was when [Adonijah] wanted to become king. Right? And they came in and told David, and what did David do? He very quickly anointed Solomon as king.

Was David still alive?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: So, you had king David and king Solomon reigning simultaneously.

In the time of Uzziah, Uzziah, he reigned for 52 years and he was a good king and he was a prosperous king. If you go into Sister White or the Bible historians, Uzziah was a prosperous good king; and, he decided to combine church and state. He went into the temple and wanted to do an offering, combining church and state. And what happened to him?

He received the mark of the beast. He got leprosy in his forehead and he fled out, and he went into a house and stayed there for the rest of his life and his son Jotham began to reign.

So, there are only two times when there are two kings ruling. And what I am going to suggest to you next week is that the United States is a kingdom that is made up of two powers. Solomon and David is the beginning of the United States, and Uzziah and Jotham is the end of the United States; and, Uzziah represents the prosperity of the United States. And when the Mighty Angel comes down out of Heaven is the year that Uzziah died (9/11). The economic structure of Planet Earth started going down.

And Isaiah, representing us, is given a message. Verse 8:

“⁸Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here *am* I, send me. ⁹And he said, Go, and tell this people,”—

This is the message for Adventism.

—“Hear ye indeed, but understand not; and see ye indeed, but perceive not. ¹⁰Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.” Isaiah 6:8-10 (KJV).

If you can see this kind of evidence [referring to Figure No. 58B] and still sit there on your pew or in your chair and say that the 2520 is not typified in the Scriptures, that the Two Tables of Habakkuk are not typified in the Scriptures, then these verses are for you.

Shall we pray?

Benediction: Heavenly Father, we want to be those that are anointed that our eyes may see. We want the wax removed from our ears. We want to hear these things. We want these things to change us. We want to be among those represented by Jeremiah that carry the message not only to Adventism but to the nations of the world. We ask that you would make this a possibility for us. Set before us the things that we need to do individually to be allowed to participate in this sacred work that all the prophets wish to be participants of, and then give us the courage to accomplish those things in our experience that we might be fit vessels to carry this message to your church and to the world. In Jesus’s name, amen.

Habakkuk's Two Tables #34

Part Four: DANIEL

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us here this morning to open your Word, study your Word. We ask for the presence of your Holy Spirit to direct the discussion, to influence our minds. We ask forgiveness of sins that we might be clean vessels to receive what you have for us. I ask that you take control of this presentation, that it not be a human presentation, that it be light and power from on High. We wish the Latter Rain to be poured out upon us. We ask for that now. We ask for the presence of the holy angels that we might have that influence in this room. We ask that you would watch over the work that we are doing with the DVDs and the LiveStreaming. And we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: I suppose I have to stick to my notes. Yesterday I determined not to stick to my notes and I made a couple of mistakes; and, I never heard about any of the mistakes from anyone in this room. But, I did hear about them on the internet.

When David was anointing Solomon king, he was doing so because Adonijah was raising up himself as king, not Absalom².

And earlier in the worship series, I had wanted to put a line of thought in, and I did not do it. It slipped my attention; and, yesterday it came back to my attention and I added to the Word of the Lord; but, it is still valid.

I pointed out that at the beginning of Ancient Israel the year-day principle, and at the end of Ancient Israel the year-day principle; but, down here at the end when the rebellion to the rest, the Rest of the Sabbath, and that is Ezekiel 4:6, you have the "46."

And then I pointed to the rebellion against the rest [the Rest of Grace] and said it was in Number 14:32 and all the people answered not a Word, because 14:32 adds up to 46. **But**, it is in Numbers 14:34 and it adds up to 48.

But, it does not matter. The 46 is still down here [Ezekiel 4:6 at the third waymark] marking the end of this history, which is 46 years, the temple.

Okay. Put that in place. We created ourselves a little dilemma in terms of notes that we are calling yesterday's notes, #33B; and, this is #34.

What we are dealing with is the fact that the Book of Daniel illustrates the history of Adventism.

² Correction was made in the transcript of Presentation #33B.

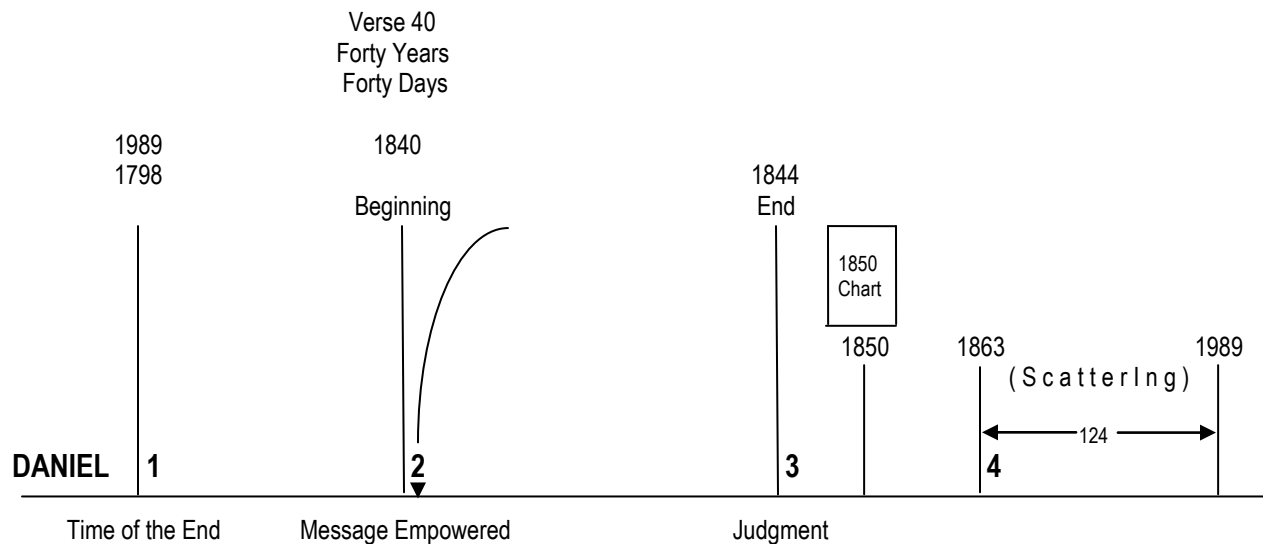


Figure No. 59A.

Daniel, chapter 1, is the First Angel's Message that arrived at the Time of the End of the Millerites in 1798. Daniel, chapter 2, the Second Angel's Message, is in the time of the Millerites in 1842, in that history. The Third Angel's Message arrives in 1844 for the Millerites: this is Daniel, chapter 3.

But, the Millerite History is prefiguring our history; so, the Third Angel's Message in our history is The Sunday Law. The testing of the Second Angel's Message takes place when the Lord leads His people back to the foundations. The testing represented by the First Angel's Message in our history, is marking the arrival of The Time of the End in 1989. So, we are looking at Daniel, chapters 1, 2, and 3, as illustrated in the Millerite History, illustrating our history.

From there we went from Daniel, chapter 4, and have been identifying that Nebuchadnezzar's dream of Daniel, chapter 4, is William Miller's dream where there is a scattering mentioned seven times in William Miller's dream, just as there is *seven times* scattering in Nebuchadnezzar's dream. We are marking the beginning of this in 1863, for it is here that the first of the foundational truths were set aside. It was done so by James White, and it is not something that is accidental. It is noteworthy to go back and look at the logic that James White uses. He set aside the 2520, and he did so based upon the Hebrew. So, he was moving away from proof-texting and placing a dependence upon man's evaluation of the languages of the Bible. Of course, this is going to develop further and further as this history goes on.

You have the first foundational truths set aside in 1863. By the time you get to 1989, you are at the Time of the End for our history, which is paralleling here [at the first waymark of Figure No. 59A]. This is the arrival of the First Angel's Message for our history.

This is also, we have pointed out, the history of Jeremiah; and, Jeremiah was the messenger that represents the Third Angel's Message. So, we have been looking at some of the lines of truth connected with that.

THE SOLEMN EVENTS

Let us begin with something that at first may not seem connected with this, from *Education*, page 179. It says,

“That time is at hand. **Today the signs of the times declare that we are standing on the threshold of great and solemn events.** Everything in our world is in agitation. Before our eyes is fulfilling the Saviour’s prophecy of the events to precede His coming: ‘Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.’ Matthew 24:6, 7.” *Education*, 179.

And Adventists have not taken the time by and large to come to grips with what these great and solemn events are, and you are required to understand what these great and solemn events are. And the reason that I am taking some time to focus on these great and solemn events—I am not going to do it in-depth—but we need to identify as we proceed 1863 as the beginning of Miller’s scattering, and 1989 as the end of Miller’s scattering.

In 1989, among other things, begins the sequence of events that Sister White calls the great and solemn events. All right? So, she has referenced it here. We are going to look at a few places where she references it so you will see that you and I have a responsibility to understand what these events are.

WHICH WE MUST KNOW

In *Selected Messages*, book 2, page 109, it says,

“All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come in its order will be. Daniel, God’s prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of **the great and solemn events**”—

There you go again.

—“of **the great and solemn events which we must know as we stand on the very threshold of their fulfillment.**

“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.

We must know what these events are as we stand on the threshold. What does that mean? We have to know in advance. Okay? We have to know what the great and solemn events are, and we have to know about them before they arrive.

THE CLOSING OF PROBATION

In *Prophets and Kings*, beginning on page 115, it 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 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."

Those people that are given the Judgment Hour Message at the end of the world are identifying to the world the solemn events connected with the close of probation.

Okay. So, the events that we must know as we stand on the threshold of their fulfillment are the events connected with the close of probation.

And, of course, what we are saying is that in 1989 the Reform Movement where the Lord is going to produce the 144,000, that in 1989 that is the Time of the End for that Reform Movement, and that we will be paralleling the Millerite History, along with several other histories. And the Millerites are going to announce the opening of the Judgment, but we are raised up to announce the close of the Judgment. But, nevertheless, as we are doing this, we are paralleling Miller.

THE OPENING OF THE JUDGMENT

And in *The Great Controversy*, and I do not have the full context of this message, but in this next quote is identifying the work of William Miller, a work which we will parallel.

In *The Great Controversy*, page 310, speaking of Miller, it says,

"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.

So, in 1798, the Lord raises up William Miller to present to the world the events connected with the close of probation; and, what we are saying is the events connected with the close of probation, these are the solemn events which we must know as we stand on the threshold of their fulfillment. The Millerites are announcing the opening of the Judgment, where probation comes to a conclusion. We are announcing the close of the Judgment.

THE JUDGMENT OF AD70

And often in this series we have lined up the Millerite History that begins in 1798 with the history of John the Baptist and Christ, and that is what John the Baptist was doing as well. In Matthew 3:7, John the Baptist was also presenting his generation with the events connected with the close of probation.

Matthew 3:7 says,

"⁷But when he [*JOHN THE BAPTIST*] 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).

And, if you mark this as the message of John the Baptist, this waymark [the first waymark of Figure No. 59A], this here [the third waymark] being the cross, AD31, the wrath to come for that history is down here [the fourth waymark] in AD66 to 70 when Jerusalem is being destroyed. And John was announcing to that generation the events connected with the close of their probation that was going to close in AD34 at the stoning of Stephen. Although it was a progressive close, they were closing it all along the way. They closed it at the cross. They closed it at the stoning of Stephen. They even began to close it when Jesus was in the temple when he was 12 years old.

THE CLOSE OF PROBATION

So, John the Baptist is raised up to present to his generation the events connected with the close of probation, and the symbol of that probation is the destruction of Jerusalem, which Sister White uses as a symbol of the close of probation at the end of the world, the Seven Last Plagues.

William Miller was raised up to present to his generation the events connected with the close of probation, and our work is to present to the world the events connected with the close of probation. And by and large Seventh-day Adventists do not know what these events are.

The close of probation is identified by Sister White in *The Great Controversy*, page 613. She quotes from Daniel 12:1, you will see in your notes, when Michael stands up. That is the close of probation.

Did probation close for the Jews when Michael stood up at the stoning of Stephen? Yes, it did.

Sister White quotes from Daniel 12:1:

“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, everyone that shall be found written in the book.’ Daniel 12:1.”—

And then she says,

—“When the third angel’s message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received ‘the latter rain,’ ‘the refreshing from the presence of the Lord,’ and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received ‘the seal of the living God.’ Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, ‘It is done;’ and all the angelic host lay off their crowns as He makes the solemn announcement: ‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.’ Revelation 22:11. Every case has been decided for life or death.” *The Great Controversy*, 613.

So, she begins this with Daniel 12:1. She speaks about Him standing up. Daniel 12:1, Michael stands up, and the pronouncement He gives: the close of probation. That is Daniel 12:1.

So, when Sister White talks about the events connected with the close of probation, the events that lead to the close of probation are the events that are represented in Daniel 11:40, 41, 42, 43, 44, and 45. And then in Daniel 12:1, Michael stands up

THE EVENTS

Daniel 11:40 – 12:1

VERSE FORTY

Because Adventism has been in its sleepy Laodicean condition, it has not paid attention to the events connected with the close of probation; so, there is a wealth of truth connected to these verses that are unnoticed and they need to be dealt with in detail in this worship; but, sometimes down the road. But, we are at least putting the emphasis on these verses in order to give a little bit of a justification for marking 1989 as the Time of the End. We have not got time to take every point in this worship and defend it fully, right when it first comes up; so, we are just going to make a brief defense of our reasoning for identifying 1989 as the Time of the End. And part of that reasoning is, is that when verse 40 of Daniel 11 is fulfilled, that was in 1989, and it marks the beginning of the events connected with the close of probation.

The fact that you as a Seventh-day Adventist have not taken the time to understand that truth in Daniel 11, verse 40, does not make that truth error.

1798 AND 1989

Okay. In Daniel 11, verse 40, it says,

“⁴⁰And at **the time of the end**”—

And in *The Great Controversy*, page 356, Sister White tells us the Time of the End is 1798. It says,

—“⁴⁰And at **the time of the end** shall the king of the south”—

And the king of the south, the word that is translated as *south* there is *negeb*. Many times it is translated as *Egypt*. The king of the South is the king of Egypt. And in Revelation 11, verse 8, it talks about atheistic France and the time period of the French Revolution. This kingdom that is represented by Egypt and Sodom, it is spiritual Egypt in the 1798 time period. The French Revolution takes place in the 1798 time period.

So, verse 40 says,

—“⁴⁰And at **the time of the end** [IN 1798] shall the king of the south [OF EGYPT]”—

Egypt is a symbol of atheism.

—SHALL THE KING OF ATHEISM, SHALL ATHEISTIC FRANCE—“push at him.”—

Push means *war against*. In 1798 atheistic France will begin a war against the king of the North, and the king of the North here is the Papacy. And, sure enough, in 1798 atheistic France delivered the deadly wound to the Papacy.

But, there is a colon in the verse, and it says,

—“**and the king of the north** [*THE PAPACY*] **shall come against him** [*AGAINST THE KING OF ATHEISM*] **like a whirlwind,**”—

And here, this second part of the verse, projects us to the end of the world (1989) when the Soviet Union, the new king of atheism in the history of the world, is swept away by an alliance between the Papacy, the king of the North, and the United States. And the United States is represented in the verse as,

—“with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.” Daniel 11:40 (KJV).

Ships in Bible prophecy, representing economic strength; chariots and horsemen, military strength; and, there is an abundant historical evidence that it was an alliance between the United States and the Vatican that brought down the Soviet Union in 1989; and, it was in fulfillment of Daniel 11:40. There are all kinds of evidence to this.

And in Poland this last week, they just set up a monument to Ronald Reagan and Pope John Paul, commemorating their work in sweeping away the Soviet Union. But, we do not even need that because there is so much evidence of this.

So, what we are saying is, that in 1989 Daniel 11:40 was fulfilled, and that is the first of the verses that lead to the close of probation; therefore, these are the events connected with the close of probation; therefore, this is God’s people message at the end of the world that parallels Miller’s message, that parallels John the Baptist’s message. And Sister White tells us that by and large we do not know what those events are.

I am going to drop down to where it says “Verse Forty” in your notes, and then it says “Forty Days,” “1840,” and “9/11.” I am going to come back to those three references. Drop down to where it says, “The Events Connected with the Close of Probation” where you can see my point I have been making about Sister White.

THE EVENTS CONNECTED WITH THE CLOSE OF PROBATION

A lot of people argue this passage, how we apply this passage here in *The Great Controversy*. And I left off the introduction. The verses that lead to this paragraph are talking about the Jews misunderstanding prophecy in the time of Christ. After she explains it is their misunderstanding of prophecy that allowed them to participate in the crucifixion of the Messiah, then she says this about us. She says,

“The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented.”

Where are they presented? The last six verses of Daniel 11.

—“But multitudes”

Multitudes in Adventism, by context, she is just talking about Ancient Israel and comparing it to modern Israel.

—“But multitudes [*IN ADVENTISM*] have no more understanding of these important truths than if they had never been revealed.”—

These are the great and solemn events that we must know as we stand on the threshold of their fulfillment, and we do not know them.

—“But multitudes [*IN ADVENTISM*] has 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, and the time of trouble will find them unready.”—

These are salvational. She says every opportunity that you get to understand these verses, Satan is there trying to prevent you from understanding them and, in so doing, he is taking your salvation away from you.

The next paragraph says,

—“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 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.”—

Now, the want-to-be-theologians in Adventism and the theologians in Adventism will comment on what I am saying about these two paragraphs, and they will say, “Look, he took that first paragraph and he is saying it was the last six verses of Daniel 11; but, in the next paragraph, she is clearly talking about the Third Angel’s Message of Revelation 14.” And because they are not proof-texters, because they are unwilling to be proof-texters and take a passage from the Old Testament of the Hebrew and the New Testament in the Greek and line them up, then they are unwilling to see that when it comes to an illustration of an history that takes place just before the close of probation, when you have an illustration of an history that leads to the close of probation and then you have a message that is marked that God’s people are proclaiming, it has to be the same message. Okay?

So, in Daniel 11, verse 44, when it says, “But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many,” that is the final warning message that God’s people are giving just before probation closes. And in Revelation 14, that Third Angel’s Message, that is also the final warning message given just before probation closes. And they are the same message because all the prophets agree with one another.

So, when people are giving you that argument about these two paragraphs, they are doing it based upon the historical-critical method of Biblical interpretation, and they are hiding under falsehood and lies.

The next paragraph says—and the next paragraph is going to explain why the multitudes do not understand this. It says,

—“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.”—

Really, the Bible only? You mean: I do not need a Bible and a theologian? I do not need a Bible and my pastor, or my Bible and my elder, just the Bible alone?

—“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.”—

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: —“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.

So, what we are saying is, yes, we have not made a thorough proof that Daniel 11, verse 40, was fulfilled in 1989 and that that is the beginning of the events connected with the close of probation, and that these are events, are the great and solemn events that we must know as we stand on the threshold of their fulfillment. But, 1989 was the Time of the End. That is when the Reform Movement here at the end begins.

You can go back to your notes now. I want to put one more thing in place.

FORTY DAYS

We touched on this yesterday. We will do it again.

When you become weaned, detached from human interpretations of Scriptures and you approach the Word of God and the Spirit of Prophecy from the perspective that this is the Word of God and that everything in it has been governed by His Holy Spirit, then you begin to see little nuances, little markings in His Word that are virtually impossible to see when you are using the historical-critical method of Scripture [interpretation].

But, one of the things you see in Daniel 11, verse 40, Daniel 11, verse 40, has both the Time of the End for the Millerites marked and the Time of the End for the 144,000 marked. And this history [indicating from the first waymark through the third waymark] is both of those histories. It is Daniel 1, 2, 3, 4, 5, and 6; it is Millerite History; it is our history.

And this history that begins in 1989, it goes until The Sunday Law, right here [the third waymark]; and, The Sunday Law is verse 41. So this history from the Time of the End in 1989 until The Sunday Law—or this history from 1798, the Time of the End for the Millerites, until 1844 and judgment for the Millerites—this history for us takes place in verse 40 of Daniel 11; but, the empowerment to the Millerite History took place on August 11, 1840. And when the Divine Symbol comes down on August 11, 1840, it is paralleling when Jesus came down after His ascension and He spent **40 days** teaching the Disciples what they needed to know as they approached Pentecost [the third waymark as reflected in Figure No. 59A].

“While they were relating their experience, the Saviour himself stood in the midst of them, and said, ‘Peace be unto you.’ But the disciples were ‘terrified and affrighted.’ ‘And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself.’ Then he began to teach them of all that was written in the Old Testament Scriptures concerning himself; and **for forty days he instructed them in the way of life.**” *Review and Herald*, October 9, 1888.

So, this number 40 is in here repeatedly.

And we noted yesterday that Jeremiah is the prophet of the Third Angel’s Message, and the Third Angel’s Message is the combination of all three messages. This [referring to the first three waymarks in Figure No. 59A] is the First, Second, and Third Messages. So, this history is represented by the prophet Jeremiah, and Jeremiah, he had a ministry that was carried out for 40 years. This is the ministry of Jeremiah. This history, on at least four testimonies, is represented by 40 years.

1840

“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.

And, therefore, when we see the Mighty Angel of Revelation 18 descend on September 11, 2001, beginning the testing time for Adventism, what causes that Mighty Angel to descend is the same thing that caused that Mighty Angel to descend on August 11, 1840. It is the restraint of Islam in the Millerite History and our history.

9/11

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

When we see that Angel descends, then we realize that 2001 is after 1989 but before The Sunday Law. So, 9/11 is part of verse 40.

THE SEVEN THUNDERS

On page 3 of your notes where it says “The Seven Thunders,” the Millerites here—this is review—the history of the Millerites Sister White says the Seven Thunders represent a delineation of events that would transpire under the First and Second Angels’ Messages.

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ **These relate to future events which will be disclosed in their order.** Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was the message in relation to time.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

You could say that the Seven Thunders represented the delineation of events that would transpire under Daniel 1 and Daniel 2, and would reach their conclusion in Daniel 3.

The Seven Thunders represented delineation of events that would transpire under the First and Second Angels’ Messages. They represent the history of 1798 to 1844; but, she also said they relate to future events that will be disclosed in their order. This history, the history of Daniel 1, 2, and 3; and, the history of the Millerites from 1798 to 1844, is the history that we are living today.

THE SEVEN THUNDERS UNSEALED

And Sister White tells us in this passage where she deals with the Seven Thunders that the injunction was given to John, as to Daniel, to seal up those things which the Seven Thunders uttered. Ellen White is the one that teaches us that the sealing up of the Seven Thunders is a parallel to the sealing up of the Book of Daniel; because, these histories, the Millerite History in 1798, it is going to begin when the Book of Daniel is unsealed; but, this history at the end of the world in 1989, it is going to begin when the Seven Thunders are unsealed.

And when are the Seven Thunders unsealed? We have looked at this before, no doubt; but, go to Revelation 22, verses 10 and 11. The only thing that is sealed up in the Bible, in the Book of Revelation, is the Seven Thunders.

You might say, “Well, the book that was sealed with the Seven Seals in chapters 4 and 5, it was sealed up.” But, Jesus unsealed those seals. That does not qualify.

In Revelation 22, verse 10, it says,

¹⁰And he saith unto me, Seal not the sayings of the prophecy of this book:”—

The only thing that has been sealed up is the Seven Thunders.

—“for the time is at hand. ¹¹He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” Revelation 22:10-11 (KJV).

Just before probation closes [at the third waymark, The Sunday Law], the Lion of the tribe of Judah, the Dirt Brush Man, he unseals the truth about the Seven Thunders; and, the truth about the Seven Thunders is that the Seven Thunders represents the delineation of events that transpire under the First and Second Angels’ Messages, and it also represents future events that will be disclosed in their order.

The truth that the Lion of the tribe of Judah unseals just before probation closes is that the Millerite History is repeated to the very letter in our history, and this truth begins the increase of knowledge.

And this truth is unsealed by whom?

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

BROTHER PIPPENGER: The Lion of the tribe of Judah; is that who unseals it? The Dirt Brush Man. And the Dirt Brush Man, he begins to sweep out the garbage at the Time of the End in 1989; and, because the Lion of the tribe of Judah began to sweep out the garbage in 1798.

So, this scattering, this *seven times* of Nebuchadnezzar's dream, Daniel, chapter 4—William Miller's dream—it leads us to the Time of the End, 1989. And it takes us just before verse 11 of Revelation 22, just before probation closes. And what are we to understand? The great and solemn events of the events connected with the close of probation. We must know them as we stand on the threshold of their fulfillment.

And just before probation closes in verse 11 of Revelation 22, in verse 10 it says, "the time is at hand" to unseal the prophecy in Revelation that has been sealed up, the Seven Thunders. The time is at hand for the Dirt Brush Man to begin to sweep out the traditions and customs that has been handed down from generation to generation covering up the foundational truths of Adventism.

THE OLD PATHS

We have put so many things in place in this worship study that it may sound a little redundant to keep going back to these passages, some of them; but, review is good.

Jeremiah 6:16-17 says,

"¹⁶Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. ¹⁷Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken." Jeremiah 6:16-17 (KJV).

We have seen on multiple testimonies that one of the works that the 144,000 do according to Isaiah 58:12 is they raise up the foundations of many generations. And we looked at many generations and marked that the foundational work always begins right here [at the second waymark] when the Divine Symbol comes down, whether it is Noah, or Moses, or Elijah, or Christ, or in the history of the First Decree. The foundational work is going on right here.

So, when all those histories are pointing forward to our history, we know that when Islam is restrained and the Angel descends that there is going to be a foundational work that takes place.

And this foundational work for us is in connection with Daniel, chapter 4, Nebuchadnezzar's dream; because, now that the *seven times* is over, and the reason is restored to Nebuchadnezzar, there is an increase of knowledge down here [at the first waymark]. Daniel is standing there at the end of the days to present to Nebuchadnezzar, to William Miller, the events connected with the close of probation. He opens these things up to God's people.

And when you get here [at the second waymark], you realize that the Angel has come down. It has come down because Islam is restrained and you have to defend Islam in Bible prophecy; and, in order to do so, you have to go back to the foundations of Adventism that began to be covered up right here in Miller's dream in 1863.

And that is why verse 17 says at this point, "I put watchmen over them," saying what?

FROM THE AUDIENCE: Harken!

BROTHER PIPPENGER: “Harken to the sound of the trumpet.”

There are three woes. It is the Fifth, the Sixth, and the Seventh Trumpets: [referencing the 1843 Chart], the Fifth Trumpet, Islam; the Sixth Trumpet, Islam, are prefiguring the arrival of the Third Woe, right here [at the third waymark, 2001]. Right at the point where you get led back to the foundations, the watchmen with the trumpet in their hands are marked because they are the ones that go back to the foundations in order to identify the Seventh Trumpet, the Third Woe, is the restraint of Islam on September 11, 2001.

THE FOUNDATIONS

So, on page 1 of your notes, you have Sister White quoting from Jeremiah 6:16. We have read this quote several times. It is in the record, *Testimonies*, volume 8, pages 296 – 297.

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. ‘Thus saith the Lord: Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.’ [Jeremiah 6:16.]”

“Let none seek to tear away **the foundations of our faith,—the foundations that were laid at the beginning of our work**, by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger **foundation** than that which has been laid; but this is a great deception. ‘Other **foundation** can no man lay than that is laid.’ [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.” *Testimonies*, volume 8, 296–297.

After she quotes the old paths of Jeremiah 6:16, she says, “Let none see to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, . . .,” one of the many places where she is identifying that these are the foundational truths [as reflected on the 1843 Chart].

Here [the second waymark and the Divine Symbol coming down] is where we are going back to the foundations.

The Dirt Brush Man, at the end of Miller’s seven times, begins to sweep out the traditions and customs in 1989. But, here in 2001, the message is empowered; He leads His people back to the Old Paths, to the foundational truths, and the testing process is underway.

Right here [beginning at the second waymark], from here to The Sunday Law [the third waymark] two classes in Adventism are going to be developed and then demonstrated.

THE OLD PATHS OF RIGHTEOUSNESS

So, we are now in the middle of your notes to deal with chapter 5 of Daniel.

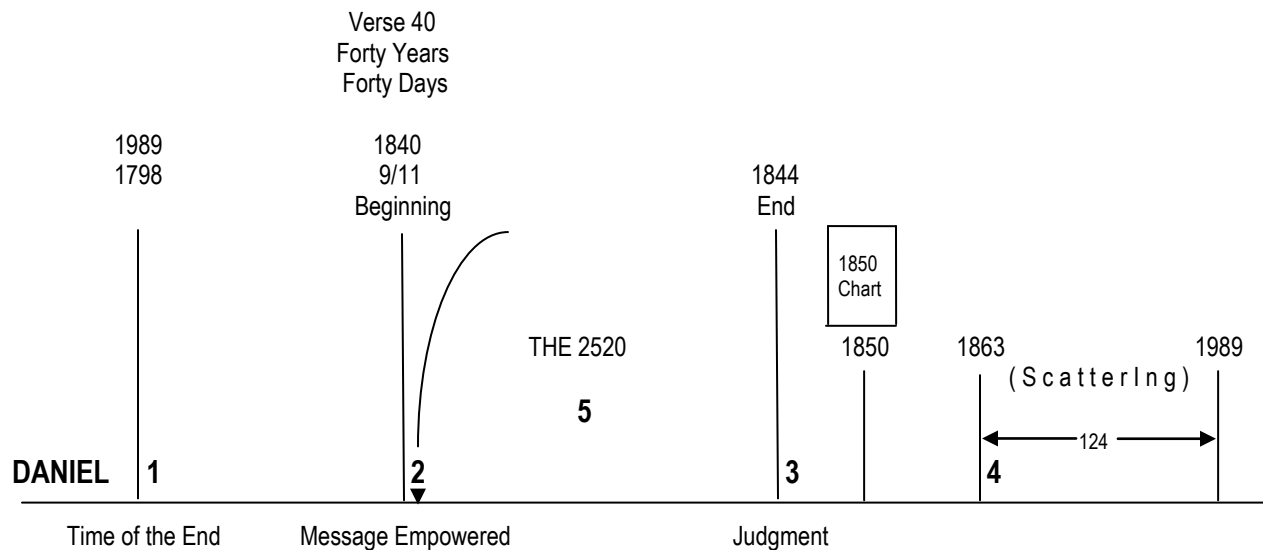


Figure No. 59B.

Chapter 5 of Daniel, it is going to take place right in here [between the second and third waymarks of Figure No. 59B]. This is where Belshazzar is going to demonstrate the foolish virgins of Adventism.

And we have gone over this a few times already, so we do not have to do a lot of study on this. What does Belshazzar reject here? He rejects the warning message of Nebuchadnezzar.

And what is the warning message of Nebuchadnezzar? It is the 2520.

But, who is Nebuchadnezzar? It is Belshazzar's father—well, grandfather; but, in the understanding of the Bible, it is his father.

What is he rejecting? He is rejecting the Old Paths. He is rejecting the foundational message of Babylon.

Okay. Let us read a couple of things here.

Signs of the Times, July 20, 1891:

“In the history of Nebuchadnezzar and Belshazzar, God speaks to nations of today. We are to take to heart the lessons he sought to teach these rebellious kings; for if Belshazzar had pursued a course in harmony with the instruction given to his grandfather, he would have retained not only his kingdom but his life. He disregarded the lessons,”—THE LESSONS OF HIS GRANDFATHER—“and went on in rebellion against God, committing the very sins for which his grandfather had been reproved and punished. He, too, lifted himself up in pride and exaltation, and the final judgment of God fell upon him and his house. His great sin was that, notwithstanding God had given him light, he refused to walk in the paths of righteousness.” *Signs of the Times*, July 20, 1891.

He refused to walk in the what?

FROM THE AUDIENCE: In the paths of righteousness.

BROTHER PIPPENGER: In the Old Paths, the paths of righteousness.

THE WATCHMEN IN THE PALACE

Now we have looked at Daniel, chapter 1, being the First Angel's Message; Daniel, chapter 2, being the Second; Daniel, chapter 3, the Third; Nebuchadnezzar, chapter 4, is William Miller's dream, the covering up of foundational truths of Adventism.

But, now the Dirt Brush Man comes in at 1989 and begins to remove the traditions and customs. We are in a repeat of the reform lines, and there comes a point in time where the message of 1989 is going to be empowered; and, when it is empowered, the Lord leads us back to the foundational truths. Now the testing process that is going to test Belshazzar is underway. And what Belshazzar represents is someone that is rejecting the Old Paths.

But, the story of Belshazzar, it is basically just about one night. It is the Last Supper for Belshazzar, just like it was the Last Supper for Judas. So, in this one night we are seeing his judgment represented as MENE, MENE, TEKEL, UPHARSIN (the 2520). This is his judgment because he rejected the message of the *seven times* of Nebuchadnezzar. Correct?

But in that night, which begins here [at the first waymark]. This picture of Belshazzar encompasses the empowerment of the message to the judgment.

What is it that he did that night to mark the falling away that he had totally rejected? What is it that he did at his last supper?

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: Pardon me?

He brings in the sacred vessels.

Right here [at the first waymark] he brings in the sacred vessels, and what does he begin to do?

FROM THE AUDIENCE: He drinks wine out of them.

BROTHER PIPPENGER: Before he drinks wine out of them, what does he do?

He fills the vessels with wine. Okay?

So, we have dealt with this in this worship. What are the vessels? What are the vessels?

FROM THE AUDIENCE: People.

BROTHER PIPPENGER: People, okay. What people would be the vessels that came out of the sanctuary?

FROM THE AUDIENCE: God's people.

BROTHER PIPPENGER: God's people.

So, what Belshazzar is doing is, right here [at the first waymark] when it all begins—when are we saying this all begins? 9/11.

Belshazzar begins to take the sacred vessels. Who are the sacred vessels?

Seventh-day Adventists.

And fill them with what?

FROM THE AUDIENCE: The wine of Babylon.

BROTHER PIPPENGER: The wine of Babylon.

Okay. There are lots of lines that we have not brought into this; but, in this history there are two kinds of wines that are getting drunk. Those that are drinking the wine of Babylon are called the drunkards of Ephraim, and then there is a group that are drinking the new wine of the Latter Rain. One class is making a covenant with death, and another class a covenant with life.

So, in this history, this is going on; but, right here at 9/11, Belshazzar brings in the sacred vessels and begins to fill them with wine.

And this here, this is *The Handbook of Seventh-day Adventist Ministerial and Theological Education*. And it is here; **it is here**, Brothers and Sisters, where the ruling was

passed by Adventism that if you are going to be an ordained Seventh-day Adventist pastor, then you must study the spiritualistic techniques of Ignatius Loyola. You need to study how to go into the hypnotic trance that is the trademark of the Jesuit church.

And when did this manual come out of the General Conference? Right there [indicating on the manual cover], September 2001 they began to fill the vessels with the wine of Babylon.

So, this is the story of Belshazzar here, bringing in the sacred vessels at the same point in time when Islam was restrained and the watchmen were raised up to say, “Harken to the sound of the trumpet.” At that same time Belshazzar is bringing in the sacred vessels and filling them with wine.

So, in this history Belshazzar is in rebellion, but his rebellion is not going to go unresponded to.

Notice the next quote—we have read this before, but I like this one. I like this one—*Youth Instructor*, May 26, 1898.

“There was in the palace **a woman who was wiser than them all**,”—

What is a woman in Bible prophecy?

FROM THE AUDIENCE: A church.

BROTHER PIPPENGER: In this history there is a church that is wiser than Belshazzar. Okay?

—“—the queen of Belshazzar’s grandfather.”—

Who is Belshazzar’s grandfather?

FROM THE AUDIENCE: Nebuchadnezzar.

BROTHER PIPPENGER: Nebuchadnezzar.

Nebuchadnezzar’s wife, who witnessed all these things.

And what is Nebuchadnezzar a symbol of? Ultimately, what is Nebuchadnezzar a symbol of?

Someone who has been redeemed by the Third Angel’s Message. Justification by faith is the work of Christ in laying the glory of man in the dust, and Nebuchadnezzar is the symbol of that. His wife is the church that has that experience, and they are here in this history with Belshazzar.

Belshazzar does not know what is going on when the handwriting on the wall comes into the history. What is the handwriting on the wall?

Right here on **this wall** [referring to the 1850 Chart]. This is the handwriting on the wall. It comes into this history; but, Belshazzar, he does not know what it is.

Why? Because, he has been chained up with the two bands of brass and iron through this history.

And what is that? False education: the study of Latin and the study of Greek. The Mystery of Iniquity doth already work.

Belshazzar cannot understand this [the handwriting on the wall represented by the 1843 Chart] because he has been chained by the iron and brass. He does not know what proof-texting is, but he can tell he has got a problem going on. He can tell there is a problem going on.

So, anyway,

—“There was in the palace **a woman who was wiser than them** all,—the queen of Belshazzar’s grandfather. In this emergency she addressed the king in language that sent a ray of light into the darkness. ‘**O king, live forever,**’ she said; ‘**let not thy thoughts trouble thee,** nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in **the days of thy father** light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, **made master of the magicians, astrologers, Chaldeans, and soothsayers:** . . . now **let Daniel be called, and he will show the interpretation.**’ . . .”—

The Book of Daniel, the message of Daniel, is the message that gets presented to these apostates that are filling these vessels with the wine of Babylon at this time, by the church that is represented by Nebuchadnezzar’s wife.

And it is just amazing. I do not know if any of you did it, when I suggested that you do it. What she just said there, you go look at the little phrases that are used to make up her commentary to Belshazzar, and she draws them from the previous books of Daniel. She is someone that is fluent in the language of the Book of Daniel.

—“Daniel did not swerve from his duty. He held the king’s sin before him, showing him **the lessons he might have learned, but did not. Belshazzar had not heeded the events so significant to him. He had not read his grandfather’s history correctly.** The responsibility of knowing truth had been laid upon him, but the practical lessons he might have learned and acted upon had not been taken to heart; and his course of action brought the sure result.

“**This was the last feast**”—

This was Belshazzar Last Supper, just like it was Judas’s Last Supper, if you remember that presentation.

—“**This was the last feast** of boasting held by the Chaldean king; for he who bears long with man’s perversity had passed **the irrevocable sentence.** Belshazzar had greatly dishonored the One who had exalted him as king, and **his probation was taken from him.**” *Youth Instructor*, May 26, 1898.

AS VIVIDLY AS THE HANDWRITING ON THE WALL

Bible Echo, April 25, 1898, says,

“Belshazzar had been given many opportunities for knowing and doing the will of God. **He had seen his grandfather Nebuchadnezzar banished from the society of men.**”—

He did not just hear about it. He was there.

—“He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. **He had seen** the king driven from his kingdom, and made

the companion of the beasts of the field. But Belshazzar's love of amusement and self-glorification effaced the lessons he should never have forgotten; and he committed sins similar to those that brought **signal judgments on Nebuchadnezzar.**"—

What kind of judgments?

FROM THE AUDIENCE: Signal judgments.

SIGNAL: noun—**A sign that gives or is intended to give notice;** or the notice given. Adjective—Eminent; remarkable; **memorable;** distinguished from what is ordinary. *Webster's 1828 Dictionary.*

BROTHER PIPPENGER: *Signal* is a sign. The judgments of Nebuchadnezzar is a sign.

And what was Nebuchadnezzar's judgment? The 2520. And we put it in place that all the signs in the Bible apply to the end of the world, because the prophets are speaking more about the end of the world than the days in which they lived.

So, what was the sign in this history that Belshazzar was supposed to recognize? The signal judgment, it is the 2520.

—"He wasted the opportunities graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. 'What must I do to be saved?' was a question that the great but **foolish king** passed by indifferently."—

He was a foolish king.

"This is the danger of heedless, reckless youth today. The hand of God will awaken the sinner as it did Belshazzar, but with many it will be too late to repent.

"The ruler of Babylon had riches and honour, and in his haughty self-indulgence he had lifted himself up against the God of heaven and earth. He had trusted in his own arm, not supposing that any would dare to say, 'Why doest thou this?' But as the mysterious hand traced letters on the wall of his palace, Belshazzar was awed and silenced. In a moment he was completely shorn of his strength and humbled as a child. He realized that he was at the mercy of One greater than Belshazzar. He had been making sport of sacred things. Now his conscience was awakened. He realized that he had had the privilege of knowing and doing the will of God. **The history of his grandfather stood out as vividly before him as the writing on the wall.**" *Bible Echo*, April 25, 1898.

The handwriting on the wall was the foundational Old Paths. The Old Paths of Adventism stand out in Adventism today as vividly as the handwriting on the wall [gesturing toward the 1843 and 1850 Charts hanging behind the podium].

THE BEGINNING AND THE ENDING OF ADVENTISM

Okay. I have a rather long passage here from *Prophets and Kings*, page 450 – 451, and I am not going to read it at this time. [The following notes, however, are provided in transcript.]

“Through Jeremiah the Lord had declared of the wicked men who presumptuously dared to stand before the people in His name: ‘Both prophet and priest are profane; yea, in My house have I found their wickedness.’ Jeremiah 23:11. In the terrible arraignment of Judah as recorded in the closing narrative of the chronicler of Zedekiah’s reign, this charge of violating the sanctity of the temple was repeated. ‘Moreover,’ the sacred writer declared, ‘all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem.’ 2 Chronicles 36:14.

“The day of doom for the kingdom of Judah was fast approaching. No longer could the Lord set before them the hope of averting the severest of His judgments. ‘Should ye be utterly unpunished?’ He inquired. ‘Ye shall not be unpunished.’ Jeremiah 25:29.

“Even these words were received with mocking derision. ‘The days are prolonged, and every vision faileth,’ declared the impenitent. But through Ezekiel this denial of the sure word of prophecy was sternly rebuked. ‘Tell them,’ the Lord declared, ‘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. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.’”—

She is talking about Jeremiah here, and the history of Jeremiah is the history of the First, Second, and Third Angels’ Messages. He is the prophet of the Third Angel’s Message.

And if you see the fourth paragraph, when she is talking about the history of Jeremiah dealing with the final three kings (Jehoiachin, Jehoiakim, and Zedekiah), she is going to speak about in that contemporary history the work of Ezekiel, and she says,

—“‘Again,’ testifies Ezekiel, ‘the word of the Lord came to me, saying, Son of man, behold, 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, saith the Lord God.’ Ezekiel 12:22–28.”—

In this history of Jeremiah, which is also this history [see Figure No. 59], Sister White references the prophecy of Ezekiel that is saying that these false prophets that are contemporaries with Ezekiel and Jeremiah that are saying The Sunday Law is not coming and that probation does not close for Adventists at The Sunday Law, these false prophets, that the Lord makes His pronouncement in Ezekiel 12 that the time is at hand that every vision is going to be fulfilled.

—“Foremost among those who were rapidly leading the nation to ruin was Zedekiah their king. Forsaking utterly the counsels of the Lord as given through the prophets, forgetting the debt of gratitude he owed Nebuchadnezzar, violating his solemn oath of allegiance taken in the name of the Lord God of Israel, Judah’s king rebelled against the prophets, against his benefactor, and against his God. In the vanity of his own

wisdom he turned for help to the ancient enemy of Israel's prosperity, 'sending his ambassadors into Egypt, that they might give him horses and much people.'

“‘Shall he prosper?’ the Lord inquired concerning the one who had thus basely betrayed every sacred trust; ‘shall he escape that doeth such things? or shall he break the covenant, and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war: . . . seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.’ Ezekiel 17:15–18.” *Prophets and Kings*, 450-451.

Now, the reason why I am putting that in place is that this particular prophecy in Ezekiel, in this history, that is one of the prophecies that Sister White points to as the fulfillment of this [1843] Chart. You have that right below. It says, “The Beginning.” She is quoting from Ezekiel at the same place.

THE BEGINNING

“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. . . .

“**A portion of Ezekiel’s prophecy also was a source of strength and comfort to believers:** Ezekiel 12:21–25, 27, 28 quoted.” *The Great Controversy*, 393.

So, what I am saying is, this passage of Ezekiel in this history, when Jerusalem was being destroyed, also had a present truth application in the time of the Millerites.

And in Ezekiel, in *Prophets and Kings*, pages 450 – 451, the last paragraph there, she says,

“To the ‘profane wicked prince’”—

Who is the “profane wicked prince”? Zedekiah.

Zedekiah is the one. You have to remember, yesterday Zedekiah is the one that went to Babylon for the image to bow down—okay?—representing the leadership of who?

FROM THE AUDIENCE: Adventism.

BROTHER PIPPENGER: That is going to accept the what?

FROM THE AUDIENCE: The mark of the beast.

BROTHER PIPPENGER: Okay. That is Zedekiah. He is the “profane wicked prince.”

—“To the ‘profane wicked prince’ had come the day of final reckoning. ‘Remove the diadem,’ the Lord decreed, ‘and take off the crown.’ Not until Christ Himself should set up His kingdom was Judah again to be permitted to have a king. ‘I will **overturn, overturn, overturn**, it,’ was the divine edict concerning the throne of the house of David; ‘and it shall be no more, until He come whose right it is; and I will give it Him.’ Ezekiel 21:25-27.” *Prophets and Kings*, 450–451.

Okay. So, what I am saying is, these prophecies of Ezekiel and Jeremiah were present truth in their histories; but, they were also present truth in the Millerite History; and, sure enough, they are present truth here at the end.

THE ENDING

Notice from *Testimonies to Ministers*, pages 372-373, where it says,

“Page after page might be written in regard to these things. Whole conferences are becoming leavened with the same perverted principles.”—

What are the “perverted principles” they are being leavened with? The principles of the iron and the brass bands that have been wrapped around the stump of the tree: Higher Education.

—“Whole conferences are becoming leavened with the same perverted principles.”

FROM THE AUDIENCE: From where are you reading?

BROTHER PIPPENGER: At the bottom of page 6 of your notes. I am going to show that she is going to apply this passage from Ezekiel to our day and age.

—“‘For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.’ **The Lord will work to purify His church.**”—

When does the Lord work to purify His church? Beginning right here [second waymark of 9/11] when the Divine Symbol comes down. This is the purification process [9/11 to 1844]. This is the climax of the Everlasting Gospel.

—“**‘The Lord will work to purify His church.’**—

This is the time period of whom? Belshazzar. Today we are studying Belshazzar, illustrated by several.

—“I tell you in truth, the Lord is about to **turn and overturn**”—

That is Ezekiel there. That is his history.

”— in the institutions called by His name.

“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.**”—

Who has got the fan in His hand?

FROM THE AUDIENCE: The Dirt Brush Man.

BROTHER PIPPENGER: It is the Dirt Brush Man right here, in the time of Belshazzar; because, it is Belshazzar who brought the sacred vessels in, poured the wine of Babylon into them, marking the close of his probation, producing the handwriting on the wall.

—“He will thoroughly purge His floor. God has a controversy with all who practice the least injustice; for in so doing they reject the authority of God and imperil their interest in the atonement, the redemption which Christ has undertaken for every son and daughter of Adam. Will it pay to take a course abhorrent to God? Will it pay to put upon your censers strange fire to offer before God, and say it makes no difference?” *Testimonies to Ministers*, 372–373.

THE LAST DECEPTION OF SATAN

Okay. Where it says, “The Last Deception of Satan,” it is still dealing with Jeremiah’s history. From *Prophets and Kings*, page 428, it says,

“As an interpreter of the meaning of the judgments beginning to fall upon Judah, Jeremiah stood nobly in defense of the justice of God and of His merciful designs even in the severest chastisements. Untiringly the prophet labored. Desirous of reaching all classes, he extended the sphere of his influence beyond Jerusalem to the surrounding districts by frequent visits to various parts of the kingdom.

“**In his testimonies to the church,**”—

Have you ever heard of *Testimonies to the Church*?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: In Jeremiah’s testimonies to the church,

—“Jeremiah constantly referred to the teachings of the book of the law that had been so greatly honored and exalted during Josiah’s reign. He emphasized anew the importance of maintaining a covenant relationship with the all-merciful and compassionate Being who upon the heights of Sinai had spoken the precepts of the Decalogue. Jeremiah’s words of warning and entreaty reached every part of the kingdom, and all had opportunity to know the will of God concerning the nation.” *Prophets and Kings*, 428.

So, everyone knew about the testimonies of the church. All of Adventism knows about *The Testimonies to the Church*. Did they receive Jeremiah’s testimonies to the church?

Selected Messages, volume 2, page 78:

“The very last deception of Satan will be to make of none effect [JEREMIAH’S TESTIMONY TO THE CHURCH].”—“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).”—

What is the vision? The vision is the events connected with the close of probation that we must know as we stand on the threshold of their fulfillment that multitudes in Adventism has no more understanding of these great truths as if they have never been revealed. “Where there is no vision, the people perish.”

—“Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony. He will bring in spurious visions to mislead, and will mingle the false with the true, and so disgust people that they will regard everything that bears the name of visions as a species of fanaticism; but honest souls, by contrasting false and true, will be enabled to distinguish between them.” *Selected Messages*, volume 2, 78.

So, in this history [between the second and third waymarks in Figure No. 59], what I am saying is it is marked that this is where the Spirit of Prophecy is rejected.

And, of course, we have made the case already that when the Lord leads His people back to the foundational truths, they are connected with the Spirit of Prophecy. That is where we started in this worship series, is that Sister White puts her seal of approval on these foundational truths [reflected on the 1843 Chart]. You reject the foundational truths, you are rejecting the Spirit of Prophecy simultaneously, and *vice versa*.

And in this history they rejected the testimonies of the church, the testimonies of Jeremiah. And so, “The King of the North, The Sunday Law, is coming. Nebuchadnezzar is coming to kill Zedekiah’s children and then put out his eyes.” Right?

9/11—JERUSALEM DESTROYED

So, in Jeremiah 52:4-5, what does it say about that? It says,

“⁴And it came to pass in **the ninth year** of his reign,”—

Whose reign? Zedekiah’s.

—“⁴And it came to pass in the **ninth** year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. ⁵So the city was besieged”—*UNTIL WHAT?*—“unto **the eleventh year** of king Zedekiah.” Jeremiah 52:4–5 (KJV).

So, the besiegement of Jerusalem and Zedekiah takes place on 9/11 (the 9th and the 11th years).

And this history here, one of the things that we started with was that in this history in the time of Christ, the John the Baptist presented the events that connected with the close of probation, did he not?

And John the Baptist was basing his message on what? On what?

FROM THE AUDIENCE: Daniel.

BROTHER PIPPENGER: Daniel 9.

And Miller came and presented the events connected with the close of probation, and his message was Daniel 8; but, Daniel 8 is meaningless without Daniel 9. You have to have Daniel 9 to give you a starting point for Daniel 8. So, Miller’s message was Daniel 9, also.

John the Baptist’s message was Daniel 9. Miller’s message was Daniel 9. And, Sister White says so. Sister White talks about they were preaching different portions of the same prophecy.

So, in the Millerite History, the events connected with the close of probation are based upon Daniel 9, and they announce the opening of the Judgment. But, in our history, we are

dealing with the same thing, the events connected with the close of probation, but our message comes from Daniel 11, just like the capture of Jerusalem by Nebuchadnezzar began in the 9th year and ended in the 11th. But, you cannot see that if you do not do proof-texting and you do not want to see.

In that very night Belshazzar was slain; and, when Belshazzar is slain, it is demonstrated who the wise and foolish virgins are in Adventism. Okay?

This is the Sunday Law. **This is the Sunday Law.** And in our next presentation we will bring this consideration of the first six verses of Daniel to a close; because, Daniel, chapter 6, it is The Sunday Law. It is right on time. It follows Daniel, chapter 5.

Daniel, chapter 5, is showing the rebellion that takes place after the scattering of Daniel, chapter 4 has happened, which follows the history of the Millerites from 1798 to 1844, which is Daniel, chapters 1, 2, and 3.

So, on Sunday, the Lord willing, we will end this by looking at Daniel, chapter 3, and the ensuing Sunday Law.

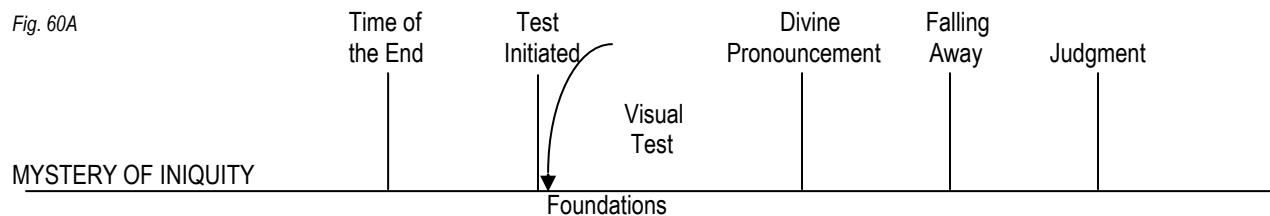
Shall we pray?

Benediction: Heavenly Father, we thank you that you as the Dirt Brush Man, as the Lion of the tribe of Judah are willing to open these wonderful truths to us. But, we know that just as certain as the first six chapters are an illustration of Adventism at the end, so is the ninth chapter of Daniel. And in the ninth chapter, Daniel confesses his sins as we do here this morning, and the sins of our fathers as we do here this morning. And we admit that we have walked contrary to you and you have walked contrary to us. We want to understand these things, and we know that it was only when Daniel entered into this repentance set forth in Daniel 9 that the Angel Gabriel was sent to him to open these wonderful truths to his mind. And we would ask that you send us now the Latter Rain, as you sent Daniel Gabriel, as we meet the conditions of this reception. Please forgive us of our sins. Forgive our fathers' sins in the history of Adventism that set aside these wonderful truths and began wandering in the wilderness of Laodicea. We are seeing from the Books of Prophecy as Daniel saw from Jeremiah and the writings of Moses that the scattering was underway, that William Miller's dream was being fulfilled. And now that we have reached the end of the scattering and we are recognizing that the 70 years of captivity in Babylon has reached its conclusion and that it is time to come out of Babylon and go rebuild the City of Jerusalem, we want to participate in that work. So, help us to meet the conditions that Daniel so clearly represents in Daniel, chapter 9, that we might understand these things fully, we pray in Jesus's name. Amen.

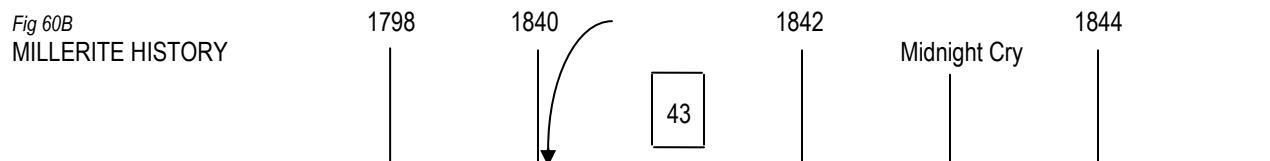
Part Four: DANIEL

Invocation by Brother Jeff Pippenger: Heavenly Father, we ask that as we take up this study this morning that you grant us the presence of your Holy Spirit. Enlighten our hearts and minds. We want to receive the Latter Rain. We ask that you would forgive us our sins that our vessels might be prepared to understand what you have for us at this time. We want to bring our consideration of the first six chapters of Daniel to a close at this time. We ask that you give us discernment to see these things as they apply to the here and now. We ask that you take control of our thoughts that we might understand things as you see fit, that I will be conveying truths that are from you and not from a human being. We ask your blessing upon the work that we are doing with the DVD production and the LiveStreaming. And we thank you for all these things in Jesus's name. Amen.

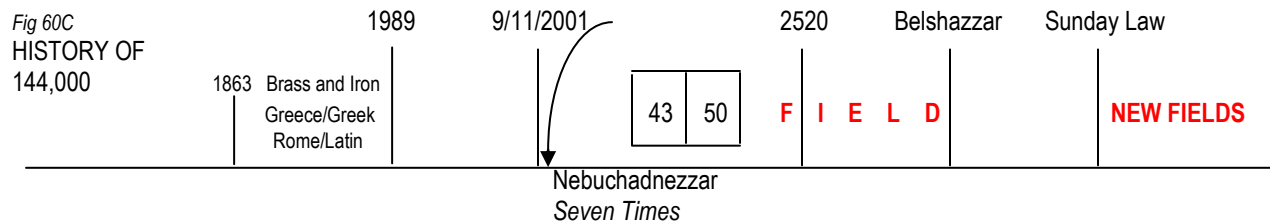
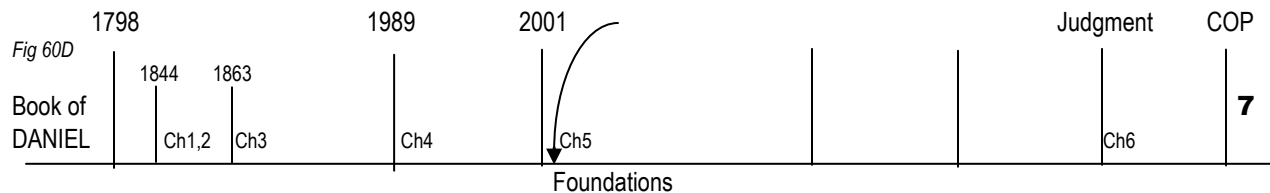
Fig. 60A



MILLERITE HISTORY



HISTORY OF
144,000

Book of
DANIEL

Habakkuk's Two Tables

We are dealing with Habakkuk's Two tables. We started by considering Sister White's endorsement of the truths on these Tables, and then we have been spending a long time looking at these Two Tables [indicating the 1843 and 1850 Charts] typified in Bible prophecy.

In this recent segment of what we are doing, we have shown that Daniel, chapter 1, represents the First Angel's Message; Daniel, chapter 2, represents the Second Angel's Message; Daniel, chapter 3, represents The Sunday Law and the Third Angel's Message.

Then we showed that Daniel, chapter 4, Nebuchadnezzar's *seven times* that that was William Miller's dream of seven times. And Daniel, chapter 4, begins in our history in 1863, when the foundational truths that are in William Miller's dream begin to be covered up; and, the seven times extends until the end of 1989, at which time the message to return to the foundational truths, at least in 2001, it comes into history.

And that brings us to Daniel, chapter 5, where Belshazzar represents those in Adventism that reject the warning message of their foundation. They reject the message of Nebuchadnezzar.

This is Daniel, chapter 5, in here; the rejection by Belshazzar of Nebuchadnezzar's foundational message.

And now we are going to look at Daniel, chapter 6. And Daniel, chapter 6 down here is The Sunday Law.

So, we have been looking at lots of lines. We have been looking at a general line up here [Figure No. 60A], that there is a Time of the End in each Reform Movement; and, the Mystery of Iniquity precedes the Time of the End. Paul says the Mystery of Iniquity doth already work. Before a Reform Movement begins, the Mystery of Iniquity is already active. We have looked at that from several points of view.

At the Time of the End there is a message unsealed that ultimately is empowered when a Divine Symbol comes down; and, this is where the testing process of this reform line begins. And in this testing process there is generally a Visual Test marked, a Divine Pronouncement, and then the Falling Away marks the point in time where those people that have succumbed to the influence of the Mystery of Iniquity: they are totally settled into a rejection of the message of that time. And then follows Judgment; because, there is a falling away first that the man of sin might be revealed.

And we looked at several lines in prophecy that establish this sequence of events.

And then when we looked at the Millerite History [Figure No. 60B], the Time of the End, 1798, an increase of knowledge; First Angel's Message empowered here in 1840, the Visual Test at this time is the 1843 Chart that leads to the process in 1842 with the Protestants closing their doors against the First Angel's Message, against the message on the Chart. And the Divine Pronouncement in this history is the Second Angel's Message, "Babylon is fallen, is fallen," marking when the Protestants have fully fallen away from the First Angel's Message that the man of sin [1844], that apostate Protestantism, becomes the false prophet of Bible Prophecy and is identified right here in contrast with the true prophet of Bible Prophecy, Millerite Adventism.

What we are saying here [Figure No. 60C, History of 144,000] is in 1989, paralleling Millerite History because Jesus illustrates the end from the beginning and this is the history of Adventism, the Millerites being the beginning and here, today, being 1989, the Time of the End arrives for us. The Mystery of Iniquity doth already work. We have identified the Mystery of Iniquity in Adventism as the bands of brass and iron, the educational processes often directly marked by Sister White as the Mystery of Iniquity. And from 1863 onward we see the production of an educational process that is a counterfeit in Adventism that prepares Adventism to reject this message down here [marked with the visual tests of the 1843 and 1850 Charts].

The brass represents Greece, or Greek; the iron represents Rome, or Latin; and, Greek and Latin are the symbols that Sister White uses of the false education that we are sent to learn in the schools of theology. This is the iron and brass in the time of William Miller's scattering; the Mystery of Iniquity that is already working in 1989, when a message is unsealed that is empowered on 9/11/2001.

And at this waymark there is always a foundational work. This was the foundational work in the Millerite History, the 1843 Chart; and, the foundational work here in our time period are both of these Tables. They are visual tests. They lead to Seventh-day Adventists beginning to close their doors against this message here [third waymark of Figure No. 60C]. The symbol of this is represented in Revelation 18, verse 2, as "Babylon is fallen." It does not mean the Adventist Church is Babylon; it means the Adventist Church is repeating the history of Nimrod, Nebuchadnezzar, and Belshazzar, who all had a warning message that they rejected and, as they rejected it, they fell and their punishment was always the 2520. With Nimrod, he was scattered; with Nebuchadnezzar, he lived as a beast for *seven times*; and with Belshazzar, he had MENE, MENE, TEKEL, UPHARSIN, marking the 2520.

So, those three lines of prophecy from the story of the fall of Babylon, marked Revelation 18, verse 2, which says, "Babylon is fallen, is fallen," saying that Adventism is rejecting the warning message, the foundational message.

And the next thing to happen is Revelation 18, verse 3, where the kings of the Earth commit fornication with the whore and this amalgamation between man and beast is one of the symbols of the Mystery of Iniquity. So, in verse 3 of Revelation 18, we see that there is a falling away in Adventism that is complete, just prior to The Sunday Law; because, there is a falling away first that the man of sin might be revealed. And at The Sunday Law, you are going to see Barabbas lifted up, and you are going to see an ensign lifted up. The man of sin, Barabbas, is going to be identified and his counterpart in prophecy, the 144,000, will be identified.

Anyway, that is the premise that we are working on in terms of identifying Daniel, chapter 6, as we bring this to a conclusion. The reason that we are identifying the first six chapters of Daniel 6 as present truth for us today is because Nebuchadnezzar in Daniel, chapter 4, is representing William Miller's dream. And William Miller's dream is about the covering up of the truth on these 1843 and 1850 Charts. The Charts are a subject of prophecy. The truths on these Charts are a subject of prophecy. The truths on these Charts are the jewels of William Miller's dream that get covered. They are the food, the fruit of Nebuchadnezzar's tree.

And if you remember, the fruit when Nebuchadnezzar's tree was cut down, that fruit comes from the word that is used to mark the Month of Abib, the Month of Abib being the month that they came out of Egypt. So, the food, the fruit on William Miller's tree or Nebuchadnezzar's tree is the fruit identifying the foundational message of both Ancient Israel and modern Israel.

So, let us go to our notes.

DANIEL SIX

REVELATION EIGHTEEN AND THE FIRST TEMPLE CLEANSING

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

When an angel comes down, it is identifying the empowerment of a message.

9/11

This Angel here, He is also coming down right here [9/11/2001 in Figure No. 60C]—you have a couple of lines going here; do not stumble over this. This Angel that comes down here, Revelation 18, verse 1, is paralleling the Angel that came down on August 11, 1840. They both come down with the restraint of Islam.

In Millerite History, now you are heading towards the Triumphal Entry which takes place down here at the Midnight Cry. And we know that in the history of Christ on the Triumphal Entry, what He rode into Jerusalem in the Triumphal Entry was an ass, which is the symbol of Islam. Islam is what carries the marriage of Christ's righteousness in each of these histories.

So, we are here, looking at Daniel 1 through 6 [Figure No. 60D].

In the next passage, it says, *Review and Herald*, July 5, 1906:

“Now comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth!’”—

Now, remember, in this history the testing process begins, **the testing process begins**. So, you are going to have one class here that is going to fight this message. And just on this particular quote there are certain fights that are fought in Adventism. One of them is the Lord is going to arise to shake terribly the Earth. The people that fight this message, they go to passages in the Bible and the Spirit of Prophecy where it is commented upon about the Lord shaking Heaven and Earth. Okay? But, it does not say He is going to shake Heaven here. It says He is going to shake the Earth, and Sister White tells us that the shaking of the Earth is different than the shaking of Heaven. She says that specifically, and she says the powers on Earth that are shaken are the powers that rule the Earth. So, for those that want to argue against this and say that “The Lord shakes Heaven and Earth in the Seven Last Plagues; this can't be 9/11 because probation is still open now,” well, you are not marking this carefully as a Berean would, about shaking the Earth. Sister White says it shakes the powers of the Earth, those that rule in the Earth. And 9/11 shook all the rulers of the Earth.

—“‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth!’”—

If you look at that sentence and you go into the Scriptures and find when the Lord arises, when the Lord arises, when He stands up, it is marking a change in dispensation. When the Lord arose on October 22, 1844, and moved from the Holy Place to the Most Holy Place, He was changing from one dispensation to the dispensation of the Judgment.

The Bible talks about when Michael stands up, He arises, and now the dispensation of God's wrath begins. When the Lord is changing dispensations, He arises.

So, in this sentence, it says, “‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth!’” and, of course, all the prophetic information is that on 9/11 the Judgment of the Living began. He has changed dispensation from the Judgment of the Dead to the Judgment of the Living. So, this sentence is very accurate to the prophetic message.

—“**Then the words of Revelation 18:1–3 will be fulfilled.**’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God’s power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine.” *Review and Herald*, July 5, 1906.

So, we are saying the great buildings that she is dealing with are the Twin Towers in New York City, and the biggest majority of Adventists that will even get interested in this discussion will say, “Well, don’t you know that was George Bush and the Globalists and the CIA that brought those buildings down? And you are saying it is Islam?”

And I say, “Well, I may be saying it is Islam, but that is not the point. The point is, is when Islam is restrained, the Mighty Angel comes down. And no matter who brought down those Twin Towers, George Bush immediately thereafter went to the United Nations and placed a restraint on Islam. It is not the issue of who brought the Twin Towers down; it was Islam restrained on September 11, 2001.” And it was, immediately thereafter.

For those that are in a position that they are unwilling to see, they do not see some of the larger implications of this in the Prophetic Word. This is a judgment against the United States of America; and, Revelation 13 says the United States of America has two horns and that it is the beast that comes out of the Earth. And the two horns, as Seventh-day Adventists understand it to be the two strengths of Republicanism and Protestantism.

But, we also understand that in Revelation 13, the United States is the power that changes. Not all powers in Bible prophecy change. The Catholic Church never changes. The beast, the Catholic Church of itself says it never changes; and, God’s Prophetic Word says it never changes. But, the United States is the power that changes.

And at the beginning of the United States, its two strengths were Republicanism and Protestantism; but, at the end of the United States, its two strengths are no longer Republicanism and Protestantism because Protestantism is going to be set aside at The Sunday Law, and we have changed from a Republic that focuses on defending individual rights to a democracy where the majority rules and destroys individual rights. And anyone living in the United States or in the world today can see, by what is going on in the Government of the United States, that individual rights are being destroyed. So, we are at that point where you are at the end of the history of the United States and the two horns are no longer Republicanism and Protestantism. They are the last part of Revelation 13.

The two strengths of the United States at the end of the world is it is going to force the entire world to receive the mark of the beast upon the premise that if you do not have that mark you cannot buy or sell. One of the strengths of the United States at the end is economic strength; and, if you do not have the mark of the beast and you refuse to take it, then you are going to be put to death.

The other horn of the United States at the end of the world is military strength. The United States is the earth beast. Its two strengths at the end are economic and military. And on 9/11 the symbol of its economic strength, the Twin Towers, were both struck. The symbol of its military power was struck when the Pentagon was hit; and, that fourth plane went into the earth.

So, on 9/11 you can see a sign from the Lord, a prophetic sign, that this is a judgment upon the earth beast of Revelation 13; and, all the history that goes along with it says this is so.

So, we are saying that on 9/11, the testing process is initiated for Adventism; and that here you have an argument about return to the foundations, these two Charts [1843 and 1850 Charts].

But, there will be a group in Adventism that does not want to return to these Charts. They have been represented by Belshazzar. If you will recall, Belshazzar refused to be warned by the foundational message of Nebuchadnezzar.

And what was the foundational warning message of Nebuchadnezzar? *Seven times.*

And what was the pronouncement against Belshazzar? MENE, MENE, TEKEL, UPHARSIN, which I am just going to write down as 2520.

So, in our history it is not an accident that when the Lord brings the foundational test to Adventism that part of the argument is the 2520 that is on both of these 1843 and 1850 Charts.

And Belshazzar reaches a point where he is at his Last Supper.

Remember, we looked at Judas. Judas was at his Last Supper when he finally fully betrayed Christ; and, Belshazzar is at his Last Supper and here is the complete falling away of Belshazzar, the complete falling away of Judas, the complete falling away of the foolish virgins in Adventism.

The Divine Pronouncement is here. The Divine Pronouncement is, “Go back to the history of Babylon and see how Nimrod, Belshazzar, and Nebuchadnezzar rejected the warning message, because then you will understand the history that you are repeating.” But, there comes a point in time where the falling away that comes first is complete and it leads to Judgment; and, the Judgment for Adventism is The Sunday Law in the United States.

THE FIRST TEST

So, in your notes, “The First Test”:

“One thing is certain: Those Seventh-day Adventists who take their stand under Satan’s banner”—

And you can show in the writings of Ellen White that Adventists that take their stand under Satan’s banner do so at The Sunday Law. She uses those terms to identify The Sunday Law.

—“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.**” *Selected Messages*, book 3, 84.

And the Testimonies of God’s Spirit is the Spirit of Prophecy, and that is where we started in this presentation, is that the Spirit of Prophecy upholds the truths on these 1843 and 1850 Charts. If you reject the truths on these Charts, you are rejecting the Spirit of Prophecy. If you reject the Spirit of Prophecy, you are rejecting the truths on these Charts. They cannot be separated. The Spirit of Prophecy is part of the foundational test, the first test. And there are three: The first test for Adventism is the Spirit of Prophecy.

Spalding and Magan, page 1, 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** was directed by the Lord, and that not a figure of it should be altered **except by inspiration**. 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*, 1.

Manuscript Releases, volume 13, page 539:

“I saw that **God was in the publishment of the chart by Brother Nichols**.”—

[Pointing to the 1850 Chart]

This Chart [pointing to the 1843 Chart] was directed by the hand of the Lord and it should not be altered.

God was in the publishment of this chart [indicating the 1850 Chart once more], according to the Spirit of Prophecy.

—“ 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. . . .

“I saw that **the charts [the 1843 and the 1850] ordered by God** struck the mind favorably, even without an explanation. 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.” *Manuscript Releases*, volume 13, 359.

You reject these truths [indicating the truths reflected on the 1843 and 1850 Charts], you are rejecting the Spirit of Prophecy. You are failing the first test.

Early Writings, page 249, says,

“**Those who rejected and opposed the light of the first angel’s message**,”— Those that rejected and opposed the first test—“**lost the light of the second**, and could not be benefited by the power and glory which attended the message, ‘Behold, the Bridegroom cometh.’” *Early Writings*, 249.

THE SECOND TEST

THE DIVINE PRONOUNCEMENT—THE 2520 ON THE SACRED TABLES (VISUAL)

“²And **he cried mightily with a strong voice**, saying, **Babylon the great is fallen, is fallen**, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” Revelation 18:2 (KJV).

THE MYSTERY OF INIQUITY AND THE FALLING AWAY

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.” Revelation 18:3 (KJV).

VISUAL

The Seventh-day Adventist Bible Commentary, volume 7, page 976:

“The Lord has shown me clearly that the image of the beast will be formed **before probation closes**; for it is to be **the great test for the people of God**, by which their eternal destiny will be decided.

“This is **the test that the people of God must have before they are sealed**. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast” *The Seventh-day Adventist Bible Commentary*, volume 7, 976.

THE THIRD TEST

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 18:4 (KJV).

Review and Herald, December 18, 1888:

“A time is coming when the law of God is, **in a special sense**, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God’s people be brought into great peril. When our nation, in its legislative councils, shall enact laws **to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath**, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin.” *Review and Herald*, December 18, 1888.

Review and Herald, April 27, 1911:

“If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, *refusing to keep holy the Sabbath* which God calls ‘my holy day,’ you receive the mark of the beast. *When does this take place?*—When you obey the decree that commands you to *cease from labor on Sunday and worship God*, while you know that there is not a word in the Bible showing Sunday to be other than a common working-

day, you consent to receive the mark of the beast, *and refuse the seal of God*. If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those *who conscientiously keep the Sabbath of the Lord.*” *Review and Herald*, April 27, 1911.

So, right in here, right in here [referencing 2001, Figure No. 60D], right in here, in the foundational argument of Adventism, you reject that one, you are not going to recognize the second test; and, the second test is the visual image of the beast test which marks the end of the line, the falling away first. But, you have to be on this foundation to even participate in the second test.

PARALLEL

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”—

Here, [see Figure No. 60B], this is the First and Second Angel’s Messages

—“The first and second angel’s messages are still truth for this time, and **are to run parallel with this which** follows.’—

And this is which follows [see Figure No. 60C]. This is our history.

[Paralleling Figures Nos. 60B and 60C] 1798, Time of the End; 1989, Time of the End. 1840, Islam restrained; 2001, Islam restrained. Testing process begins: Foundational Test, 1843 Chart; Foundational Test, both Tables (the 1843 and 1850 Charts). Door Closing here on the Protestants, 1842; here, on Adventists [2520 waymark]; the Midnight Cry demonstrates the complete Falling Away and who is going to go into the Judgment with Christ [1844 waymark]; and, here [at the Belshazzar and The Sunday Law waymarks], perfect parallel, The Sunday Law Judgment.

—“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.

LIFTING UP AN ENSIGN

Daniel 6:1-3; Isaiah 5:26; 18:3; Zechariah 9:16

And now let us go to Daniel 6. We are finally where we can incorporate Daniel 6 into this scenario.

Most of these concepts we have already put in place in this worship series.

In Daniel 6:1-3, we have pointed out that at The Sunday Law, God’s people are going to be lifted up as an ensign. But, we have pointed out the lifting up has to begin before The Sunday

Law. It is not suddenly The Sunday Law comes and then the Lord starts evaluating who is going to be the ensign. The character that qualifies to be the ensign is settled into before The Sunday Law, and the character that qualifies as Barabbas is settled into before The Sunday Law. So, the lifting up begins back here, just in advance of The Sunday Law.

And in Daniel 6, beginning in verse 1, it says,

“¹It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; ²And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. ³Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him”—*WHAT?*—“over the whole realm.” Daniel 6:1-3 (KJV).

Right here, the lifting up of Daniel is beginning [see Figure No. 60D, just before the Judgment waymark]. In contrast with the 120 other rulers, Daniel is getting set above them all.

And what does this do? This produces jealousy among that other group.

Now, let us go back and remind ourselves—Isaiah 5:26—that there is an ensign that is lifted up. We will just look at a couple of verses that deal with the ensign. There are several.

Verse 26 says,

“²⁶And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: . . .” Isaiah 5:26 (KJV).

The ensign that is lifted up at The Sunday Law is what draws the eleventh-hour workers to come stand on the right side of the issue during The Sunday Law crisis.

Look at chapter 18 of Isaiah, verse 3. It is an ensign lifted up to the nations. Isaiah 18:3 says,

“³All ye inhabitants of the world,”—

All the inhabitants of the world are represented there in Daniel 6. The 120 rulers of which Daniel was lifted up above represents rulership over the whole kingdom, over the whole world.

—“³All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.” Isaiah 18:3 (KJV).

So, there is a lifting up that takes place that brings the whole world into this issue. Zechariah 9:16:

“¹⁶And the LORD their God shall save them in that day as the flock of his people:”—

How many flocks are there? There are two flocks. This is the flock of His people, but Jesus says, “Other sheep I have that are not of this fold, and they will come when I call.” The first fold He deals with, the first flock, is His people. This is Adventism.

—“¹⁶And the LORD their God shall save them in that day”—

What day? The Sunday Law.

—“as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land.” Zechariah 9:16 (KJV).

The first flock is lifted up to draw the second flock unto it.

Daniel is being lifted up, just in advance of the Decree. The lifting up process has begun.

THE LAW OF GOD

Daniel 6:4-5

Okay. What is the issue over? Back to Daniel 6, verses 4 and 5.

With The Sunday Law crisis we know the issue is the Law of God. Verse 4 says,

“⁴Then the presidents”—the jealous presidents—“and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him. ⁵Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.” Daniel 6:4-5 (KJV).

So, the issue with Daniel 6 [referencing the final waymark of Judgment] is the same issue for us at the end of the world. It is the Law of God. Daniel 6 is describing The Sunday Law crisis.

THE EVENT IS SEEN TO BE APPROACHING

In *The Great Controversy*, beginning at page 605, it says this:

“Heretofore those who presented the truths of the third angel’s message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been”—

Now, you realize that with the Supreme Court ratifying Obama’s Health Care package that the basic premise for doing so is the common good, **the common good**; and, this is the same basic premise that will be used to pass The Sunday Law. So, the principles that are going to be used to pass The Sunday Law, they are active and alive in the United States today.

—“have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been—the defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated,”—

So, right now Sister White is speaking during The Sunday Law, after The Sunday Law, or before? Before; this is before The Sunday Law.

—“But as the question of enforcing Sunday observance is widely agitated, **the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before.**”—

Just before The Sunday Law there is something going on; there is an empowerment of the message. And, those people that are faithful at that time period, they are going to begin to be lifted up; because, they are going to start raising their voices and they are going to be in conflict with the direction of this country.

—“**In every generation God has sent His servants to rebuke sin, both in the world and in the church.** But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible—doctrines which they had been reluctant to present. They were impelled to zealously declare the truth and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning.”—

This is taking place just before The Sunday Law.

—“Thus the message of the third angel will be proclaimed.”—

Who is it being proclaimed by? By those people that are being lifted up in advance of The Sunday Law.

—“As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. **The laborers will be qualified rather by the unction of His Spirit than by the training of**”—BRASS AND IRON—“**by the training of literary institutions.**”—

There is a separation that takes place. The Mystery of Iniquity has captured one class of Adventism through the brass and iron, and they have fallen away. There is a falling away in this time period: Belshazzar, Judas.

—“Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism,”—

So, when they are given this message just before The Sunday Law, what is the message? It is the message about the combination of church and state, about why it is wrong. Okay? That is Revelation 18, verse 3.

—“The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain ‘Thus saith the Lord,’ the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.

“As the controversy extends into new fields”—

Please note this: At The Sunday Law, you are entering into new fields.

Before The Sunday Law, you are in a field, **you are in a field here**, and we will deal with that later; but, I want you to see that this is marked [see Figure No. 60C].

—“**As the controversy extends into new fields** and the minds of the people are called to God’s downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As **the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers.**”—

What is that? The Sunday Law; that is Daniel.

—“They will be threatened with fines and **imprisonment**, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: ‘Show us from the word of God our error’—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong

vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths.” *The Great Controversy*, 605–606.

THE SUNDAY LAW DECREE

Daniel 6:6-9

Okay. Daniel 6, beginning at verse 6, says,

“⁶Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. ⁷All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains,”—*THE CONGRESS OF THE UNITED STATES*—“have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. ⁸Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the”—*ROMANS*.

Is that what it says?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: The law of the Medes and the Persians: This decree is passed by a nation that has two nations in it, the Medes and the Persians. The Medes and the Persians, there are only a few powers in Bible prophecy that have two nations in them. One of them is the Medes and the Persians. Another one is France. France consisted of two powers, Egypt and Sodom (Revelation 11:8). Another kingdom that had two powers was Israel. Israel was the Northern Kingdom and the Southern Kingdom. Another kingdom in Bible prophecy that has two powers is the United States, two horns: Republicanism and Protestantism.

So, when we see that this law here in Daniel 6 is being passed, it is the law of the Medes and the Persians, it is The Sunday Law in the United States

—“the Medes and Persians, which altereth not.”—

And it is not just a coincidence on these two powers. This is a prophetic truth that has many ramifications beyond just noting that this is typifying the United States.

Verse 9:

—“⁹Wherefore king Darius signed the writing and the decree.” Daniel 6:6-9 (KJV).

Manuscript Releases, volume 14, page 91, says,

“An idol sabbath **has been set up**, as the golden image was **set up** in the plains of Dura. And **as Nebuchadnezzar, the king of Babylon, issued a decree** that all who would not bow down and worship this image should be killed, so a proclamation **will be made** that all who will not reverence the Sunday institution

will be punished with imprisonment and death. Thus the Sabbath of the Lord is trampled underfoot. But the Lord has declared, ‘Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed’ [**Isaiah 10:1**].”—

And then Sister White quotes:

—“[**Zephaniah 1:14–18; 2:1–3, quoted.**]” *Manuscript Releases*, volume 14, 91.

And in Zephaniah 2:1-3, it says, “Gather yourselves together, . . . Before the decree . . .” And the point is here, is that Sister White has just marked Daniel, chapter 3, Nebuchadnezzar’s decree and has said it is The Sunday Law Decree; and, she says the unrighteous decree of Isaiah 10:1 is also The Sunday Law Decree; and, the decree of Zephaniah, chapter 2, verses 1 through 3, is also The Sunday Law Decree.

So, in Daniel 3, Isaiah 10, and Zephaniah 2, the decree of Bible prophecy is The Sunday Law. Upon the testimony of two or three a thing is established; therefore, when we see a decree of this nature in God’s Word, it is The Sunday Law Decree.

Therefore, the decree of Daniel 6, based upon two or three witnesses, is The Sunday Law Decree. All the prophets agree with one another.

Prophets and Kings, page 605, says,

“The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews. Today the enemies of the true church see in the little company keeping the Sabbath commandment, a Mordecai at the gate. The reverence of God’s people for His law is a constant rebuke to those who have cast off the fear of the Lord and are trampling on His Sabbath.” *Prophets and Kings*, 605.

The point here is that throughout the Scriptures these unrighteous decrees are prefiguring The Sunday Law Decree, and the prophets all agree with one another; therefore, this decree in Daniel 6, verses 6 through 9, is The Sunday Law Decree. The prophets do not disagree with one another.

AS HE DID AFORETIME

Daniel 6:10

Early on somewhere in this worship presentation, we read a quote that ‘those that will’—and this is a bad paraphrase—‘those that will not receive the mark of the beast must have the decision now to say no, when the mark of the beast is enforced.’ And I know we touched on it a little bit. You have to be settled in the truth both intellectually and spiritually before The Sunday Law arrives in order to be able to stand during The Sunday Law. It is something you have to settle into in advance.

So, Daniel 6, verse 10 is identifying this. It says,

“¹⁰Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled

upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.” Daniel 6:10 (KJV).

He did not change a thing. His character was already set for The Sunday Law, before The Sunday Law arrived, and he did not change a thing. You have to be settled into the truth before The Sunday Law arrives.

Testimonies, volume 5, page 216:

“When the decree goes forth”—

Is Ellen White a prophet?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Therefore, when she is identifying the decree, it is the same decree as all the other prophets.

—“When the [Sunday Law] decree goes forth and the stamp is impressed, **their character will remain** pure and spotless for eternity.” *Testimonies*, volume 5, 216.

Daniel’s character was not going to change there. People who receive the Seal of God, they are set for eternity. They may die before the Lord returns, but they are saved; and, likewise, those people that receive the mark of the beast at that time, there is no turning around for them.

NOMINAL ADVENTISTS, LIKE JUDAS

Verses 11 through 14 of Daniel 6:

“¹¹Then these men assembled, and found Daniel”—

So, The Sunday Law has been passed. Daniel is not changing a thing. Now they are going to come and put him on trial.

—“¹¹Then these men assembled, and found Daniel praying and making supplication before his God. ¹²Then they came near, and spake before the king concerning the king’s decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O King, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not. ¹³Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. ¹⁴Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him.” Daniel 6:11-14 (KJV).

Notice this next quote from *Spalding and Magan*, pages 1-2.

Who is it that is going to come and point their fingers at Adventists once The Sunday Law arrives?

“I saw that the two-horned beast had a dragon’s mouth, and that his power was in his head, and that **the decree would go out of his mouth**. Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother.

“I saw **the nominal church and nominal Adventists, like Judas, would betray us** to the Catholics to obtain their influence”—

Now, if you remember our study of Judas, Judas goes out and betrays Christ right here, marking the Falling Away [the waymark of Belshazzar in Figure No. 60C]. But the falling away in 2 Thessalonians comes before—what?—the man of sin could be revealed.

And in the story of Judas, Judas dies before the man of sin is revealed. Who is the man of sin in Judas’s story? Barabbas, the counterfeit Christ; *Barabbas* meaning *Son of God*, but he is a counterfeit Christ.

So, the nominal Adventists are going to betray us as did Judas. So, as you approach The Sunday Law and the two classes are settled into the direction that they are going, the nominal Adventists, they are eating their Last Supper.

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

What is this? What has taken place in this history?

Judas, the nominal Adventists, is paralleling these 120 leaders, presidents, and governors that have gone to Darius and said, “He is the one. He is not keeping your law. Deal with him.”

Right? You see that there?

So, what has happened? The decree has already been passed. In this history, in this paragraph, The Sunday Law is already here. Okay? But, there are two Sunday laws in Bible prophecy. I want you to see that.

Notice the next paragraph.

“Then **the Catholics bid the Protestants to go forward, and issue a decree** that all who will not observe the first day of the week, instead of the seventh day, shall be **slain**.”—

Here is a second decree. This is the Death Decree. This is down here [see Figure No. 60D, after the waymark of Judgment]. You have the first decree, The Sunday Law in the United States [at the waymark of Judgment] and then you have the Death Decree in the world.

—“And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints. But before their decree bring or bear fruit, the saints will be delivered by the Voice of God.”
Spalding and Magan, 1–2.

Two Sunday Law decrees, but that is not what we are dealing with.

THE SEALING IS AT THE LAW OF THE MEDES AND PERSIANS

We are dealing with Daniel, chapter 6. Let us read verses 15 through 17.

“¹⁵Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed. ¹⁶Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. ¹⁷And a stone was brought, and laid upon the mouth of the den; and the king”—what?

FROM THE AUDIENCE: Sealed it.

BROTHER PIPPENGER: This is where God’s people receive the Seal of God.

—“and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.” Daniel 6:15-17 (KJV).

The Seal is delivered right here at The Sunday Law.

THE FINAL DELIVERANCE

Daniel 6:18-23, beginning at verse 18:

“¹⁸Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him; and his sleep went from him. ¹⁹Then the king arose very early in the morning, and went in haste unto the den of lions. ²⁰And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? ²¹Then said Daniel unto the king, O king, live for ever. ²²My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. ²³Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.” Daniel 6:18-23 (KJV).

That is the deliverance, the final deliverance down here of God's people.

THE SEVEN LAST PLAGUES

Daniel 6:24

And, the final deliverance of God's people takes place when the wicked are being dealt with, verse 24.

“²⁴And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, *them*, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.” Daniel 6:24 (KJV).

Before they hit the floor, they were in the lions' mouths.

The Great Controversy, page 626:

“As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries and will thank God for ‘the munitions of rocks.’ Isaiah 33:16. But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help.

“Will the Lord forget His people in this trying hour? Did He forget faithful Noah when judgments were visited upon the antediluvian world? Did He forget Lot when the fire came down from heaven to consume the cities of the plain? Did He forget Joseph surrounded by idolaters in Egypt? Did He forget Elijah when the oath of Jezebel threatened him with the fate of the prophets of Baal? Did He forget Jeremiah in the dark and dismal pit of his prison house? Did He forget the three worthies in the fiery furnace? or **Daniel in the den of lions?**” *The Great Controversy*, 626.

SUMMARY

So, what we are saying is, Daniel [see Figure No. 60D], chapter 6, is illustrating The Sunday Law time period for Adventism.

Therefore, what we are saying is, Millerite History (Daniel, chapter 1), in Daniel, chapter 1, we demonstrated that it has all three messages in Daniel, chapter 1: First Test: Fear God – Daniel purposed in his heart not to be defiled with the king's meat; Second Test: An

Image Test – He was judged that his countenance was better than all the others; and, then, the Third Test: He was brought in to be judged by Nebuchadnezzar. That is Daniel, chapter 1.

Daniel, chapter 2, the Image Test; and, the Image Test in Daniel, chapter 2, takes place down in the toes where the iron and clay are mixed; and, Sister White says the iron and clay in the toes represent the combination of church and state at the end of the world. The Image of the Beast Test is the test of the combination of church and state at the end of the world. That is Daniel, chapter 2.

And, Daniel, chapter 3, Sister White repeatedly says is The Sunday Law.

Daniel, chapter 4, is the only chapter in Daniel that Daniel did not write. Nebuchadnezzar wrote Daniel, chapter 4. It is Nebuchadnezzar's second dream.

William Miller had two dreams. His second dream is recorded in *Early Writings*. That chapter where is William Miller's dream is the only chapter in *Early Writings* that Ellen White did not write. William Miller wrote it.

Both Nebuchadnezzar's and William Miller's dreams deal with a scattering for seven times; at the end, a restoration of the kingdom.

This is Daniel, chapter 4 [indicating Figure No. 60D, 1863]. This is William Miller's dream. The restoration comes at the Time of the End, 1989, when the Foundational Message is going to test Adventism; and, the story of Belshazzar in Daniel, chapter 5, is going to be acted out by the foolish virgins of Adventism.

And when you reach the climax of this testing process, you arrive at The Sunday Law, where God's faithful people are going to be lifted up as an ensign; and, Daniel, chapter 6, is going to be fulfilled.

The first six chapters of Daniel are illustrating Adventism at the end of the world, as is Daniel, chapter 9; Daniel, chapter 10; and, Daniel, chapter 12. We are not going there at this time. But, we did do the first six chapters because we want to show that in Daniel, chapter 4, you have William Miller's dream, and William Miller's dream is about the foundational truths on this [1843] Chart.

We will switch gears tomorrow, the Lord willing, and we will begin to put in place 1863 as a waymark of prophetic history.

Shall we pray?

Benediction: Heavenly Father, we thank you that you have given us a good night's rest, that you have awakened us this morning that we could study your Word. We wish to be benefited by the revelation that the Book of Daniel is present truth for the history of Adventism today. We wish to see the foundational work accomplished by the Millerites that is represented upon these Tables. We wish to see them in their proper perspective here at the end of the world. We thank you for the evidence that you are bringing forth in this regard. And as we close this worship, we ask that you would be with each of us this day as we serve you in whatever capacity, that you would let us glorify you in doing so, and that you would keep us safe in whatever we do. And we ask for a continued blessing upon the DVDs and LiveStreaming that is going on here. Thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #36

Part Five: 1863

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest, and we ask as we take up the study of your Word this morning that you would allow us to have the experience that Isaiah had in chapter 6, where he recognized who he was and who you were and was changed into your image. We want the Holy Spirit to guide and direct our study this morning. We ask that you would grant us the presence of your Holy Spirit; that you would forgive us of anything that we have done that would be preventing us from understanding this message in the way that you want it understood. We ask that you pour the Latter Rain out upon us and bless the work we are doing with the DVDs and the Live Streaming. We ask in Jesus's name, amen.

ISAIAH SIX

BROTHER PIPPENGER: Okay. We are beginning a new section in our study in Habakkuk's Tables. We want to put 1863 in place as a waymark in history, as the time when the 2520 comes to its complete conclusion. We will deal with that in chapter 7 of Isaiah.

THE EARTH WAS LIGHTENED WITH HIS GLORY

Isaiah 6:1-3

But, before we get to Isaiah 7 and really focus in on 1863, we need to deal with Isaiah 6, because that is what puts Isaiah 7 in context. So, we will begin in Isaiah 6, verse 1, which says,

“¹In the year that king Uzziah died”—

I wonder why we have to know that it is in the year a king died.

—“¹In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. ²Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. ³And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.”
Isaiah 6:1-3 (KJV).

And in verse 3 we can see that if “the whole earth is full of his glory,” understanding that all the prophets are speaking more about the end of the world than the days in which they live, that verse 3 is carrying us forward to Revelation 18, when the Mighty Angel comes down and the Earth is lightened with His glory.

And in your notes you have a passage from *Review and Herald*, December 22, 1896, in where it says “[the angels]” in there, I inserted that. It says,

“As they [the angels] see the future, **when the whole earth shall be filled with His glory,**”—

That is Revelation 18.

—“As they [the angels] see the future, **when the whole earth shall be filled with His glory**, the triumphant song of praise is echoed from one to another in melodious chant, ‘**Holy, holy, holy, is the Lord of Hosts.**’ They are fully satisfied to glorify God; and in His presence, beneath His smile of approbation, they wish for nothing more. In bearing His image, in doing His service and worshiping Him, their highest ambition is fully reached.” *Review and Herald*, December 22, 1896.

So, Sister White is tying Isaiah 6, verse 3, in with Revelation 18.

Therefore, Isaiah 6 is put in the history of the Mighty Angel descending at the end of the world; and, of course, that is September 11, 2001.

THE YEAR UZZIAH DIED

A KING IS A KINGDOM

Daniel 2:37-39

But, why do we know that it is in the year that king Uzziah died?

Daniel 2, verses 37 through 39, this is probably fairly familiar, but we will go there just to make a point here. We are going to deal with Uzziah here before we move forward.

Daniel 2:37-39, when Daniel is giving the interpretation to Nebuchadnezzar of his first dream, he says,

“³⁷Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. ³⁸And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold. ³⁹And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.” Daniel 2:37-39 (KJV).

Therefore, Nebuchadnezzar is a kingdom. He is a king. A *king* is a kingdom; and, in Bible prophecy this is consistent: A *king* is a kingdom. So, Uzziah, the king, would represent a kingdom.

UZZIAH AND JOTHAM

TWO NATIONS

Genesis 25:23; Ezekiel 37:21-22; Daniel 8:20-21; Revelation 11:8; Daniel 7:24; 13:11

Genesis 25:23:

“²³And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.” Genesis 25:23 (KJV).

In Ezekiel 37:21-22 we find a promise that at the end of the world that God was going to join the two sticks together, the one stick representing the Northern Kingdom, the other stick representing the Southern Kingdom. And in Ezekiel 37, in this parable, in verse 21, dealing with the two sticks, it says,

“²¹And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: ²²And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: . . .” Ezekiel 37:21-22 (KJV).

A kingdom is a nation: a king, a nation, interchangeable terms in prophecy.
In Daniel 8:20-21 says,

“²⁰The ram which thou sawest having *two* horns *are* the kings of Media and Persia. ²¹And the rough goat *is* the king of Grecia: and the great horn that is between his eyes is the first king.” Daniel 8:20-21 (KJV).

So, you also have the fact that a *horn* is a kingdom, a king.

In Revelation 11:8, we have France during the French Revolution time period; and, France has two kingdoms that make up one nation. Revelation 11, verse 8, speaking of France, it says,

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

Sodom and Egypt, representing the two nations that were illustrating the one nation of France.

And then in Daniel 7:24, we have the ten horns of Pagan Rome, where three horns are removed and one horn comes up. A horn is a king, is a kingdom.

Then, in Revelation 13:11, you have the United States; and, verse 11 says,

“¹¹And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.” Revelation 13:11 (KJV).

A *horn* is a king, as a *king* is a nation.

A horn is a power of strength, a kingdom, a king, a nation.

DAVID AND SOLOMON

So, in studying the kings in the Old Testament, and taking those stories and applying them to the end of the world, it is a very profound study.

How many months did the Papacy rule the world?

FROM THE AUDIENCE: Forty-two.

BROTHER PIPPENGER: Forty-two, did someone say 42? Who said that?

Did you say that?

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: How many generations from Adam to Christ?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: Forty-two.

How many kings were there?

FROM THE AUDIENCE: I guess 42.

BROTHER PIPPENGER: (Laughter) It is a guess, but it is right: 42.

So, when you start getting into the kings, there are all kinds of things that start popping out.

You have the Northern Kingdom and the Southern Kingdom. In the Northern Kingdom, it began with Jeroboam. You had 19 kings.

How many of them were good kings? *Cero* is the way they say it in Spanish.

Zero in the Northern Kingdom, and then there were 20 kings in the Southern Kingdom, and then the first 3 in the United Kingdom. Anyway, there are all kinds of stuff to look at in the kings.

But, of the kings, how many times were there when there were two kings that were kings living at the same time?

FROM THE AUDIENCE: Twice.

BROTHER PIPPENGER: I am not going to talk to you in advance any more.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Twice.

Okay. Who were they?

FROM THE AUDIENCE: Who were they?

BROTHER PIPPENGER: Yes.

FROM THE AUDIENCE: Go ahead.

BROTHER PIPPENGER: "Go ahead," okay. Well, David was alive when Solomon was anointed king, was he not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, right at the beginning of the story of the kings, you have a kingdom where two kings are alive at the same time.

And here in our story, Uzziah, Uzziah is alive while his son Jotham begins to rule. Those are the only two places.

And what I am going to suggest is that David and Solomon are the beginning of this particular line of truth and Uzziah and Jotham are the end; therefore, we need to know what Uzziah represents; because, even though we can see that Isaiah 6 is set at 9/11 when the Mighty Angel of Revelation 18 descends, there is something in the story about Uzziah dying at that time.

And in your notes, concerning David and Solomon, from *Education*, page 48, it says,

"The principles taught in the schools of the prophets were the same that molded David's character and shaped his life. The word of God was his instructor. . . .

"In the early life of Solomon also are seen the results of God's method of education. Solomon in his youth made David's choice his own. Above every earthly good he asked of God a wise and understanding heart. And the Lord gave

him not only that which he sought, but that also for which he had not sought—both riches and honor.”—

The Lord gave Solomon what?

FROM THE AUDIENCE: Riches and honor.

BROTHER PIPPENGER: —“riches and honor. The power of his understanding, the extent of his knowledge, **the glory of his reign, became the wonder of the world.**”—

Solomon’s reign was the wonder of the world.

—“In **the reigns of David and Solomon**, Israel reached the height of her greatness.” *Education*, 48.

So, what I am saying as a student of prophecy, in Solomon’s reign, there is a time where you have two kings that are alive simultaneously. So, you have two kings, you have two nations in that nation. If you are going to apply that at the end of the world, which nation is the wonder of the world that is the most prosperous nation of the world that has two nations in it at the end of the world?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States. So, I would suggest that David and Solomon is emphasizing the beginning of the United States; because, we have one other place where two kings rule simultaneously, and it is Uzziah and Jotham, and I would say that is the end of the United States.

Notice what Sister White says about the United States in *Spirit of Prophecy*, volume 4, page 398:

“The greatest and most favored nation upon the earth is the United States. A gracious Providence has shielded this country, and poured upon her **the choicest of Heaven’s blessings.**”—

Is that not just what is just taught about Solomon?

—“Here the persecuted and oppressed have found refuge. Here the Christian faith in its purity has been taught. This people have been the recipients of great light and unrivaled mercies. But these gifts have been repaid by ingratitude and forgetfulness of God. The Infinite One keeps a reckoning with the nations, and their guilt is proportioned to the light rejected. A fearful record now stands in the register of Heaven against our land; but the crime which shall fill up the measure of her iniquity is that of making void the law of God.” *Spirit of Prophecy* volume 4, 398.

Did Solomon begin good and end bad?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes. The United States, two nations (David and Solomon), begins good, blessed by Heaven, prosperous, ends on the wrong side of the issue.

ALSO KNOWN AS AZARIAH

But, Uzziah, what happened to Uzziah?

Okay. In here you will see brackets in this quote that we are going to read from *Prophets and Kings*, pages 303 - 304. You will see brackets where it says, “[also known as Azariah]” in that first sentence. That is Sister White; I did not put that in there.

“¹⁷And Azariah the priest went in after him, and with him fourscore priests of the Lord, *that were* valiant men.” 2 Chronicles 26:17 (KJV).

Okay. It says,

“The long reign of Uzziah [also known as Azariah]”—

Can you say “Azariah”? Say “Azariah.”

FROM THE AUDIENCE: (Complies.)

BROTHER PIPPENGER: So, what is Uzziah’s name? Azariah and Uzziah, either way; but, I want you to know the king’s name was Azariah because we are going to find that the king’s name was Azariah and, at the same time, there was a high priest named . . . ?

FROM THE AUDIENCE: Azariah.

BROTHER PIPPENGER: Azariah.

So, in that kingdom you have both the symbol of church, the high priest, and the symbol of state, the king, with the same name. Okay? The horns were the same, the same name.

—“The long reign of Uzziah [also known as Azariah] in the land of Judah and Benjamin was **characterized by a prosperity**”—

Ah, that is what characterized Solomon and David.

—“**a prosperity greater than that of any other ruler since the death of Solomon, nearly two centuries before.**”—

Here we are a little bit over two centuries into the United States, and we are starting to parallel what Solomon did when he lost his way.

—“For many years the king ruled with discretion. Under **the blessing of Heaven** his armies regained some of the territory that had been lost in former years. Cities were rebuilt and fortified, and the position of the nation among the surrounding peoples was greatly strengthened. Commerce revived, and **the riches of the nations flowed into Jerusalem.**”—

Sounds like the United States to me.

—“Uzziah’s name ‘spread far abroad; for he was marvellously helped, till he was strong.’ 2 Chronicles 26:15.”—

Till he was strong: What happened till he was strong?

—“This outward prosperity, however, was **not accompanied by a corresponding revival of spiritual power.**”—

That is the story of the United States.

—“The temple services were continued as in former years, and multitudes assembled to worship the living God; but **pride and formality gradually took the place of humility and sincerity.** Of Uzziah himself it is written: ‘When he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God.’ Verse 16.

“The sin that resulted so disastrously to Uzziah was one of **presumption.** In violation of **a plain command** of Jehovah, that none but the descendants of Aaron should officiate as priests, the king entered the sanctuary ‘to burn incense upon the altar.’”—

What is he doing? **What is he doing?**

He is mixing church and states. Okay? The state is not supposed to start meddling with the church.

Is that part of the story of the United States?

—“**Azariah the high priest**”—

These two horns, they are identical—Azariah and Uzziah (church and state). There are two horns on this ‘animal.’

—“**Azariah the high priest** and his associates remonstrated, and pleaded with him to turn from his purpose. ‘Thou hast trespassed,’ they urged; ‘neither shall it be for thine honor.’ Verses 16, 18.

“Uzziah was filled with wrath that he, the king, should be thus rebuked. But he was not permitted to profane the sanctuary against the united protest of those in authority. While standing there, in wrathful rebellion, he was suddenly smitten with a divine judgment. **Leprosy appeared**”—

Appeared on what, on his knee?

FROM THE AUDIENCE: On his forehead.

BROTHER PIPPENGER: On his foot? No! He got a mark on his forehead.

Well, that sounds pretty much like the mark of the beast to me, at The Sunday Law in the United States.

—“**Leprosy appeared on his forehead.** In dismay he fled, never again to enter the temple courts. Unto the day of his death, some years later, Uzziah remained a

leper—a living example of the folly of departing from a plain ‘Thus saith the Lord.’ **Neither his exalted position nor his long life of service could be pleaded as an excuse for the presumptuous sin by which he marred the closing years of his reign, and brought upon himself the judgment of Heaven.**

“God is no respecter of persons. ‘The soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.’ Numbers 15:30.” *Prophets and Kings*, 303–304.

So, what I am saying is, Uzziah, who now his son is going to reign while he is still alive. Jotham is going to begin reigning. This is a symbol of the end of the United States. And the presumptuous sin of Uzziah is The Sunday Law, which brings the mark of the beast in the forehead.

But, nevertheless, Uzziah is a symbol of prosperity; the United States, a symbol of prosperity, a two horned nation; church and state, Republicanism and Protestantism; Azariah and Uzziah. Do you see the connection?

Are you willing to take the stories of the Old Testament and bring them down to the end of the world?

Okay. Next quote, from *Review and Herald*, August 14, 1900, it says,

“The case of Uzziah the king reveals how God will punish the sin of presumption. . . .”—

A couple of paragraphs later, she is going to tell us how this sin of presumption manifests itself. She says,

—“Through successive generations iniquity has increased, until we are nearing the time when God shall say, **The cup of their iniquity is full.** In David’s day the contempt placed upon the law of God led him to exclaim, ‘It is time for thee, Lord, to work: for they have made void thy law.’ The disrespect shown to the law did not lessen its value in the sight of the psalmist. Instead, he saw all the more need of standing in its defense; and as he saw it trampled under unholy feet, he exclaimed: ‘Therefore I love thy commandments above gold; yea, above fine gold.’ In this age men have gone to great lengths in arrogance and in blasphemous denunciation of God’s law. They have accepted a false sabbath in the place of the day that God sanctified and gave to man as a memorial of creation. Their disobedience is great, and well may the prayer go forth from unfeigned lips, ‘It is time for thee, Lord, to work: for they have made void thy law.’ **The boundary line will soon be reached.** The crisis will soon come, and then God will interfere. When mercy’s limits are passed, God will work, and show that he is God. The Judge of all the earth will vindicate his honor, and punish the rebellious inhabitants of the earth.” *Review and Herald*, August 14, 1900.

The presumption sin of Uzziah is here identified with The Sunday Law.

Okay. So, what am I saying? I am saying that Uzziah represents the prosperity of the United States.

In verse 1 of Isaiah 6, it says, “In the year that Uzziah died”; and, in verse 3, it says, “Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.” It is saying that on September 11, 2001, the prosperity of the United States began to go down.

Can you demonstrate that from the historical record? Oh, most certainly!

So, you not only have verse 3 tying it in to 9/11, but you have the story of Uzziah.

Go to verses 4 and 5 now of Isaiah 6. We are going through Isaiah 6, in order to prepare the way for Isaiah 7; because Isaiah 7 is where we are going to put in place 1863 as the year that the foundational truths that are on the 1843 Chart began to be covered up in fulfillment of Nebuchadnezzar’s and William Miller’s dreams.

“⁴And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.”—

What house? The Sanctuary.

—“⁵Then said I, Woe is me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.” Isaiah 6:4-5 (KJV).

LAODICEA

Sister White tells us here, from *Review and Herald*, December 22, 1896, that “Isaiah had denounced the sin of others.” Isaiah had been functioning as a prophet for the first five chapters of Isaiah; but, then he sees the glory of the Lord and he realizes that he is just as much a sinner as any of these people that he has been giving the prophetic message to.

She says,

—“Isaiah had denounced the sin of others; but now he sees himself exposed to **the same condemnation he had pronounced upon them**. He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! His view of himself might be expressed in the language of the apostle **Paul**, ‘O wretched man that I am! who shall deliver me from the body of this death?’

“But relief was sent to Isaiah in his distress. [Isaiah 6:6, 7 quoted.] . . .

“The vision given to Isaiah represents the condition of God’s people”—

Where?

—“**in the last days.**”—

Isaiah is symbolizing us in these last days.

—“They are privileged to see by faith the work that is going forward in the heavenly sanctuary. **‘And the temple of God was opened in heaven**, and there

was seen in his temple the ark of his testament.’ **As they look by faith into the holy of holies**, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. **But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them.** The bow of promise is above the throne, and **the work done for Isaiah will be performed in them.** God will respond to the petitions coming from the contrite heart.” *Review and Herald*, December 22, 1896.

So, in verses 4 and 5, when Isaiah sees the glory of the Lord, he recognizes that he is a certified Laodicean Seventh-day Adventist living at the end of the world and, if he does not get it right with God, he is going to be lost.

9/11—A CHANGE OF DISPENSATION

Isaiah 6:3-4

“³And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. ⁴And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.” Isaiah 6:3-4 (KJV).

But, in that experience, the Temple is filled with smoke.

Exodus 40:34-35; 1 Kings 8:10-11; Ezekiel 10:1-4; Revelation 1:5-8

And if you go to Exodus—and you do not have to. They are in your notes. You can test me and see if I am reflecting these correctly.

In Exodus 40:34-35—let us go there, just so you can see my point, Exodus 40:34-35. When they are inaugurating the Tabernacle Sanctuary, verse 34 says,

“³⁴Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. ³⁵And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.” Exodus 40:34-35 (KJV).

They are beginning the work in the Sanctuary. They are changing dispensations, and one of the things that marks a change of dispensations is when the Tabernacle is filled with smoke.

If you go to 1 Kings 8:10-11, when they are inaugurating Solomon’s permanent temple, it is filled with smoke, marking a change of dispensation from the tent sanctuary to the permanent sanctuary.

“¹⁰And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the Lord, ¹¹So that the priests could not stand to minister

because of the cloud: for the glory of the LORD had filled the house of the LORD.”
1 Kings 8:10-11 (KJV).

Let us go to Ezekiel 10:1-4. This is definitely present truth.

Now, Ezekiel 10, it is part of the vision that begins in chapter 8, and in chapter 8 there are four escalating abominations in Jerusalem. In *Testimonies*, volume 5, page 215, commenting on Ezekiel 8, Sister White tells us that Jerusalem in Ezekiel 8, 9, and 10 is the Seventh-day Adventist Church.

In Ezekiel 8 you see four abominations escalating, and the fourth one is 25 men, the leadership of Adventism, bowing down to the sun. So, prophecy is based upon the principle of repeat and enlarge; so, then in chapter 9, you are going to see the other classes of worshippers in Jerusalem, in Adventism at the end of the world, and they are the ones that are sighing and crying for the abominations that are done in the land, and then an Angel goes through and puts a mark upon them. And anyone that does not have a mark, in chapter 9, when the Destroying Angel comes through, they are destroyed.

And this sealing in chapter 9, Ellen White tells us plainly, is the same sealing as Revelation 7. It is the sealing of the 144,000.

So, in Ezekiel 8, you have an illustration of those in Adventism that are going to receive the mark of the beast at The Sunday Law; and, in Ezekiel 9 you see those that are going to receive the Seal of God at The Sunday Law.

Then in Ezekiel, chapter 10, verse 1, repeating and enlarging the same story, it says,

“¹Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. ²And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight. ³Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. ⁴Then the glory of the LORD went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.” Ezekiel 10:1-4 (KJV).

Sister White, commenting on this, says these coals represent purification. Ezekiel 10 is telling us that the story of Ezekiel 8 and Ezekiel 9 is the story of the purification of Adventism, the purification of Jerusalem, the purification of God's church at the end of the world at The Sunday Law crisis. It is purified by the providential circumstances of The Sunday Law. One class receives the mark of the beast; the other receives the Seal of God. When that happens at The Sunday Law, Ezekiel sees the Sanctuary filled with smoke because it is a change of dispensation: the end of probationary time has just come for Adventism at The Sunday Law, and now the subject is the eleventh-hour workers.

“⁵And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: ⁶And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. ⁷And one of the four beasts gave unto the seven

angels seven golden vials full of the wrath of God, who liveth for ever and ever.
⁸And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.” Revelation 15:5-8 (KJV).

So, what I am saying is when we see the Temple filled with smoke, as we do in Revelation 15:5-8, when human probation closes in Revelation 15:5-8 and no man can enter the Temple because it is filled with smoke, that the filling of the Temple with smoke is marking a change of dispensation.

So, what we are saying here, is when Uzziah died, it marks a time in Earth’s history when the prosperity of the United States starts to go down; and, in verse 3 it is identified as the time when the Mighty Angel of Revelation 18 descends, which is 9/11; and, here we find that based upon the Sanctuary being filled with smoke that there is some type of change of dispensation that takes place at that time. And I mean, of course, the change of dispensation on 9/11 is that Christ has finished judging the dead and he is now beginning to judge the living.

THE SHEKINAH GLORY

Okay. Isaiah was a Laodicean when he saw this. What did Isaiah see when he saw this?
The Seventh-day Adventist Commentary, volume 4, page 1139:

“Christ Himself was the Lord of the temple. When He should leave it, its glory would depart—that glory once visible in the holy of holies over the mercy seat, where the high priest entered only once a year, on the great day of atonement, with the blood of the slain victim (typical of the blood of the Son of God shed for the sins of the world), and sprinkled it upon the altar. **This was the Shekinah, the visible pavilion of Jehovah.**

“It was this glory that was revealed to Isaiah, when he says, ‘In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple’ [Isaiah 6:1–8 quoted].” *The Seventh-day Adventist Bible Commentary*, volume 4, 1139.

What did Isaiah see? The Shekinah.

Where was Isaiah when he saw it?
Prophets and Kings, page 314:

“**In the vision that came to Isaiah in the temple court**, he was given a clear view of the character of the God of Israel.” *Prophets and Kings*, 314.

So, when Isaiah sees this vision in the Most Holy Place, is Isaiah physically in the Most Holy Place? No, he is physically in the Temple Court; but, he is representing you and me at the end of the world.

Are we going to be physically in the Most Holy Place? No. We are going to be in the Temple Court. We have to enter the Most Holy Place by faith, the same way that Isaiah is typifying that we must do.

1888 Materials, page 127, Sister White tells this.

“Now Christ is in the heavenly sanctuary. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him, we must commence the work in the sanctuary of our souls. We are to cleanse ourselves from all defilement. We must ‘cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.’ Satan will come and tempt you and you will give way to his temptations. What then? Why,”—“*WHAT THEN? WHY, . . .*” *SHE IS SAYING THIS IS WHAT YOU NEED TO DO*—“come and humble your hearts in confession, and by faith grasp the arm of Christ in the heavenly sanctuary. Believe that Christ will take your confession and hold up His hands before the Father—hands that have been bruised and wounded in our behalf— and He will make an atonement for all who will come with confession. What if you cannot understand about this matter? He says, ‘He that lacketh these things is **blind**,’—

There are people that do not understand this. They are blind.

Who is blind?

FROM THE AUDIENCE: Laodiceans.

BROTHER PIPPENGER: Laodiceans.

—“‘He that lacketh these things is blind, and cannot see afar off, and hath forgotten that **he was purged from his old sins**’ (2 Peter 1:19).” *The 1888 Materials*, 127.

THE MANIFESTATION OF GOD’S POWER

Okay. What also did Isaiah see? *Review and Herald*, June 4, 1889:

“Isaiah had a wonderful view of God’s glory. He saw **the manifestation of God’s power**, and after beholding His majesty, **a message came to him to go and do a certain work.**”—

Remember that. He sees God’s glory, and as he is seeing God’s glory, he sees the manifestation of God’s power and then a message comes to him; because, that is what we are dealing with in Isaiah 7.

What was Isaiah’s message? It was the 2520. We will deal with that later.

—“He felt wholly unworthy for the work. What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God’s glory?—No; **he imagined himself in a righteous state before God;**”—

There is a Laodicean for you: Everything is all right when everything is really all wrong.

—“but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, ‘I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a living coal in his hands, which he had taken with the tongs from off the

altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.’ **This is the work that as individuals we need to have done for us.** We want the living coal from off the altar placed upon our lips. We want to hear the word spoken, ‘Thine iniquity is taken away, and thy sin purged’” *Review and Herald*, June 4, 1889.

What is the work that we want done for us?

FROM THE AUDIENCE: To be purged from our sins.

BROTHER PIPPENGER: We want to be purged from our sins, but we want to enter by faith into the Most Holy Place and have a confrontation with the glory of the Lord that humbles us into the dust, so that we can have that coal placed upon our lips.

THE GLORIOUS MANIFESTATIONS OF THE POWER OF GOD

But, Isaiah saw the glorious manifestation of the power of God; and, we have read a few times in this worship study already *The Great Controversy*, page 611. This is the same Angel that we are dealing with in Isaiah 6. This is the Angel of Revelation 18.

—“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;**”—

What did Isaiah see in the Most Holy Place? He saw the reform lines that all prefigure the Latter Rain. That is the glorious manifestation of the power of God. He is representing Laodiceans at the end of the world that have a recognition of Christ’s character that humbles them into the dust; but, in that experience, they come to understand line upon line that is illustrating the time period of the Latter Rain in which we are living, when the Mighty Angel of Revelation 18 descends.

—“the first angel’s message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

“The **work** will be similar to that of the Day of Pentecost. 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.” *The Great Controversy*, 611.

The Seventh-day Adventist Bible Commentary, volume 7, page 984, says,

“We must not wait for the latter rain. It is coming upon all who will **recognize** and appropriate the dew and showers of grace that fall upon us.”—

We have to recognize, we have to move into the Most Holy Place, as Isaiah did, and see a glorious manifestation of the power of God. We need to see these reform lines upon lines, from here a little and there a little, and understand they are illustrating the Latter Rain.

—“When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God.” *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

We have a definition of *RECOGNIZE*:

RECOGNIZE: 1. To recollect or recover the knowledge of, either with an avowal of that knowledge or not. We recognize a person at a distance, when we recollect that we have seen him before, or that we have formerly known him. We recognize his features or his voice. *Webster’s 1828 Dictionary*.

In order to see the Latter Rain, you have to recognize it. To recognize it means that you have seen it in the past. The Latter Rain today has been illustrated in the past history of the reform lines of the Bible. They are all illustrating the Latter Rain. You have to be a student of prophecy that is using the technique of Biblical study endorsed by Ellen White that was employed by William Miller, called *proof-texting: line upon line*.

Isaiah 6:6-7, moving through Isaiah 6 as quickly as possible in advance of getting to Isaiah 7 in order to mark 1863 in Bible prophetic history, beginning at verse 6:

“⁶Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: ⁷And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.” Isaiah 6:6-7 (KJV).

PURGE, you have the definition there.

PURGE: *Strong’s Concordance H3722*—A primitive root; to *cover* (specifically with bitumen); figuratively to *expiate* or *condone*, to *placate* or *cancel*: - appease, **make (an) atonement**, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge (away), put off, (make) reconcile (-liation).

When your sins are purged, it is connecting with the Day of Atonement.

Okay. You have in your notes there:

1 Samuel 3:12-14; Psalm 65:3; Isaiah 22:12-14; Isaiah 27:8-9

Other places where this same word *purge* of verse 7 is marked in the Scriptures, and it has to do with having your sins removed in the Investigative Judgment in the Day of Atonement.

In the Scriptures, we will close that thought with Matthew 3:11-12.

“¹¹I 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*: ¹²Whose 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).

We have thoroughly dealt with this a few times already.

What is His fan?

FROM THE AUDIENCE: He is the Dirt Brush Man.

BROTHER PIPPENGER: He is the Dirt Brush Man that has the fan, but what is His fan? Sister White defines it as the message. It is a message that purges His floor; and, it sweeps out the counterfeit coin.

But, what did the counterfeit coin take with them? Well, the counterfeit coin are idols, and everyone who refuses to be detached from their idols goes out the window with the counterfeit coin; because, “Ephraim is joined to his idols. Leave him alone.”

So, this purging process is what takes place in the climax of the Everlasting Gospel in the Investigative Judgment, in the Judgment of the Living, during the time period of the Latter Rain and the sealing of the 144,000 that begins when the Mighty Angel of Revelation 18 descends.

PURIFICATION

Sister White says in *Review and Herald*, October 16, 1888:

“The live coal is symbolical of purification. If it touches the lips, no impure word will fall from them. The live coal also symbolizes the potency of the efforts of the servants of the Lord.” *Review and Herald*, October 16, 1888.

Isaiah 6:8-10

“⁸Also I heard the voice of the Lord, saying,”—

After Isaiah is purified, after the Laodiceans have entered by faith into the Most Holy Place and seen a vision of the Lord’s character and have recognized the reform lines, after that experience has taken place and their lips are purified, then in verse 8 it says,

—“⁹Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me. ⁹And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. ¹⁰Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.” Isaiah 6:8-10 (KJV).

SEND ME

So, what is Isaiah representing there? In *Youth Instructor*, June 21, 1900, it says,

“Not one of the angels could have become surety for the human race: their life is God’s; they could not surrender it. The angels all wear the yoke of obedience. They are the appointed messengers of Him who is the commander of all heaven. But Christ is equal with God, infinite and omnipotent. He could pay the ransom for man’s freedom. He is the eternal, self-existing Son, on whom no

yoke had come; and when God asked, ‘**Whom shall I send?**’ he could reply, ‘**Here am I; send me.**’ He could pledge himself to become man’s surety; for he could say that which the highest angel could not say,—I have power over my own life, ‘power to lay it down, and . . . power to take it again.’” *Youth Instructor*, June 21, 1900.

When Isaiah hears the question, “Whom shall I send?” and he responds, “Here am I; send me,” he is demonstrating someone who has perfected the character of Christ in the Judgment of the Living in the Latter Rain time period when the Mighty Angel of Revelation 18 comes down.

And he is given a message; but, before he is given the message, he is informed that, “When you take this message, you are going to take it to a people that won’t see it, that won’t hear it.” This is his commission. This is the pre-warning he has.

THE COMMISSION

Jeremiah 15:16-21; Ezekiel 2:1 – 3:9

“Jeremiah chapter 15:16 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. ¹⁷I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. ¹⁸Why 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?

¹⁹Therefore 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. ²⁰And I will make thee unto this people a fenced brasen 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. ²¹And 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).

“Ezekiel chapter 2:1 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. ²And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. ³And 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. ⁴For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. ⁵And 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.

⁶And thou, son of man, be not afraid of them, neither be afraid of their words, 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. ⁷And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious. ⁸But

thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

⁹“And when I looked, behold, an hand *was* sent unto me; 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.

„Ezekiel chapter 3:1 Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. ²So I opened my mouth, and he caused me to eat that roll. ³And 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.

⁴“And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. ⁵For thou *art* not sent to a people of a strange speech and of an hard language, *but* to the house of Israel; ⁶Not 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. ⁷But 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. ⁸Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. ⁹As 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 you will see this paralleled in Jeremiah 15:16-21; and, Ezekiel 2:1 through chapter 3:9, where both Ezekiel and Jeremiah eat the Little Book, just as John does in Revelation 10 and they are given a message to carry to God’s people, and they are forewarned that God’s people are a rebellious house (they will not hear).

And the promise given to both of them, Ezekiel and Jeremiah, is that He would give them a forehead of a diamond, a forehead of a flint, because they were going to need it because they were going against a rebellious people. And that is what Isaiah is being told, and all the prophets agree with one another. They are all telling the same story: When the Angel comes down, He has a Little Book opened in His hand where you have to eat. Isaiah has to eat this Little Book, this message, just as Ezekiel, John, and Jeremiah did; and, he has to carry a message to God’s people (to Seventh-day Adventists, Laodiceans) that they are going to refuse to hear and refuse to see, they are going to persecute them, throw them in a pit, and reject His message.

Isaiah 6:11-13

So, verses 11 through 13 of Isaiah 6, after Isaiah is forewarned—and you see this when people come into this message. They get excited about this message. And then shortly thereafter, they are communicating with you, one way or another, saying, “I can’t believe it. I shared this with my church family, I shared this with friends that I have been close to in Adventism for years, and as soon as I shared it with them, our friendship is over. Family members, blood family members, they started talking about fanaticism and delusion.”

Hey, that is part of the story.

“My pastor, my elder, my conference president.”

That is part of the story.

And how do you suppose that you are going to have the strength to stand in The Sunday Law crisis when every human support is cut off, if you have not developed the spiritual muscles beforehand to stand during that time period?

In order to stand there in The Sunday Law crisis, the Lord provides an experience for you that allows you to toughen up from the rejection that comes.

And where does the worse persecution come from?

FROM THE AUDIENCE: From the church.

BROTHER PIPPENGER: I do not know how this comment that Sister White makes sense, but I believe it.

I mean, I think when [in] The Sunday Law crisis, when they finally get to the point to where they are cutting your heads off or shooting you, whatever they are going to do when you are spilling blood, I do not know how that type of persecution can be less than what goes on in Adventism before any blood is spilled; but, that is what she says: “The worse persecution comes from within.”

But, that worse persecution comes in advance of The Sunday Law, and it is to prepare the spiritual muscles to stand whenever human support is cut off.

So, if you are understanding this message and you are not suffering from some of this rejection, then it is just evidence that even though you are understanding this message, you are not sharing it. You are not sharing it!

And if you are not sharing it, YOU DON'T GET ANY MORE! In order to get the Holy Oil, you have to give out the Holy Oil. You have to keep the flow going.

But, I am getting off target here.

So, when Isaiah realizes that he has this message to take to a Laodicean church, he asks a question in verses 11 through 13—and we have arrived at the fun part.

“¹¹Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, ¹²And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land. ¹³But yet in it *shall be* a tenth, and *it shall return*, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof.” Isaiah 6:11-13 (KJV).

Now, if you have been following this worship along, you know that we have spent time dealing 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 message. The classic illustration of the Everlasting Gospel is the Millerite History, which is the history of the First and Second Angels' Messages; and, the First Angel's Message of Revelation 14 is specifically identified as the Everlasting Gospel.

And Sister White informs us in *Selected Messages* that the Everlasting Gospel of the First Angel of Revelation 14 is the same gospel that was preached in Eden, when God said He would put enmity between the seed of Satan and the seed of Christ. It is about two seeds. The Everlasting Gospel is the work of Christ in producing two classes of worshippers. One is the seed of Christ and one is the seed of Satan.

On October 22, 1844, the seed of Christ [the wise virgins] followed Christ by faith into the Most Holy Place, where the foolish virgins of that history continued to direct their prayers to the Holy Place. And who was it that was answering their prayers?

FROM THE AUDIENCE: Satan.

BROTHER PIPPENGER: Satan.

The seed of Christ; the seed of Satan: The Everlasting Gospel had been accomplished in the history of the Millerites; but, the history of the Millerites is the beginning of Adventism and we are living in the end of Adventism. And at the end of Adventism, the Everlasting Gospel is going to be accomplished once again, and it is going to produce two classes of worshippers.

And here, Isaiah asked, “How long do I have to carry this message”?

Well, when do you begin carrying the message, Isaiah?

Well, you begin carrying when the Mighty Angel of Revelation 18 descends; because, in verse 3 the angels are saying, “The whole Earth is full of His glory.” So, you begin carrying the message on 9/11, and you continue to carry this message until the cities are wasted; and, the destruction of the cities, the destruction of Jerusalem in Bible prophecy is prefiguring The Sunday Law.

So, the period of time here in Isaiah 6 that is being dealt with is from September 11th, from Revelation 18 when the Angel descends, until The Sunday Law. In that history two classes of worshippers are going to be produced. The one class who refuses to see and who refuses to hear, and then the other class here who we are told that have the holy seed in them. That holy seed, that is the seed of Christ.

So, what does the other class have in them? The unholy seed.

HOW LONG?

Psalm 74:1-10; 79:5-10; Zechariah 1:12; Daniel 8:13; Revelation 6:9-11

So, what is being described here in this question about “How long? What is the duration of the proclamation of this message?” is from the descent of the Angel until The Sunday Law. It is saying until the Everlasting Gospel is accomplished in Adventism.

Now, this question “How long?” is an important question. You may not realize it, but the theologians in Adventism, they are having trouble with this question; because, this question, this is an eternal question. You will find it throughout the Scriptures. And when you pull this question “How long?” from various points in the Scriptures, you will find that it is the same question but it is line upon line and it is giving a broader picture of what the question “How long?” is.

For instance, in Daniel 8:13 it says, “How long *shall be* the vision *concerning* the daily ~~sacrifice~~, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” That “How long . . . ?” is Isaiah’s “How long?”

And in the Fifth Seal under the altar, we see those that were slain during the 1260 years of Papal rule, and those people that were slain, they asked the question, “How long until you judge the Papacy from murdering us during this time period?” It is the same question.

This eternal question, when they are brought together, they are the same question.

And in your notes you can see several places where this question is raised in the Scriptures: Psalm 74:1-10—let us go there just so you will get my point. I am not going to deal with all these Scriptures I have cited. I am going to put them in the notes for you to check out on your own; but, let us go to Psalm 74 so you can see, perhaps, the logic that I am implying.

Isaiah wants to know how long he has to carry this message to Adventism, and he is told that he is going to have to carry it to The Sunday Law, because at The Sunday Law the holy seed is going to be manifested and the unholy seed is going to be manifested. But, the question we are looking for is “How long?”

Beginning at verse 1 of Psalm 74 it says,

“¹O God, why hast thou cast us off for ever? *why* doth thine anger smoke against the sheep of thy pasture?”—

So, He is talking about Adventism, because Adventism is the sheep of His pasture. There is another flock of sheep, but those are the eleventh-hour workers.

Verse 2,

—“²Remember thy congregation,”—

Is His congregation Adventism?

—“²Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt. ³Lift up thy feet unto the perpetual desolations;”—

See, there is something going on here, is there not? Something is being trampled down. There has been a scattering.

Where is this scattering in Adventism that fulfills this commentary in Psalm? If we take this commentary in Psalm and bring it to the end of the world, how can the psalmist be saying in Adventism, at the end of the world, there has been a desolation that took place in Adventism? Where can we see that illustrated? William Miller’s dream.

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

Something has gone on in Adventism, and it is wicked!

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

Okay. This is where Jesus was referring to in Matthew 24:15. The enemy set up their ensigns for signs: “When ye therefore shall see the ABOMINATION OF DESOLATION, spoken of by Daniel the prophet, stand in the holy place,” let him flee out of the city! It is a sign.

Their ensigns, the enemy, Pagan Rome, set their ensigns up where? In the sanctuary for a sign.

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

Who was the man that was famous for lifting up his axes upon the thick trees? Hiram.

Hiram produced the materials that Solomon used to build the sanctuary, and he is talking about the sanctuary here. Hiram was famous for contributing to the raising up the sanctuary. Hiram here is being illustrated as the one that built the sanctuary. Hiram here is representing William Miller; but, we will not go there. We are not dealing with William Miller at this time period.

Verse 6; and now here at the end of Adventism, in contrast with Hiram, the beginning of Adventism:

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

Now they are taking apart the foundations, instead of building them up.

—⁷“They have cast fire into thy sanctuary,”—

And Sister White says that many will stand in the pulpits with the torch of false prophecy.

—⁷“They have cast fire into thy sanctuary, they have defiled by *casting down* the dwelling place of thy name to the ground. ⁸They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land. ⁹We see not our signs:”—

What are our signs? Well, definitely the 2520 is a sign. We do not see our waymarks. We do not see our prophetic history. Those are our signs. They have been covered up.

—⁹“We see not our signs: *there is* no more any prophet.”—

You throw out the Foundations, you throw out the Spirit of Prophecy.

—“neither *is there* among us any that knoweth how long. ¹⁰ O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?” Psalm 74:1-10 (KJV).

And the answer in Isaiah 6 is, “Until The Sunday Law.”

And it is the same answer here.

When you take this word “How long?”—I will show you one more. Upon the testimony of two or three a thing is established.

Go to the Fifth Seal in Revelation 6. We are looking at the question, “How long?” And beginning in verse 9 of Revelation 6 says,

⁹“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. ¹⁰ And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? ¹¹ And white robes were given unto every one of them; and it was said unto them, that they

should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.” Revelation 6:9-11 (KJV).

Those people that were killed by the Papacy in the 1260 years, they are to rest in their graves until there is another group of martyrs that the Papacy produces at the end of the world during The Sunday Law crisis.

So, what was the question?

FROM THE AUDIENCE: “How long?”

BROTHER PIPPENGER: “How long till you deal with the Papacy?”

The answer is, “Until The Sunday Law,” same answer.

TYPO

Notice Sister White’s comments here from *Manuscript Releases*, volume 20, page 14; and, you are going to see a typo. She is going to quote from the Fifth Seal, which we just read. *Manuscript Releases*, volume 20, 197, she says,

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, **How long**, O Lord, Holy and true, doest Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them”—

And this is Sister White’s comments that she inserts here.

—“[They were pronounced pure and holy]; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled’ [Revelation 6:9–11]. **Here were scenes presented to John that were not in reality but that which would be in a period of time in the future.**”—

—“**Revelation 8:1–4** quoted.” *Manuscript Releases*, volume 20, 197.

That is a typo. That should be Revelation 18:1-4.

Notice the next quote, *Manuscript Releases*, volume 20, page 14:

“When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. After this came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out from Babylon. [**Revelation 18:1–5, quoted.**]” *Manuscript Releases*, volume 20, 14.

So, what is the point? The point is this: The question “How Long?” its answer is until The Sunday Law. It is an eternal question. It is throughout the Scriptures.

When Isaiah says, “Oh, my! I’ve got a message and I’ve got to carry it to a people who will not see it and a people who will not hear it,” he says to the Lord, “How long do I have to do this?”

And the Lord says, “Until The Sunday Law, until the cities are wiped out: until The Sunday Law.”

Because, at The Sunday Law, what will happen? The Everlasting Gospel will reach its climax and the two classes will be demonstrated. They are developed from 9/11 through that history, but they are demonstrated at The Sunday Law.

A TENTH, A SUBSTANCE AND A HOLY SEED

Isaiah 6:11-13

“¹¹Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, ¹²And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land. ¹³But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof.” Isaiah 6:11-13 (KJV).

Okay. It says in Isaiah 6 that when The Sunday Law arrives, there would be a tenth. It says in verse 13: “But yet in it *shall be* a tenth, . . .” And what is a *tenth*?

TENTH: *Strong’s Concordance* H6224—From H6235; *tenth*. **H6235**—From H6237; *ten*. **H6237**—A primitive root; to *accumulate*; to *tithe*, that is, take or give a tenth.

It is from H6235 in the *Strong’s Concordance*, and H6235 is from H6237. And H6237 is “A primitive root; to *accumulate*, to *tithe*.”

Okay. In it will be a tithe. From Adventism there is going to be a remnant; only here, Isaiah is labeling the remnant as a tithe.

And what is the tithe? What is the tithe?

You know, you oftentimes hear it—and sometimes I slip up and say, but I try not to—but you often hear people say, “I returned my tithe to the Lord.”

And if I am in a good enough relationship with them, I will say, “No, Brother, no, Sister, you do not return your tithe to the Lord. That is the Lord’s tithe.”

Okay? It is not ours. The tithe is the Lord’s portion. Right? The tithe is the Lord’s portion.

So, what remains in the Everlasting Gospel in Isaiah 6 is the Lord’s portion of Adventism. It is His tithe. It is His remnant.

THE LORD’S PORTION

Education, page 138, says,

“He who gives men power to get wealth has with the gift bound up an obligation. Of all that we acquire He claims **a specified portion**.”—

That is His portion.

—“The tithe is the Lord’s. ‘All the tithe of the land, whether of the seed of the land, or of the fruit of the tree,’ ‘the tithe of the herd, or of the flock, . . . shall be holy unto the Lord.’ Leviticus 27:30, 32. The pledge made by Jacob at Bethel shows the extent of the obligation. ‘Of all that Thou shalt give me,’ he said, ‘I will surely give the tenth unto Thee.’ Genesis 28:22.” *Education*, 138.

And then in Deuteronomy 32:8-9, it says,

“⁸When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. ⁹For **the LORD’s portion**”—*THE LORD’S TITHE*—“**is his people; Jacob is the lot of his inheritance.**” Deuteronomy 32:8–9 (KJV).

So, this tithe that remains in Isaiah 6, it is His people that come out of the Everlasting Gospel. They are the remnant. They are the tenth. They are the Lord’s portion.

And what do they have in them? Well, they have the holy seed in them.

But, it says in verse 13 of Isaiah 6, “But yet in it *shall be* a tenth,” a tithe, “and *it* shall return, . . .” This tenth, this remnant is going to return.

And this word *return* is the same word translated as *restorer* in Isaiah 58:12; and, of course, you can find it in other places in the Bible.

RETURN: *Strong’s Concordance* H7725—to turn back [*RESTORER*, *ISAIAH 58:12*].

“¹²And *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).

But, this tenth, this remnant that returns, it is those that are “the restorers of the paths to dwell in.” That is what it means to return. They return to the Old Paths.

This tenth is the group in Adventism that return to the Old Paths in the time period of September 11, 2001 (9/11), to The Sunday Law.

And it says it is going to be eaten? It shall be eaten. When the Angel comes down and He has the Little Book open in His hand and it is time to go return to the Old Paths, then what are we supposed to do? We are to take that Little Book and eat it. We are supposed to eat this message about the Old Paths. Right?

And what is it going to be? Sweet as honey.

But, it ends with what? Bitterness at The Sunday Law crisis and the Seven Last Plagues.

Okay. And it says it is going to be as a teil tree.

What produces the remnant, what produces the Lord’s portion, what identifies the holy seed from the unholy seed? Let us read it.

“¹³But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof.” Isaiah 6:13 (KJV).

It is going to be eaten as a teil tree and an oak.

TEIL TREE: *Strong's Concordance* H424—Feminine of H352; an *oak* or other strong tree. **H352**—properly *strength*; hence anything *strong*; specifically **a chief (politically)**; also a *ram* (from his strength); a *pilaster* (as a strong support); an *oak* or other strong tree:—**mighty (man)**, lintel, oak, post, ram, tree.

A *TEIL TREE* is an oak or other strong tree, *strength*; hence anything *strong*; specifically a *chief (politically)*; also a *ram*; a *pilaster*; an *oak* or other strong tree: a mighty (man).

What they are going to eat, **what they are going to eat**, is a tree that represents a kingdom. They are going to return to the Old Paths and, in so doing, they are going to find a message about a tree that was a kingdom. I wonder what message what that is inferring there.

And the substance of this message is going to be in them. They are going to eat it. The substance is going to be in them. So, what is the substance of what they eat?

SUBSTANCE: *Strong's Concordance* H4678—something *stationary*, that is, **a monumental stone**; also **the stock of a tree**:—pillar, substance.

The word *SUBSTANCE* is something stationary, *a monumental stone*; the *stock* of a tree. So, it is not just a message about a tree—it is about the message that is the foundational message, the monumental stone, the cornerstone, the Rock of Ages—but it is about the stump of the tree. I wonder what message that is.

And “when they cast their leaves,” what does it mean to cast their leaves?

CAST: *Strong's Concordance* H7995—a *felling* (of trees).

It means the felling of a tree. This story is about the cutting down of a tree and the stump and the message that is there contained.

“... when they cast *their leaves*: so the holy seed *shall be* the substance thereof.”

HOLY: *Strong's Concordance* H6944—a *sacred* place or thing; sanctuary.

And this word *HOLY* is *kodesh*; it is not *miqdes*.

SEED: *Strong's Concordance* H2233—*seed*.

And the *seed* is Christ.

Patriarchs and Prophets, page 370, it says,

“This same covenant was renewed to Abraham in the promise, ‘In thy seed shall all the nations of the earth be blessed.’ Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness.” *Patriarchs and Prophets*, 370.

Revelation 12:17 says, “And the dragon was wroth with the woman,” with the remnant, with the tenth, with the Lord’s portion.

“¹⁷And the dragon was wroth with the woman, and went to make war with **the remnant of her seed**,”—*THIS TENTH, THIS PORTION*—“which keep the commandments of God, and have the testimony of Jesus Christ.”
Revelation 12:17 (KJV).

They are the seed. They are the holy seed. And at 9/11 they are prepared to give a message to a people that will not hear. And what identifies this remnant, this portion, this tenth, this tithe as the holy seed is that they eat a message about a mighty tree that is a kingdom that is cut down as they return to the Old Paths.

I wonder what message that is. That is the message of William Miller’s dream, which is the message of Nebuchadnezzar’s dream, which is the message of the 2520.

And in chapter 7 of Isaiah, we will find that the message of the 2520 is the message that marks 1863 as a waymark in Advent history; and, we will begin to take that up tomorrow.

Shall we pray?

Benediction: Heavenly Father, we wish to be among those that enter by faith into the Most Holy Place and see a revelation of your character, and understand the manifestation of your power as you produce a holy seed, a portion, a tenth in accomplishment of the Everlasting Gospel. We want to be those that are on the right side of this testing process. And we ask that you forgive us for the areas that we have surrendered opportunities to have victories in this process. Give us discernment to see that time is running out, that The Sunday Law is approaching, it is on the horizon, and that what we do, we must now do quickly. Give us confidence from the understanding of your Word that you are calling us, encouraging us to follow the footsteps of Isaiah into that experience. We ask a blessing upon the work that we are doing here with the DVDs and the LiveStreaming, and we set before you this day and ask that as we take up our individual tasks that we can do it in a way that glorifies and honor you. We ask that you keep us safe in this endeavors in Jesus’s name. Amen.

Habakkuk's Two Tables #37

Part Five: 1863

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest and for awaking us to serve you another day. And as we take up the study of your Word this morning, we ask that you would take control of this meeting, grant us your Holy Spirit in each of our hearts and minds, and that you overrule my humanity that I might be a vessel that you use to convey a message that will produce an effect that will glorify and honor you among us. We want the Latter Rain poured out upon us; so, we ask that you would forgive our sins so that the vessels that we are can receive the Rain that you have for us. Please send the Holy Oil down through the golden pipes that we will have a supply of Oil to share with those that we come in contact with. Please bless this study. In Jesus's name, amen.

BROTHER PIPPENGER: Okay. We are going to have to move quickly here this morning because there are a lot of pages of notes.

ISAIAH 7

We are beginning to identify 1863 as a waymark in sacred history, and there are some points that we want to put in place before we move into a detail study in Isaiah 7.

Yesterday we looked at Isaiah 6, where Isaiah, representing Laodicean Seventh-day Adventists at the end of the world, is purified and prepared to carry a message to God's church. Isaiah 7 is the message that he is to carry to God's church, and the message of Isaiah 7 is the 2520.

The duration of the 2520 time prophecy is set forth in Leviticus 26 by Moses. The starting points for both 2520s are noted in Isaiah 7. The conclusion of both 2520s is found in the Book of Daniel.

We are going to deal with the 2520 as a doctrine, after we finish looking at the Two Tables of Habakkuk typified in Bible prophecy; so, I am not going to spend a great deal of time here in Isaiah 7 defending the application of the two 2520s in Isaiah 7. I want to look at 1863 as typified.

742BC

Isaiah 7:3-9

“³Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; ⁴And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. ⁵Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, ⁶Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal: ⁷Thus saith the Lord GOD, It shall not

stand, neither shall it come to pass. ⁸For 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. ⁹And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.” Isaiah 7:3-9 (KJV).

But, in Isaiah 7, verse 8, in the time period the Northern Tribe of Ephraim has formed an alliance with Syria and is on its way to attack Judah, the Southern Kingdom, Isaiah is commissioned by the Lord to go tell Ahaz not to be worried about this confederacy that is coming against him.

And in the midst of this prophetic announcement to Ahaz by Isaiah, in verse 8, there is a time prophecy that says, “For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years”—how many is threescore and five years?

FROM THE AUDIENCE: Sixty-five.

BROTHER PIPPENGER: Sixty-five—“sixty-five years shall Ephraim be broken, that it be not a people. ⁹And the head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son. If ye will not believe, surely ye shall not be established.”

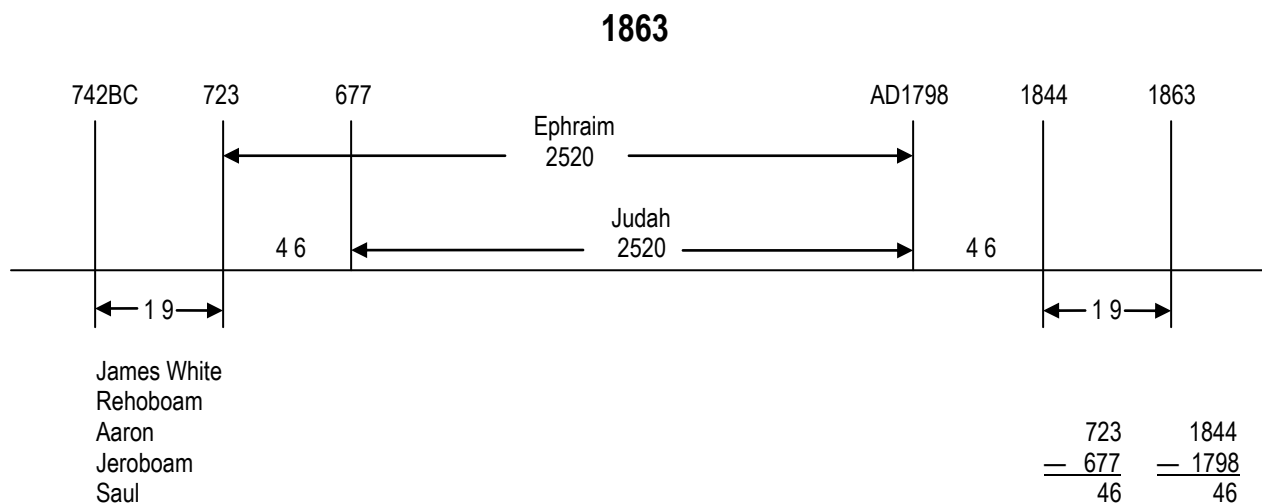


Figure No. 61A

So, we find that this time prophecy of Isaiah 7 was given in the year 742BC, and the promise was that in 65 years, which takes you out to 677BC, the Northern Kingdom of Ephraim would be broken. And it was carried away in 677BC, thus beginning the scattering of the Northern Kingdom that concludes in AD1798.

And although it is not specifically addressed, it is there in black and white. At the end of these 65 years you come to 677BC, which marks the beginning of the 2520 against the Southern Kingdom of Judah that ended in AD1844.

But the Lord speaks through what the theologians call chiastic structures, and we have these 19 years here at the beginning that takes us to the beginning point of the first 2520, that ends in AD1798. The second 2520 ends in AD1844. And if you extend 19 years farther you come to several things that took place in AD1863 that are identical to what took place in 742BC. So, we are going to start building a case that the characteristics of 742BC are fulfilled again in

Adventism in AD1863. And, of course, this is one of the battle grounds over this message, even though it is not being battled yet; because, those people that are rejecting the 2520 have not heard a real complete argument about 1863.

But, I would suggest to you that even though this will be a battle point in this message, the real battle point of 1863 is illustrating the beginning of Adventism, and therefore 1863 is identifying the end of Adventism; and, the characteristics that are in 742BC that are repeated in AD1863 are going to be repeated in the time of The Sunday Law in Adventism at the end of the world. So, there is even a more present truth application than simply the argument of 1863.

But, if you go back into the Millerite History, you will find that William Miller and most of the Millerites mark the beginning of this time prophecy in 722BC. Hiram Edson in AD1856, when he wrote his articles about the 2520, he marked 723BC; so, there were some historical differences. When they looked into history they were seeing 722BC and 723BC. And even with those people presenting this message, there are still some people that cling to 722BC.

That is why I have this up here [referring to the calculation in the bottom right of Figure No. 61A.] Without dealing with historical evidence, just keeping it at a simple mathematical level, if you have 46 years from 1798 to 1844—1798 subtracted from 1844 equals 46—and both of these points in time [1798 and 1844] are the conclusions of identical time prophecies of 2520, then mathematically when you go back to the beginnings, the beginnings have to do the same thing for you.

You subtract 677BC from 723, you come to 46. If it was 722BC, you would come to 45, and it does not—just mathematically you know right there it has to be 723BC, if you want to know. This idea of the 45 years becomes something that the Millerites struggled with. You will see that the 45 years on these 1843 and 1850 Charts, this was part of what they were dealing with, was with the two 2520s, with the belief that one started in 722BC. That is not a big point in our study here today, so we will move beyond that.

THE NORTHERN 2520 (THREE YEARS)

2 Kings 17:20-22

In your notes, you will see 2 Kings 17, where the Northern Tribe is carried into captivity.

“²⁰And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. ²¹For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin. ²²For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; . . .” 2 Kings 17:20-22 (KJV).

The Beginning—723BC

And Jesus illustrates the end with the beginning; and, in 723BC, the history that surrounds 723BC is one of the reasons that some people say 722 is the starting point for this 2520 is a process that covers at least three years. Some people will argue that it covers four years. There is a sequence of events that takes place between 724BC and 722BC. And when this prophecy ends down here [at the end of the timeline in Figure No. 61A], you will be the

same sequence of events. So, it is up to the student of prophecy to go select how he wants to apply it.

But, first, Hoshea was besieged. He was captured, surrounded; but, he was not defeated. Then he was defeated, and then he was carried away into captivity over a period of time.

Review and Herald, February 12, 1914:

“About two years later, ‘in **the seventh year of Hoshea**,’ ‘Shalmaneser king of Assyria came up against Samaria, and besieged it. And at **the end of three years** they took it: even in the sixth year of Hezekiah, that is **the ninth year of Hoshea** king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded.’ 2 Kings 18:9–12.

“**The destruction that came upon the northern kingdom was directly from God himself.** The Assyrians were merely the instruments that he used to carry out his purpose. Through Isaiah, who began to prophesy before the fall of Samaria, the Lord referred to the Assyrian hosts as the ‘rod of mine anger.’ ‘The staff in their hand,’ he said, ‘**is mine indignation.**’ Isaiah 10:5.” *Review and Herald*, February 12, 1914.

THE END—1798

And the story of the Papacy receiving its deadly wound here [AD1798].

Encyclopedia Britannica, 1913 Edition:

“In 1796 Napoleon invaded Italy, defeated the papal troops and occupied Ancona and Loreto. Pius sued for peace, which was granted at Tolentino on **the 19th of February 1797**; but on the 28th of December of that year, in a riot created by some Italian and French revolutionists, General Duphot of the French embassy was killed and a new pretext furnished for invasion. General Berthier marched to Rome, entered it unopposed on the **13th of February 1798**, and, proclaiming a republic, demanded of the pope the renunciation of his temporal authority. Upon refusal he was taken prisoner, and on the 20th of February was escorted from the Vatican to Siena, and thence to the Certisa near Florence. The French declaration of war against Tuscany led to his removal by way of Prama, Piacenza, Turin and Grenoble to the citadel of Valance, where he died six weeks later, on the 29th of August 1799.” *Encyclopedia Britannica*, 1913 Edition.

1799

A. T. Jones, *Signs of the Times*, October 24, 1900:

“Thus ‘those days’ are the twelve hundred and sixty years of papal supremacy, which began in A.D. 538, at the rooting up of the last of the ‘three’ kingdoms mentioned in Daniel 7:8, 20, 24, and ended in A.D. 1798, when the papal government was abolished in Rome, when a Roman republic was again declared there, and ‘the old foundations of the capital were made again to resound with the cries, if not the spirit, of freedom; and the venerable ensign, S.P.Q.R., after the lapse of fourteen hundred years, again floated in the winds,’ and when the pope was made a prisoner and was carried into captivity in France, where he died at Valence, August 29, **1799.**” A. T. Jones, *Signs of the Times*, October 24, 1900.

First in AD1797, Berthier subdues Italy but the Pope is still in the Vatican; and, in then 1798 he [Berthier] takes him [the Pope] and then in 1799 in captivity he [the Pope] dies.

So, Jesus illustrates the end from the beginning.

And at the beginning of this time prophecy, you have got a three- or four-year history that gets paralleled down here at 1798. It is very interesting to look at it. And we are not dealing with it in detail here, because there is more about this 2520 that is very profound.

THE SOUTHERN 2520 (PROGRESSIVE)

THE FIRST: MANASSEH—677BC

2 Chronicles 33:11

“¹¹Wherefore 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 33:11 (KJV).

And in this history [beginning at 677BC], one of the arguments is that Manasseh, though carried away in captivity in 677, he repents and he returns home. Okay? Therefore, that cannot be the beginning of the scattering is the argument. But, that is not the Millerite logic.

Prophets and Kings, page 382:

“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. 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, 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.

EARNEST: 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. Hence the practice of giving an earnest to ratify a bargain. **This sense of the word is primary, denoting that which goes before, or in advance.** *Webster’s 1828 Dictionary*.

The Millerite logic is that the 2520 begins when the pride of God’s people’s power is broken, and the pride of their power is they wanted a king. They wanted to be like the other nations. And here [723BC], the king of the Northern Tribe is taken away, and here [677BC] Manasseh is carried away. And from this point on, they are always in subjection to other kings, even if they are still ruling in their own little domain they are in subjection to other kings. This [677BC] is where their pride of their power is taken away.

And more importantly, there are five or six kings after Manasseh that takes you to Zedekiah, when Jerusalem is destroyed and they are carried into Babylon captive.

THE LAST: UNITED STATES—1844

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, 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.

But, Manasseh here is illustrating 1844; and, in 1844 what Manasseh is illustrating is the United States. And the United States, when Sister White talks about the First Angel’s Message being rejected down here in 1842, 1843, 1844, she says the Protestants of the United States suffered a moral fall, but it was not complete. The complete fall of the United States is down here at The Sunday Law.

So, this prophecy with Manasseh is describing a progressive fall; and, when it is fulfilled in the 1844 time period, it is marking the beginning of a progressive fall.

So, if you do not understand that Jesus illustrates the end from the beginning, and you do not look carefully at this, there are lots of hooks to hang your doubts on and reject the warning message that is designed to prepare you for the Seal of God.

And the name *MANASSEH* here, I will add one nice little thought here. We are passing over some things that we have dealt with before.

MANASSEH: *Strong’s Concordance H4519*—*causing to forget*.

The name *MANASSEH* means *causing to forget*.

And when you get down here to the Protestants of the United States, they have forgotten that they had escaped from Roman Catholicism. So, when the message came to them saying, “You need to continue to separate further and further from the Roman Church here in the 1840s because now the complete light of the Reformation has come,” the Protestants have forgotten that they have come out of Roman Catholicism and they determined they were going to stay under the influence of Catholicism, holding on to the two primary pillars of Catholicism, that being the immortality of the soul and Sunday sacredness.

And, of course, when you get down to the end of the world, the reason that the United States places the Papacy on the throne of the Earth is they forgot who she is.

The Great Controversy, page 581:

“And **let it be remembered**, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be

enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.

“God’s word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.” *The Great Controversy*, 581.

So Manasseh, meaning *causing to forget*, he is illustrating the United States from a lot of different directions; and, you have these quotes that show the United States forgets where they came from.

You have some quotes in there that show the United States forgets where they came from.

AHAZ—742BC (THE BEGINNING)

Isaiah 7:1-2

“¹And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. ²And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.”
Isaiah 7:1-2 (KJV).

JAMES WHITE—1863 (THE END)

Okay. Now, what we want to deal with today a little bit—and this is why I am moving quickly; I have a lot of reading—is here in 1863, James White, the leader of the Seventh-day Adventist Church, he sets aside the 2520 on this [1843] Chart and, in so doing, he is setting aside this Chart. And in the same year he introduces a new chart without the 2520. And those of us that are teaching the importance of Habakkuk’s Tables out in the public arena today, one of the quotes that we use—I do not have it in these notes, but it is in the worship notes—one of the quotes that we use is from James White; and, James White said, before 1863, “Anyone that denies that the 1843 Chart is the fulfillment of Habakkuk II has left the original faith. So, James White is the one that is noted as being so specific about the significance of this [1843] Chart, of which the [vertical] center line is the 2520; and, yet, he is the one in 1863 that sets it aside.

And what James White was, he was the first leader of Adventism. So, what we are going to do this morning is deal with James White, but deal with him line upon line, proof-texting, by looking at some first leaders. We want to put in the record here about James White as we begin.

Like I said this morning, we have to move quickly because there is some reading to do.

This is from *Pamphlets 159*, beginning on page 14, speaking of James White.

“I will here copy from another testimony written **June 6, 1863:**”—

So, this is a testimony from 1863, the very year that we are dealing with, the conclusion of the 19 years.

“I was shown that our testimony was still needed in the church,”—*HERS [ELLEN’S] AND JAMES’S TESTIMONY*—“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. 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.”—

So, we are taking note here that in 1863 James White is under—I am going to call it “peer pressure,” and you will see why I call it peer pressure. I do not mean it specifically as peer pressure, necessarily; but, all the first leaders are under mental strain and they are tested. You will find that every first leader is placed under mental strain and then they are tested. And that is where James is.

And when is he? He is that way in 1863.

Continuing on:

—“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.”—

Dropping down to the next paragraph:

“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.”—

So, she is talking about Jams White having a personal connection to every branch of the work, working with people that did not seem to have that personal connection with it; so, his mind is getting worn out from worry.

The next paragraph:

—“I was shown that my husband should take time to do those things which his judgment tells him would preserve his health. 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.**”—

He knew it. He thought, “I need to set these things aside, because I can tell my mind is getting worn out.” So, he even knew it.

And when did he know it?

FROM THE AUDIENCE: In 1863.

BROTHER PIPPENGER: In 1863.

—“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.

So, I am putting into the record here, in this argument that I am making, that James White in 1863, he was going to be tested at a time period when he was mentally worn out.

PEER PRESSURE

REHOBOAM—THE FIRST KING OF JUDAH (REJECTING THE OLD PATHS)

So, I want to go to the first king of Judah, [indicating the name of Rehoboam on the whiteboard].

The first king of the united Israel of the 12 tribes is king Saul; but, when the kingdom split, the first king of Judah is Rehoboam, the first king of Israel is Jeroboam—we are going to look at Jeroboam.

The first leader of God’s people when they came out of Egypt is Aaron. I know you might claim Moses, but I am pointing to Aaron the same way I am pointing to James White. Aaron’s brother was the prophet; James White’s wife was the prophetess. As far as a human leader, Aaron was the first leader when they came out of Egypt; and, then king Saul—this is not Paul; this is king Saul—the first leader of Ancient Israel united.

So, let us look at Rehoboam.

And what I am saying is, is that in every first leader they are tested. You will see that they are tested, and part of their test is mental strain, peer pressure, of one way or another.

So, this is Rehoboam. And we want to look at what their [these first leaders'] tests are and what they do with their tests, and see that it is a parallel to James White's test, and also a parallel to Ahaz's test; but, we will deal with that more later.

This is Rehoboam, the first king of Judah, reading from *Prophets and Kings*, pages 87 – 91.

“Solomon slept with his fathers, and was buried in the City of David his father: and Rehoboam his son reigned in his stead.’ 1 Kings 11:43.

“Soon after his accession to the throne, Rehoboam went to Shechem, where he expected to receive formal recognition from all the tribes. ‘To Shechem were all Israel come to make him king.’ 2 Chronicles 10:1.

“Among those present was Jeroboam the son of Nebat—the same Jeroboam who during Solomon's reign had been known as ‘a mighty man of valor,’ and to whom the prophet Ahijah the Shilonite had delivered the startling message, ‘Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.’ 1 Kings 11:28, 31.

“The Lord through His messenger had spoken plainly to Jeroboam regarding the necessity of dividing the kingdom. This division must take place, He had declared, ‘because that they have forsaken Me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in My ways, to do that which is right in Mine eyes, and to keep My statutes and My judgments, as did David.’ Verse 33.

“Jeroboam had been further instructed that the kingdom was not to be divided before the close of Solomon's reign. ‘I will not take the whole kingdom out of his hand,’ the Lord had declared; ‘but I will make him prince all the days of his life for David My servant's sake, whom I chose, because he kept My commandments and My statutes: but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.’ Verses 34, 35.

“Although Solomon had longed to prepare the mind of Rehoboam, his chosen successor, to meet with wisdom the crisis foretold by the prophet of God, he had never been able to exert a strong molding influence for good over **the mind of his son**,”—*IT IS ABOUT HIS MIND*—“whose early training had been so grossly neglected. Rehoboam had received from his mother, an Ammonitess, the stamp of a **vacillating character**. At times he endeavored to serve God and was granted a measure of prosperity; but he was not steadfast, and at last he yielded to the influences for evil that had surrounded him from infancy. In the mistakes of Rehoboam's life and in his final apostasy is revealed the fearful result of Solomon's union with idolatrous women.”—

What is that? The Mystery of Iniquity.

—“The tribes had long suffered grievous wrongs under the oppressive measures of their former ruler.”—*SOLOMON*—“The extravagance of Solomon's reign during his apostasy had led him to tax the people heavily and to require of them much menial service. Before going forward with the coronation of a new

ruler, the leading men from among the tribes determined to ascertain whether or not it was the purpose of Solomon's son to lessen these burdens. 'So Jeroboam and all Israel came and spake to Rehoboam, saying, Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.'

"Desirous of taking counsel with his advisers before outlining his policy, Rehoboam answered, 'Come again unto me after three days. And the people departed.'"—

Now, in these worship series, we have already determined that these three days, prophetically, is 46 years. So, his decision takes place after 1844, if you can understand that at a prophetic level.

Is 1863 after 1844?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPINGER: Yes. Okay.

—"And King Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants forever.' 2 Chronicles 10:3-7."—

So, who did he turn to? He turned to the Pioneers. He turned to the founding fathers. He turned to the old men, and the old men gave him counsel.

But, now he is going to turn to the young men.

—"Dissatisfied,"—

Dissatisfied with what?

FROM THE AUDIENCE: With their answer.

BROTHER PIPPINGER: With the Old Paths, with the Pioneer message, he was dissatisfied with it.

—"Dissatisfied, Rehoboam turned to the younger men with whom he had associated during his youth and early manhood, and inquired of them, 'What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?' 1 Kings 12:9. The young men suggested that he deal sternly with the subjects of his kingdom and make plain to them that from the very beginning he would brook no interference with his personal wishes.

"Flattered by the prospect of exercising supreme authority, **Rehoboam determined to disregard the counsel of the older men"**—

"Set aside the foundational message."

—“**the older men** of his realm, and to make the younger men his advisers. Thus it came to pass that on the day appointed, when ‘Jeroboam and all the people came to Rehoboam’ for a statement concerning the policy he intended to pursue,”—

When they came together after the three days, when they came together after 1844.

—“Rehoboam ‘answered the people roughly, . . . saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.’ Verses 12–14.

“Had Rehoboam and his inexperienced counselors understood the divine will concerning Israel, they would have listened to the request of the people for decided reforms in the administration of the government. But in the hour of opportunity that came to them during the meeting in Shechem, they **failed to reason from cause to effect**, and thus forever weakened their influence over a large number of the people. Their expressed determination to perpetuate and add to the oppression introduced during Solomon’s reign was in direct conflict with God’s plan for Israel, and gave the people ample occasion to doubt the sincerity of their motives. In this unwise and unfeeling attempt to exercise power, the king and his chosen counselors revealed the pride of position and authority.”—

Now, you can take these first leaders and compare them to James White. And for me, an important reason why I start with Rehoboam—and we are about at this important reason, so I want you to get it—because, when we are talking about James White in 1863 setting aside the [1843 and 1850] Charts, the foundational truths, many people, you know, get offended, “Oh, he is attacking James White.”

But, in the story of Rehoboam, it is clear that what Rehoboam did—I mean, it mattered but it really did not matter what Rehoboam did because it was going to happen. It was a fulfillment of prophecy; and, the Bible plainly says that.

So, what James White was going to do, he was going to fulfill prophecy, one way or the other. It is not about James White being a lost person or a saved person or being a good person or a bad person, it is about prophetic fulfillment.

And Frank Sutter, how many of you know of Frank Sutter, the Pioneer Frank Sutter?

Had Frank Sutter been the one that set aside the 2520 in 1863, nobody would have known it because you do not even know who Frank Sutter is, do you?

Neither do I. I doubt that there was a Pioneer named Frank Sutter. But, the point is, in order to mark this point in prophecy, the covering up of William Miller’s jewels, it had to be done by someone in authority to put it into the historical record. Had Frank Sutter did it, it would not have meant anything. It had to be accomplished; this prophecy has to be fulfilled by someone in authority and leadership position. So, this is not about James White being a lost soul or a bad guy; this is about the fulfillment of prophecy. And this argument is sustained in the first leader, Rehoboam.

Notice the next paragraph. It says,

—“The Lord did not allow Rehoboam to carry out the policy he had outlined. Among the tribes were many thousands who had become thoroughly aroused over the oppressive measures of Solomon’s reign, and these now felt that

they could not do otherwise than rebel against the house of David. ‘When all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.’ Verse 16.

“The breach created by the rash speech of Rehoboam proved irreparable. Thenceforth the twelve tribes of Israel were divided, the tribes of Judah and Benjamin composing the lower or southern kingdom of Judah, under the rulership of Rehoboam; while the ten northern tribes formed and maintained a separate government, known as the kingdom of Israel, with Jeroboam as their ruler. **Thus was fulfilled the prediction of the prophet concerning the rending of the kingdom. ‘The cause was from the Lord.’ Verse 15.”** *Prophets and Kings*, 87–91.

Okay. This 1863, the cause is from the Lord. This is not about the salvational status of James White. It was not about the salvational status of Rehoboam. It was the prophecy was going to be fulfilled, one way or another.

Nevertheless, this first king [Rehoboam] was suffering under peer pressure. All Israel came together. They wanted an answer, and he was being tested right there at the beginning of his reign as a leader. And what he did is he rejected the Old Paths; he rejected the Pioneer counsel, if you can see it.

And in so doing, as a first leader, Rehoboam is prefiguring the first leader James White who, in 1863, set aside the Old Paths.

AARON—THE FIRST HIGH PRIEST (ONLY A FEW DAYS)

Exodus 32:1

Aaron, the first leader when they came out of Egypt.
Exodus 32:1 says,

“And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses the man that brought us up out of the land of Egypt, we wot not what is become of him.” Exodus 32:1 (KJV).

And Sister White tells us, they were threatening to kill Aaron, if he did not do as they said. So, is that peer pressure?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Is he under a mental strain here?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. And he is the first leader.

There is a whole lot in this, but let us read this passage from *Patriarchs and Prophets*, beginning at page 316.

“In the absence of Moses, the judicial authority had been delegated to Aaron, and a vast crowd gathered about his tent, with the **demand**, ‘Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.’ The cloud, they said, that had heretofore led them, now rested permanently upon the mount; it would no longer direct their travels. They must have an image in its place; and if, as had been suggested, they should decide to return to Egypt, they would find favor with the Egyptians by bearing this image before them and acknowledging it as their god.

“Such a crisis demanded a man of firmness, decision, and unflinching courage; one who held the honor of God above popular favor, personal safety, or life itself. But **the present leader of Israel was not of this character.**”—*IT IS ABOUT HIS MENTAL STRENGTH*—“Aaron feebly remonstrated with the people, but his wavering and timidity at the critical moment only rendered them the more determined. The tumult increased. A blind, unreasoning frenzy seemed to take possession of the multitude. There were some who remained true to their covenant with God, but the greater part of the people joined in the apostasy. A few who ventured to denounce the proposed image making as idolatry, were set upon and roughly treated, and in the confusion and excitement they finally lost their lives.”—

Did you notice that? They actually killed some people over this, to get him to build this calf.

—“**Aaron feared for his own safety;**”—

This is mental stress, like Rehoboam, like James White.

—“**and instead of nobly standing up for the honor of God, he yielded to the demands of the multitude.** His first act was to direct that the golden earrings be collected from all the people and brought to him, hoping that pride would lead them to refuse such a sacrifice. But they willingly yielded up their ornaments; and from these he made a molten calf, in imitation of the gods of Egypt. The people proclaimed, ‘These be thy gods, O Israel, which brought thee up out of the land of Egypt.’ And Aaron basely permitted this insult to Jehovah. He did more.”—

And pay attention to this; because, “He did more.”

—“He did more. Seeing with what satisfaction the golden god was received, he built an altar before it,”—

He did not just build a golden calf; he built an altar before it.

—“and made proclamation, ‘Tomorrow is a feast to the Lord.’”—

Now, I want you to see here—I will throw it in here real quickly—is the first thing is *self* in this story. Okay? Aaron determines that he is going to preserve himself, and his first ‘trying to

defend God,' his first thing is to appeal to the pride of *self* to the people around him. The first issue in this sequence of events is *self*.

The second issue is the image of the beast, the golden calf.

And, the third issue is the altar. And we have already read in this worship service that the true altar is Christ.

So, what you have in this sequence is self-exaltation, the image test, and a false Christ. In our history that would be the Daily, self-exaltation; Pantheism; and, a false Christ.

All right. Anyway, we are going to deal with that as we proceed; but, we have put it in the record.

—“‘Tomorrow is a feast to the Lord.’ The announcement was heralded by trumpeters from company to company throughout the camp. ‘And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink and rose up to play.’ Under the pretense of holding ‘a feast to the Lord,’ they gave themselves up to gluttony and licentious reveling.

“How often, in our own day, is the love of pleasure disguised by a ‘form of godliness’! A religion that permits men, while observing the rites of worship, to devote themselves to selfish or sensual gratification, is as pleasing to the multitudes now as in the days of Israel. And there are still pliant Aarons, who, while holding positions of authority in the church, will yield to the desires of the unconsecrated, and thus encourage them in sin.

“Only a few days had passed since the Hebrews had made a solemn covenant with God to obey His voice.”—

Please note that time is not the factor. You know, when some people point to 1863 and they argue, “Well, James White had to have a grasp of that history. It was right there in that very same history. He was giving the accurate understanding of what should be done with the 2520, because he was right there with it. He could not have made a mistake that early on.”

Well, Aaron is making a mistake within days. The time is not the argument against James White being typified by these first leaders.

—“Only a few days had passed since the Hebrews had made a solemn covenant with God to obey His voice.”—A FEW DAYS!—“They had stood trembling with terror before the mount, listening to the words of the Lord, ‘Thou shalt have no other gods before Me.’ The glory of God still hovered above Sinai in the sight of the congregation; but they turned away, and asked for other gods. ‘They made a calf in Horeb, and worshiped the molten image. Thus they changed their glory into the similitude of an ox.’ Psalm 106:19, 20. How could greater ingratitude have been shown, or more daring insult offered, to Him who had revealed Himself to them as a tender father and an all-powerful king!” *Patriarchs and Prophets*, 316–317.

So, if you have looked at this story before closely, you know that what Aaron assembled was the image of the beast; because, when Moses is going to punish those for making and worshipping the image of the beast, he grinds it up in powder and forces them to drink it. He mixes it with

water and forces them to drink it; and, this is the punishment of the Third Angel in Revelation 14, when the wrath of God is poured out without measure from the cup of His indignation.

So, here we see Aaron not only making an image to the beast but making an altar, a false Christ, in this history. And at the same time that he is doing it, Moses is up doing what? Receiving the Two Tables.

So, Aaron, at the time that the Two Tables are being given to Ancient Israel, Aaron is making a counterfeit table, and the counterfeit table is the gods of Egypt.

And what are the primary gods of Egypt? What is the primary god of Egypt that is represented by that golden calf? It is the worship of the sun.

So, Aaron is making a counterfeit table. Aaron is being tested as a first leader. He is under extreme peer pressure, as was James White. And what Aaron does is he introduces a false table, a counterfeit table, in place of Moses's Two Tables. And what we are saying is James White was under peer pressure and was being tested as the first leader and he introduces a false table in place of Habakkuk's Two Tables [referencing the 1843 and 1850 Charts displayed behind the podium], paralleling Rehoboam rejecting the Old Paths.

JEROBOAM—THE FIRST KING OF EPHRAIM

1 Kings 12:25-33

“²⁵Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel. ²⁶And Jeroboam said in his heart, Now shall the kingdom return to the house of David: ²⁷If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. ²⁸Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. ²⁹And he set the one in Bethel, and the other put he in Dan. ³⁰And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan. ³¹And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. ³²And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. ³³So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.” 1 Kings 12:25-33 (KJV).

Jeroboam, the first leader of the Northern Tribe, the ten kings; *Prophets and Kings*, pages 99 – 101:

“Placed on the throne by the ten tribes of Israel who had rebelled against the house of David, Jeroboam, the former servant of Solomon, was in a position to bring about wise reforms in both civil and religious affairs. Under the rulership

of Solomon he had shown aptitude and sound judgment; and the knowledge he had gained during years of faithful service fitted him to rule with discretion. But **Jeroboam failed to make God his trust.**

“**Jeroboam’s greatest fear**”—

Now, Sister White is going to introduce Jeroboam’s first test, and she is going to let us know that he was afraid. He is under mental pressure.

—“**Jeroboam’s greatest fear** was that at some future time the hearts of his subjects might be won over by the ruler occupying the throne of David.”—*OF JUDAH*—“He reasoned that if the ten tribes should be permitted to visit often the ancient seat of the Jewish monarchy, where the services of the temple were still conducted as in the years of Solomon’s reign, many might feel inclined to renew their allegiance to the government centering at Jerusalem. Taking counsel with His advisers, Jeroboam determined by one bold stroke to lessen, so far as possible, the probability of a revolt from his rule. He would bring this about by creating within the borders of his newly formed kingdom two centers of worship, one at Bethel”—

What does *BETHEL* mean? The House of God.

—“and the other at Dan.”—

And *DAN*, what does *DAN* mean? Judge.

Okay. So, these two cities, this is *church* the House of God; judgment, *state*: church and state.

He is going to outdo Aaron twofold.

—“In these [*TWO*] places the ten tribes should be invited to assemble, instead of at Jerusalem, to worship God.

“In arranging this transfer, Jeroboam thought to appeal to the imagination of the Israelites by setting before them some visible representation to symbolize the presence of the invisible God. Accordingly he caused to be made two calves of gold, and these were placed within shrines at the appointed centers of worship. In this effort to represent the Deity, Jeroboam violated the plain command of Jehovah: ‘Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them, nor serve them.’ Exodus 20:4, 5.

“So strong was Jeroboam’s desire to keep the ten tribes away from Jerusalem that he lost sight of the fundamental weakness of his plan. **He failed to take into consideration** the great peril to which he was exposing the Israelites by setting before them the idolatrous symbol of the deity with which their ancestors had been so familiar during the centuries of Egyptian bondage. **Jeroboam’s recent residence in Egypt** should have taught him the folly of placing before the people such heathen representations. But his set purpose of inducing the northern tribes to discontinue their annual visits to the Holy City led him to adopt the most imprudent of measures. ‘It is too much for you to go up to Jerusalem,’ he urged;

‘behold thy gods, O Israel, which brought thee up out of the land of Egypt.’ 1 Kings 12:28.”—

Word for word from the story of Aaron.

—“Thus they were invited to bow down before the golden images and adopt strange forms of worship.

“The king tried to persuade the Levites,”—

Now, he tried to persuade the Levites of the ten Northern Tribes.

—“some of whom were living within his realm, to serve as priests in the newly erected shrines at Bethel and Dan; but in this effort he met with failure. He was therefore compelled to elevate to the priesthood men from ‘the lowest of the people.’ Verse 31. Alarmed over the prospect, many of the faithful, including a great number of the Levites, fled to Jerusalem, where they might worship in harmony with the divine requirements.” *Prophets and Kings*, 99–101.

In the story of Aaron, who were the heroes?

FROM THE AUDIENCE: The Levites.

BROTHER PIPPENGER: The Levites. They refused to participate.

So, the story of Aaron and the story of Jeroboam, they are the same stories. Aaron had just come out of Egypt, but Jeroboam had just come out of Egypt. Those that refused to participate in the golden calf in both stories are the Levites.

And in the story of Aaron and in the story of Jeroboam it is emphasized more clearly that the golden calf represents the image of the beast. Aaron built an image of this calf, an image of the beast, and they were to worship it.

At the end of the world, the image of the best test, Sister White defines the image of the beast is the combination of church and state, with the church in control of the relationship. And in Jeroboam’s time, you see more clearly the church and state, because one of the idols is in Bethel (the church) and one is in Dan (the state). So, in both of these stories you see the church and state. In both of these stories you see the first leaders under pressure. They just came out of Egypt; they are under pressure, and they introduce a counterfeit worship.

And in 1863, due to the Civil War, the Seventh-day Adventist Church was formed; but, in order to be formed, it had to become legally represented, legally associated with the Government of the United States. So, in 1863 the Adventist Church and the United States became connected. In this history [of the first leaders] the combination of church and state is marking that in 1863 the Adventist Church becomes connected with the Government of the United States; so, in this story we are seeing a parallel with this.

But with Jeroboam, with Jeroboam there is something even more significant. Jeroboam is the first of 19 kings in the Northern Kingdom. There are going to be 19 kings in all; Jeroboam is the first; and, every one of these was bad kings.

And ultimately, the final king, Hoshea, he gets carried away into captivity, and it begins this scattering of Israel. And it does not matter which of those 19 kings that you look at in the Northern Kingdom in the Scriptures, all of their wickedness is traced back to Jeroboam. They

are always associated with the sin of Jeroboam. They would not turn away from the sins of Jeroboam.

Therefore, who is it that produced the scattering? Jeroboam. This sin here, this is what caused the scattering.

And what we are saying is that in 1863 the scattering of William Miller's dream began as the first foundational truths were set aside and covered up. So, Jeroboam is associated with the scattering: first king, under pressure, gives us an illustration of James White.

Of course, James White, the "first king," the first leader of Adventism, what is he doing? He is giving us an illustration of the last leader of Adventism, whoever that might be.

SAUL—THE FIRST KING

The first king, Saul.

In 1 Samuel 13:1-14, you can read this story.

¹"Saul reigned one year; and when he had reigned two years over Israel, ²Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. ³And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of *it*. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. ⁴And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal. ⁵And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven. ⁶When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. ⁷And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people followed him trembling. ⁸And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and the people were scattered from him. ⁹And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. ¹⁰And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. ¹¹And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash; ¹²Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. ¹³And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. ¹⁴But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath

commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.” 1 Samuel 13:1-14 (KJV).

But, Samuel had given Saul a prophecy right when he was anointed king. It was a prophecy—all right?—that “I am going to meet you.” But, you can read it real quickly and you can think that He is going to meet him right away. But, it was not. It was a prophecy when he was first anointed king that was not going to be fulfilled for two years. We are going to read about this.

So, when it was fulfilled, when Saul reached this city, he was supposed to wait for Samuel to come to do an offering; but, he was under pressure because the Philistines were rallying their troops and his men were scared, and it says that his men were scattered. Okay? And it says his men were scattered for seven days. And under pressure, Saul, in the scattering of *seven times*, he goes ahead and he makes the offering that Samuel was supposed to make, thus rejecting the Spirit of Prophecy and setting forth an example of church and state when the king takes it upon himself to do the offering.

So, there are lots of tie-ins with these first kings.

But, let us read this from Samuel. In 1 Samuel 13:1-14 is where this story, and we are going to read verse 8:

“⁸And he tarried seven days, according to the set time that Samuel *had appointed*: . . .”—

What is *a day*?

FROM THE AUDIENCE: A year.

BROTHER PIPPENGER: A year; seven years.

How many days in a year? He tarried 2520 days. Okay?

—“but Samuel came not to Gilgal; and the people were scattered from him.”

Now, here is Sister White on this, *Signs of the Times*, May 11, 1888.

“After Saul had been anointed king of Israel, Samuel the prophet gave him minute directions as to what course he should pursue. He prophesied that the Lord would work a change in his heart to prepare him for the solemn responsibilities of his new office. He declared to the king, ‘Thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy; and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. . . . And **thou shalt go down before me to Gilgal;**’—

Now, you can read this passage and think, “Well, right after he prophesizes, he is going to Gilgal; but, the reality of it is, he does not end up in Gilgal for a couple of years; but, he is supposed to remember the prophecy about Gilgal. Okay?

—“And **thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings. Seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do.**’ As Saul journeyed on his way, the change of which the prophet

had spoken was wrought in him, and God gave him another heart; and all that Samuel had said came to pass. The heart of Saul was turned to the Lord, his mind was enlarged, and he had the blessing of spiritual understanding. He felt that the strength of Israel was the Lord God, even Jehovah, and in him he could have courage, fortitude, and resolution to govern wisely. It now depended upon Saul to work out the salvation that God had wrought within him.

“It was not until the second year of his reign that the presence of Saul was required at Gilgal. At that time the Philistines were encamped against the Israelites.”—

He is going to be tested, as all these first leaders are tested.

—“At that time the Philistines were encamped against the Israelites. Saul and his followers could see the vast host that were arrayed against them, and the Israelites were appalled at the sight of the mighty forces they would have to encounter in battle. They were not prepared to meet the enemy, for they were undisciplined and poorly armed.” *Signs of the Times*, May 11, 1888.

You are a king. You are getting surrounded by the Philistines. Your army is undisciplined, and they are poorly armed, and they are starting to run away. Is that mental pressure or what?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

Patriarchs and Prophets, pages 617 – 261:

“Day after day Saul tarried,”—

How many days is he tarrying? Seven days.

—“Day after day Saul tarried, but **without making decided efforts toward encouraging the people and inspiring confidence in God**. Before the time appointed by the prophet had fully expired, **he became impatient at the delay** and allowed himself to be discouraged”—

Now, if you remember way back when in this worship series, who is it that becomes impatient with a delay? The foolish virgins become impatient with a delay.

He is a foolish virgin here.

—“**he became impatient at the delay** and allowed himself to be discouraged by the trying circumstances that surrounded him.”—

This is mental pressure.

—“Instead of faithfully seeking to prepare the people for the service that Samuel was coming to perform, he indulged in unbelief and foreboding. The work of seeking God by sacrifice was a most solemn and important work; and God required that His people should search their hearts and repent of their sins, that the

offering might be made with acceptance before Him, and that His blessing might attend their efforts to conquer the enemy. But Saul had grown restless; and the people, instead of trusting in God for help, were looking to the king whom they had chosen, to lead and direct them.

“Yet the Lord still cared for them and did not give them up to the disasters that would have come upon them if the frail arm of flesh had become their only support. He brought them into close places,”—

He is going to test them.

—“that they might be convicted of the folly of depending on man, and that they might turn to Him as their only help. **The time for the proving of Saul had come.**”—

Every first leader gets tested. **Every first leader gets tested.** James White was a first leader; he got tested.

—“He was now to show whether or not he would depend on God and patiently wait according to His command, thus revealing himself as one whom God could trust in trying places as the ruler of His people, or whether he would be vacillating and unworthy of the sacred responsibility that had devolved upon him. Would the king whom Israel had chosen, listen to the Ruler of all kings? Would he turn the attention of his fainthearted soldiers to the One in whom is everlasting strength and deliverance?

“With growing impatience he awaited the arrival of Samuel and attributed the confusion and distress and desertion of his army to the absence of the prophet. The appointed time came, but the man of God did not immediately appear. God’s providence had detained His servant. But Saul’s restless, impulsive spirit would no longer be restrained. Feeling that something must be done to calm the fears of the people, he determined to summon an assembly for religious service, and by sacrifice entreat the divine aid. **God had directed that only those consecrated to the office should present sacrifices before Him.** But Saul commanded, ‘Bring hither a burnt offering;’ and, equipped as he was with armor and weapons of war, he approached the altar and offered sacrifice before God.”—

This is a combination of church and state, just like Jeroboam, just like Aaron, marking that in 1863, for noble purposes, the Seventh-day Adventist Church is going to be legally established so that its members have a legal right not to be drafted into the Civil War. But, nevertheless, the Millerite Movement became a church in 1863, and to do so, became connected legally with the Government of the United States.

—“And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.’ Samuel saw at once that **Saul had gone contrary to the express directions that had been given him.** The Lord had spoken by His prophet that at this time He would reveal what Israel must do in this crisis. If Saul

had fulfilled the conditions upon which divine help was promised, the Lord would have wrought a marvelous deliverance for Israel, with the few who were loyal to the king. But Saul was so well satisfied with himself and his work that he went out to meet the prophet as one who should be commended rather than disapproved.

“Samuel’s countenance was full of anxiety and trouble; but to his inquiry, ‘What hast thou done?’ Saul offered excuses for **his presumptuous act**.”—

We noted yesterday that the presumptuous act of Uzziah parallels the presumptuous act of The Sunday Law by the United States.

—“He said: ‘I saw that the people were’—*WHAT?*—“scattered from me,”—

This test produced a scattering.

—“and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering.

““And Samuel said to Saul, Thou hast done foolishly:”—

There is a foolish virgin.

—“thou hast not kept the commandment of the Lord thy God, which He commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought Him a man after His own heart, and the Lord hath commanded him to be captain over His people. . . . And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin.’

“Either Israel must cease to be the people of God, or the principle upon which the monarchy was founded must be maintained, and **the nation must be governed by a divine power**. If Israel would be wholly the Lord’s, if **the will of the human and earthly were held in subjection to the will of God**, He would continue to be the Ruler of Israel. So long as the king and the people would conduct themselves as subordinate to God, so long He could be their defense. But in Israel no monarchy could prosper that did not **in all things** acknowledge the supreme authority of God.

“If Saul had shown a regard for the requirements of God in this time of trial, God could have worked His will through him. His failure now proved him unfit to be the vicegerent of God to His people. He would mislead Israel. His will, rather than the will of God, would be the controlling power. If Saul had been faithful, his kingdom would have been established forever; but since he had failed, the purpose of God must be accomplished by another. The government of Israel must be committed to one who would rule the people according to the will of Heaven.” *Patriarchs and Prophets*, 617–621.

So, what are we saying? We are saying, as we are looking at the conclusion of the 2520s in 1863, that this is the point where James White set aside this [1843] Chart and introduced a counterfeit Chart, the 1863 Chart. And in so doing, he covered up the first truth that William Miller had been led to recognize, the 2520. James White rejected it. He was under mental pressure, according to the testimony of the Spirit of Prophecy. And as the first leader of modern Israel, he has been prefigured by Rehoboam, who under mental pressure set aside the Old Paths, the counsel of the Pioneers; he was prefigured by Aaron, who introduced under mental pressure a counterfeit table in the place of the Two Tables of the Ten Commandments and thus represented the combination of church and state, identifying that the Seventh-day Adventist Church would be formed as a legal church in 1863. And he paralleled Jeroboam who did the same thing with Bethel and Dan (church and state); but, Jeroboam is the one that is attributed with causing the scattering, which parallels the scattering of William Miller's dream begins in 1863. And Saul, also an illustration of church and state as he takes it upon himself to make an offering that the priests were supposed to make, did so in a time when his armies were being scattered for seven days, causing him great mental anguish.

MENTAL PRESSURE

THE BEGINNING AND THE END

AHAZ (742BC—A CIVIL WAR BETWEEN NORTH AND SOUTH)

NINETEEN YEARS **BEFORE**

JAMES WHITE (1863— A CIVIL WAR BETWEEN NORTH AND SOUTH)

NINETEEN YEARS **AFTER**

FIRST RULERS

AARON (IMAGE OF THE BEAST)

JEROBOAM (CHURCH AND STATE)

SAUL (CHURCH AND STATE)

1863 ADVENTIST CHURCH LEGALLY ESTABLISHED

REHOBAM (REJECTS THE OLD PATHS)

JAMES WHITE (REJECTS THE OLD PATHS)

SAUL (A SCATTERING OF SEVEN DAYS)

JAMES WHITE (MILLER'S SCATTERING BEGINS)

So, when it comes to first leaders, upon the testimony of several, we see that a first leader is tested. And so far, we see that they always failed the test.

And then in the middle of the night I realized something. This here [indicating the 1843 Chart], we have already established this. I realized this last night, so there is no way that it is in your notes. Okay? But, I like it.

We have already established in this worship series, you can go back and check your notes, that the truths on this [1843] Chart, Sister White says, are the foundational truths of Adventism; and, she says so in the context of at least in one passage that there is no other foundation that can be laid except Christ Jesus. So, she is saying that the doctrines on these [1843 and 1850] Charts—and doctrines are truths—the truths on these Charts are the truths of the Word of God, and Jesus is the Word of God. So, at a level that it is really impossible for

human beings to fully understand, the Bible, the truths in the Bible, are Jesus. We can understand it to a certain extent, but I do not think we can understand it fully.

And Sister White says that the truths on this [1843] Chart are Christ. They are the foundation. She also says that this is the Rock of Ages. So, she gives you two testimonies about who Christ is, connected with this [1843] Chart.

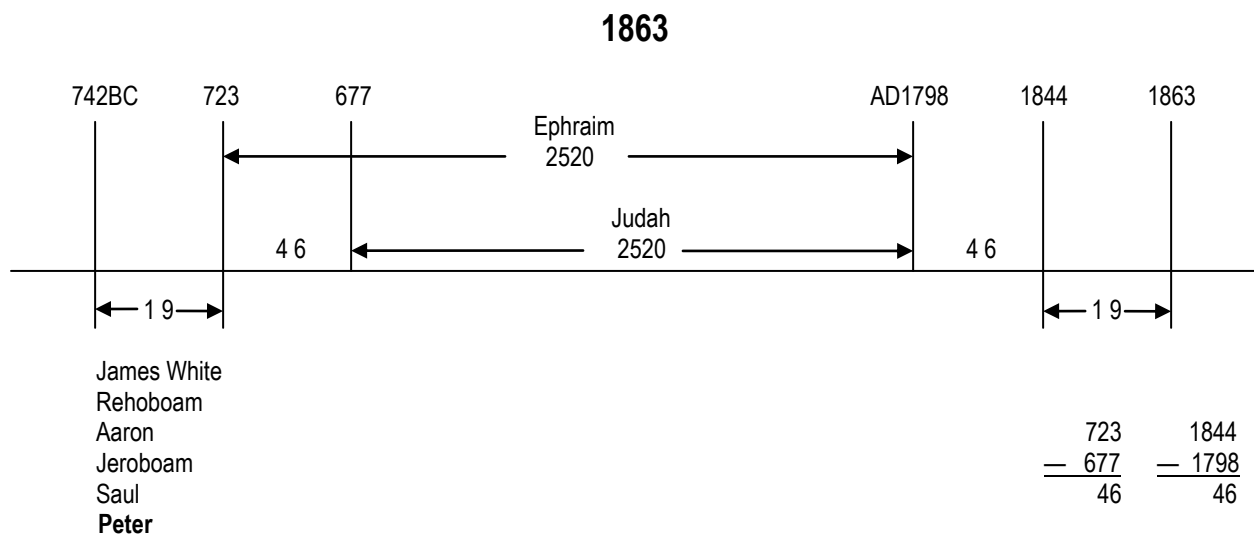


Figure No. 61B

So, in 1863, there was another leader that denied the Rock of Ages, another first leader, Peter. And he denied Him right there at the beginning.

Was Peter under stress when he realized that they were going to take Christ into the Judgment Hall and He was actually going to be crucified?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Now, what had James White said?

What had James White said? James White said if you denied that this [1843] Chart is a fulfillment of Habakkuk, then you have left the original faith.

What did Peter say? “There is no way they are going to crucify you!” And he meant it. He cut off a man’s ear.

But then he was confronted with the reality, and what did he do? He denied the Rock of Ages. He denied the foundations, right there in the crucifixion scene.

And what happened at the crucifixion scene? All the disciples were scattered.

So, you have a scattering here [indicating Peter]. You have a scattering here [indicating Saul]. You have a scattering here [indicating Jeroboam]. Upon the testimony of three, under pressure James White rejected the Pioneers’ position and began the scattering of William Miller’s dream, of Nebuchadnezzar’s dream, in 1863; thus prefiguring the scattering the Adventism at The Sunday Law when the last leader of Adventism repeats the history of not only James White but of Ahaz. And we will look at that tomorrow.

Shall we pray?

Benediction: Heavenly Father, we want to be benefited from these sacred histories, and we know that in the future we are going to come under great mental pressure as we are separated from one another and have to give a reason of why we believe what we believe. And we want to take a lesson from these men. At that time we must depend fully upon you and stand upon the Foundation. But, we know that in a crisis is only where character is demonstrated, and at a crisis it is too late to develop character. We need to have that experience now if we are going to stand firm on the Rock when the test comes. Help us to learn from these first leaders, and help us to understand that these first leaders are prefiguring what took place in 1863, and that it has nothing to do with the salvation status of James White, that it was simply the prophecy had to be fulfilled, the prophecy of William Miller's dream. We thank you for bringing us together to open your Word this morning. We ask a blessing upon our day of service to you. Please keep us safe. Let us do things that are glorifying to you. We ask for a continued blessing upon the DVDs and the LiveStreaming. In Jesus's name, amen.

Habakkuk's Two Tables #38

Part Five: 1863

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for giving us a good night's rest, and now we ask that you would grant us the presence of your Holy Spirit as we consider these truths that you have for us this morning. We ask that you forgive our sins that we might be fit vessels to receive the light that you have for us. We want the Latter Rain poured out upon us, and we ask that you would accomplish this. We ask that you would take control of this presentation and overrule the human element that the message might be from the Throne from on high. Please bless the work that we are doing here beyond the simple worship. We thank you for these things in Jesus's name. Amen.

BROTHER PIPPENGER: We are still dealing with Isaiah 7; 1863, the beginning of James White setting aside the foundational truths, with the beginning of William Miller's dream.

PROOF-TEXTING (LINE UPON LINE)

THE FOURTH GENERATION

But, before we get back into Isaiah 7, we are going to add a line of truth to it about the fourth generation.

You see in your notes Exodus 34:7, saying,

“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*.” Exodus 34:7 (KJV).

And then you have listed in your notes also Exodus 20:5-6; Numbers 14:17-18; and Deuteronomy 5:9-10, which emphasize this same truth, that the Lord deals with men in probationary terms under four generations.

When you get to the time period when the Lord is accomplishing the Everlasting Gospel in the generation that He is addressing, it is prophetically the fourth generation.

PROBATIONARY TIME

Genesis 15:12-16

If you go to Genesis 15, beginning at verse 12, it says,

“¹²And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. ¹³And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is not their's* , and shall serve them; and they shall afflict them four hundred years; ¹⁴And also that nation,

whom they shall serve, will I judge: and afterward shall they come out with great substance.

¹⁵“And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. ¹⁶But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.” Genesis 15:12-16 (KJV).

So, if you look closely, Egypt is getting judged there; therefore, prophetically it would be the fourth generation of Egypt.

Israel is going to come out of Egypt in their fourth generation, and when they come out the Amorites are going to be judged in their fourth generation. So, you have three illustrations there, simultaneously. So, we want to understand that when we get down to The Sunday Law time period, we are in the fourth generation of Adventism, and we want to understand that in the Millerite History, prophetically it was the fourth generation of the Protestant churches. They were the ones that were under the gun there. William Miller was presenting the First Angel's Message to the Protestants of that generation.

In speaking of the iniquity of the Amorites, in *Testimonies*, volume 5, page 207, Sister White places it in the context of Ezekiel 8. She quotes from Ezekiel 8 and then she comments. She says,

“‘And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.’”

“Jesus is about to leave the mercy seat of the heavenly sanctuary to put on garments of vengeance and pour out His wrath in judgments upon those who have not responded to the light God has given them. ‘Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.’ Instead of being softened by the patience and long forbearance that the Lord has exercised toward them, those who fear not God and love not the truth strengthen their hearts in their evil course. But **there are limits even to the forbearance of God**, and many are exceeding these boundaries. They have overrun the limits of grace, and therefore God must interfere and vindicate His own honor.

“Of the Amorites the Lord said: ‘**In the fourth generation** they shall come hither again: for the iniquity of the Amorites is not yet full.’ Although this nation was conspicuous because of its idolatry and corruption, it had not yet filled up the cup of its iniquity, and God would not give command for its utter destruction. The people were to see the divine power manifested in a marked manner, that they might be left without excuse. The compassionate Creator was willing to bear with their iniquity until the fourth generation. Then, if no change was seen for the better, His judgments were to fall upon them.

“With unerring accuracy **the Infinite One still keeps an account with all nations**. While His mercy is tendered with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf.

“The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of heaven’s blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God.

“But **that which causes me to tremble** is the fact that **those who have had the greatest light and privileges have become contaminated by the prevailing iniquity**. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness leads those who do not connect closely with God to lose their reverence for His law. If they were following the light and obeying the truth from the heart, this holy law would seem even more precious to them when thus despised and set aside. As the disrespect for God’s law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class according as contempt for them increases with another class.

“The crisis is fast approaching. The rapidly swelling figures show that **the time for God’s visitation has about come**. Although loath to punish, nevertheless He will punish, and that speedily. **Those who walk in the light will see signs of the approaching peril**; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter His people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help. ‘The effectual fervent prayer of a righteous man availeth much.’

“The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise **in behalf of the church because its members are doing after the manner of the world**.

“The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an **avenger**, He will also come as a **protector** of all those who have preserved the faith in its purity and kept themselves unspotted from the world. It is at this time that God has promised to avenge His own elect which cry day and night unto Him, though He bear long with them.

“The command is: ‘Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.’ These sighing, crying ones had been holding forth the words of life; they had reproofed, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although

many still continued the forms of religion, His power and presence were lacking.”
Testimonies, volume 5, 207–210.

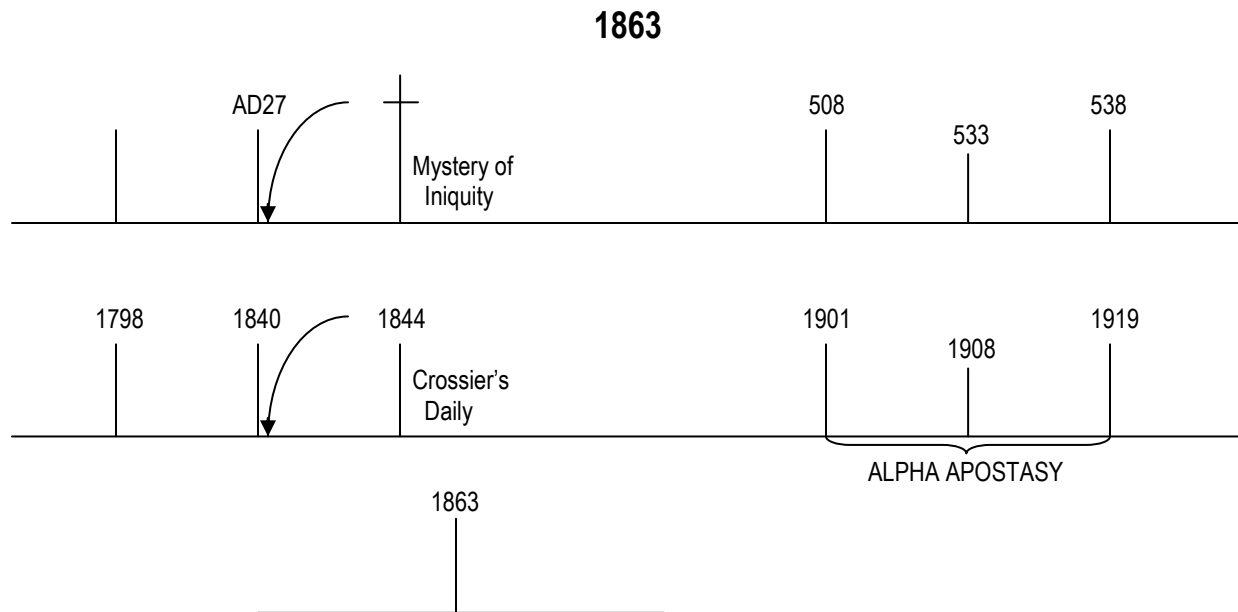


Figure No. 62.

EZEKIEL EIGHT

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

Now, earlier in this worship series we pointed out that in these reform lines it is when the Divine Symbol descends that the time of visitation begins. The time of visitation for Ancient Israel began at Christ’s baptism. So, 1840, this was the time of visitation for the Protestants in that generation. This is the fourth generation. This is where the Lord was going to separate the wise and the foolish, those who are sighing and crying, and those that are careless.

And, God’s dealings with men are ever the same. He never changes.

So, when we get to the end of the world where the Mighty Angel of Revelation 18 descends, it will be the time of God’s visitation for Adventism.

And, of course, all of the prophets are speaking about the end of the world; so, when Sister White deals with the fourth generation of the Amorites and she references Ezekiel 8 to explain it, then we know that Ezekiel 8 is present truth at the end of the world.

Let us go to Ezekiel 8 and look at a couple of things.

In Ezekiel 8, there are four escalating abominations. In Ezekiel 8, verse 1 says,

“¹And it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month,”—

And the fifth day of the month comes just before the sixth day of the month; so, here in verse 1 you are in the sixth year, in the sixth month just before the sixth day, just on the verge of 666.

—“¹And it came to pass in the sixth year, in the sixth *month*, in the fifth day of the month, *as I* sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.” Ezekiel 8:1 (KJV).

Verse 3:

“³And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate, that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. ⁴And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.” Ezekiel 8:3-4 (KJV).

The first abomination that Ezekiel is shone—and at one level I am suggesting that these four abominations represent the four generations of Adventism—the first one he is shone is the image of jealousy. In your notes, from *Pamphlets 150*, page 21, speaking about the jealousy between two publishing institutions in Adventism, Sister White says,

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

The image of jealousy is self-exaltation. When you are jealous over what someone else is doing, you lift yourself above them in any way that you can.

This is where Lucifer began. *Story of Redemption*, page 14:

“Lucifer was envious and jealous of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge His supremacy and high authority and rightful rule, he bowed with them; but his heart was filled with envy and hatred.” *Story of Redemption*, 14.

Of course, what I am suggesting here, what I am going to suggest here very briefly as we move through this passage, is that the Daily in the Book of Daniel is the symbol of at least at one level of self-exaltation. Daniel 8 is about *gâdal*. You see *gâdal* mentioned throughout Daniel 8. Each power that is represented in Daniel 8 waxes greater than the previous power, and that word *great* in Daniel 8 is *gâdal*.

And the height of *gâdal* in Daniel 8, *gâdal* being self-exaltation, is the Daily; because, *the Daily* is the Hebrew word *continual*, and it is identifying the continual battle, the continual war of self-exaltation that began right back here in Heaven with Lucifer and it only escalates as history goes through. So, the Daily at one level is the symbol of self-exaltation, and it is therefore also a symbol of the image of jealousy in Ezekiel 8.

THE SECRET CHAMBER—EZEKIEL 8:10-12

The next place that Ezekiel is taken in chapter 8, verses 10 through 12, says,

“¹⁰So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. ¹¹And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. ¹²Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say, The Lord seeth us not; the LORD hath forsaken the earth.” Ezekiel 8:10-12 (KJV).

So, when they are using their censers, what does that represent? Worship; they are worshipping idols. It is idol worship.

In *The Desire of Ages*, page 631, it says,

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

The warning about the secret chambers that Christ gives is spiritualism.

—“And from thousands of gatherings where **men profess to hold communion with departed** spirits is not the call now heard, ‘Behold, **He is in the secret chambers**’? This is the very claim that spiritism puts forth. But what says Christ? ‘Believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.’” *The Desire of Ages*, 631.

So, when they are going into their secret chambers to worship their images on the wall, the second point that they are doing is they are entering into spiritualism: First step – self-exaltation; second step – the worship of spiritualism.

WEeping FOR TAMMUZ—EZEKIEL 8:14

SUNDAY WORSHIP—EZEKIEL 8:16

SELF-EXALTATION, SPIRITUALISM, A FALSE CHRIST AND SUNDAY WORSHIP

Verse 14, the third abomination, says,

“¹⁴Then he brought me to the door of the gate of the LORD’s house which was toward the north; and, behold, there sat women weeping for Tammuz.” Ezekiel 8:14 (KJV).

Now, who is Tammuz? Tammuz is a false christ. The sequence is self-exaltation, the religion of spiritualism and the placing of a false christ.

And after those three steps, it leads to verse 16, the fourth abomination.

“¹⁶And he brought me into the inner court of the LORD’s house and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.” Ezekiel 8:16 (KJV).

So, these four abominations at one level represent the four generations of Adventism; but, where Sister White is applying them is here at the end of the world during the time of God’s visitation; and, they are describing an increasing apostasy that goes on in Adventism.

But, they are also describing the step-by-step process that leads to Sunday worship. The first, the image of jealousy is self-exaltation; then follows spiritualism; then a false christ; and, then Sunday worship.

What I am showing up here [see Figure No. 62, first reform line], this is the line of Christ, a very brief line of Christ.

And in this history, right after the cross, Paul informed us that “the Mystery of Iniquity doth already work,” and the Mystery of Iniquity that Paul was identifying in this history was the Mystery of Iniquity that was going to impact this generation [AD508, 533, and 538]; because, there was going to have to be a falling away before the man of sin would be revealed in AD538.

So, when you take the prophetic record, if you uphold the Pioneer view of the prophetic record where you have historical points of reference that can teach you some prophetic lessons; when you look at Paul’s Mystery of Iniquity and you get down to here where in 538 the man of sin is going to be revealed after there is a falling away first, then you have waymarks that will describe this process of exposing who the man of sin is. And we have dealt with this process in earlier studies in this worship.

But, in AD508, the Daily (Paganism) is taken away.

Was it taken away? Not really, its political resistance to the rise of the Papacy was removed, but actually all it was doing was taking off its pagan garments and putting on Christian garments. It was still there.

Then, to mark the full manifestation, the climax of this work of the Mystery of Iniquity in AD533, you have Justinian making his decree, identifying the Pope of Rome as the Corrector of Heretics and the head of the church, at which point in 533 the emperor of the Roman Empire has surrendered his civil authority to the Pope of Rome. Church and state are fully in place here, legally, in 533. Now, the third horn still had to be removed in order for the Papacy to exercise

that civil authority, but in 533 the prophetic record marks the climax, the conclusion of the Mystery of Iniquity.

And one of the most often used symbols of the Mystery of Iniquity is this joining of church and state, the mixing of the unholy with the holy, the unlawful relationship, which leads to the manifestation of the false christ, the man of sin; and, thereafter, follows Sunday worship.

So, we are saying here in Millerite History that repeats this [Figure No. 62, second reform line], immediately after 1844 you have the false view of the Daily introduced with Crossier. And in this time period, I am not denying that immediately thereafter in this time period Sister White begins to be confronted with the very teachings that are later on in our history labeled as Pantheism. She marks it right from the beginning. She is dealing with the Pantheistic views that John Harvey Kellogg is going to become the symbol of promoting.

But the Mystery of Iniquity, immediately after 1844, the Daily is introduced; and, this work begins.

I would not argue if someone would put better dates on this, but what I am saying here is that in AD1901 is a classic point in our history where the false view of the Daily is introduced—it is not fully received at that point, but that is the turning point.

1901 parallels 508 because in 508 the Daily was taken away, and in 1901 the true view of the Daily was taken away.

But, the Daily, that represents the image of jealousy. That is self-exaltation.

Now, certainly John Harvey Kellogg is already promotion Pantheism in the 1880s. You can look at *Testimonies* volume 5, and Ellen White is already dealing with Kellogg for Pantheism in the 1880s. But, it is in this history, the Alpha Apostasy history, where it becomes a crisis issue.

And what is Pantheism? We can define it in a lot of ways, but it is the idea that God is in everything; and, that is amalgamation. That is mixing the holy with the unholy; and, it is spiritualism. It is the secret chambers. All right? And it leads to 1919 with the publishing of the book by W. W. Prescott, and then his promotion of it all around the world of *The Doctrine of Christ*, which is a false christ.

And I have worked with men that are the modern counterpart of W. W. Prescott's false christ. They can tell lots of wonderful stories from the Bible about who Jesus is and what He is, and those stories, they are all correct as they may be but they cut the prophetic words out of that christ where he is powerless. He is a false christ.

And this [Figure No. 62, third reform line] leads to false worship.

But this Alpha Apostasy, the reason that it is important to note this in relation to this [AD508 through 538], and what we are saying is: the Daily is taken away in 508, the Daily is taken away in 1901; Justinian's decree, the amalgamation [in 533] and Kellogg's Pantheism, amalgamation [in 1908]; the false christ revealed here [538], the man of sin; the false christ revealed in the book *The Doctrine of Christ* [1919]. And we are saying that the Alpha Apostasy is going to be repeated down here at the end of the world in the Omega Apostasy.

So, he who is unwilling to be benefitted by history is destined to repeat it.

JOEL

Joel 1:1-4; 2:25

So, we are dealing with the fourth generation. We are dealing with why it is important to understand what the fourth generation represents in prophetic terms.

Go to Joel, chapter 1. Joel is a present truth prophecy, because Joel was fulfilled in the time of Christ. In the Book of Acts Peter plainly says that Pentecost is a fulfillment of Joel. If you do not understand that, read Acts, chapters 2 and 3. But, Joel, the signs that are set forth in Joel, in the falling of the stars and the other signs that precede and introduce the Millerite History, that is based upon the Book of Joel. But, Joel's primary application is at the end of the world. So, Joel is present truth. Joel is the prophecy that is the point of reference for the three histories that Sister White repeatedly refers to: the history of Christ, the history of the Millerites, and our history.

And in Joel, chapter 1, you will see the four generations identified, if you are willing to see.

Beginning at verse 1:

¹"The word of the LORD that came to Joel the son of Pethuel. ²Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? ³Tell ye your children of it,"—

Who is to tell their children of it? The old men.

—³"Tell ye your children of it, and *let* your children *tell* their children,"—

That is your grandchildren.

—⁴"and their children another generation."—

That is your great grandchildren. There are four generations marked there.

Joel is going to give us a second witness to that. In the next verse he says,

—⁴"That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten." Joel 1:1-4 (KJV).

And I am saying those four insects are those four generations. If you are wondering why someone would say that, go to chapter 2 of Joel. In verse 25 it says,

⁵"And I will restore to you the years"—

"... the years," the years are certainly something that can represent generations.

⁵"And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you." Joel 2:25 (KJV).

These four insects represent the four generations that lead to our history here at the end of the world; and, there is a promise that the Lord is going to restore the beginnings of Adventism at the end, in the story of Joel.

JOB

JOB: **H347**—From **H340**; *hated* (that is, *persecuted*); *Job*, the patriarch famous for his patience. **H340**—to *hate* (as one of an opposite tribe or party); hence to be *hostile*:—be an enemy.

THE UPRIGHT MAN

Job 1:1-2; Job 42:10-17

Job, if you go to Job, is an illustration of how the righteous fare in this story of the four generations in God's Word. And you will notice in Job, chapter 1, verses 1 and 2, it says,

“¹There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. ²And there were born unto him seven sons and three daughters.” Job 1:1-2 (KJV).

Now, he is a perfect man—right?—s that not what it says?

What does his name mean?

FROM THE AUDIENCE: *Hated*.

BROTHER PIPPENGER: *Hated*; that is, *persecuted*; to *hate*; to be *hostile*; an enemy.

So, this perfect man, he is a perfect man in God's eyes; but, he is going to be a hated man.

And how many sons does he have?

FROM THE AUDIENCE: Seven.

BROTHER PIPPENGER: Seven.

How many daughters?

FROM THE AUDIENCE: Three.

BROTHER PIPPENGER: Three.

And what is going to happen to them? He is going to go through the experience of the 144,000 when every earthly support is cut off. Is that not what the story of Job is all about?

Now, go to Job, chapter 42. At the end of his story, in verse 10, it says this:

“¹⁰And the LORD turned”—*THAT IS, REVERSED*—“the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

¹¹Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold. ¹²So the LORD blessed the latter end of Job more than his beginning.”—

Okay. The beginning of Adventism is what the Book of Joel promises to restore; but, here, taking this line of the four generations—and we will show you why it is four generations in a moment—on top of Joel, you will see that the end of Adventism is going to be more blessed than the beginning.

—¹²“So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. ¹³He had also seven sons and three daughters.”—

The seven sons representing the 144,000, and the three daughters representing the eleventh-hour workers, but that is another story.

—¹⁴“And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch. ¹⁵And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. ¹⁶After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations. ¹ So Job died, *being* old and full of days.” Job 42:10-17 (KJV).

Job represents four generations, and Job’s latter end is better than his beginning end and he is a hated man, though he is perfect in the eyes of the Lord. Job is a representation of the four generations of Adventism and the testing process that they go through.

JEHU

NOT SO UPRIGHT

2 Kings 10:28-30

And we also have in the Scriptures—and if you check *four generations*, we are about covering all the places in the Scriptures where the four generations are mentioned. I called the subtitle for Job, “The Upright Man.” But, this next person I am going to call “Not So Upright.” His name is Jehu.

2 Kings 10:28-30: Jehu, he does the Lord’s will, sure enough; but, he was more than zealous. Verse 28 of chapter 10 of 2 Kings, verse 28:

—²⁸“Thus Jehu destroyed Baal out of Israel.”—

And Jehu becomes the king of what?

FROM THE AUDIENCE: Israel.

BROTHER PIPPENGER: Israel.

So, once again, Jehu is going to do the will of the Lord here, but there were not any kings from Israel from the Northern Tribes that were not wicked and they all perpetuated the sins of Jeroboam; and, the sins of Jeroboam is what brought about the scattering.

—²⁸“Thus Jehu destroyed Baal out of Israel. ²⁹Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel, and that were in Dan. ³⁰And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was

in mine heart, thy children of the fourth generation shall sit on the throne of Israel.” 2 Kings 10:28-30 (KJV).

Right there, that tells you if you want to go look at the four generations that followed Jehu, and the Bible marks when the fourth generation fulfilled that prophecy, what will you see? You can see an illustration of the four generations of Adventism.

But, I just want you to see that Jehu, in contrast with Job, is also an illustration of the four generations; and, Jehu accomplished the Lord’s will, but he followed after Jeroboam, the son of Nebat.

Notice what Sister White says Jehu represents, *The 1888 Materials*, page 1630.

“There are men at the heart of the work who do not realize their responsibilities. They do not realize how many there are who are in positions of trust who have not a correct knowledge of God, whom to know aright is life eternal. They know not what it means to sanctify the Lord God in their hearts. They do not know what it means to make God their fear and their dread. Had they known this, they would now be humble men, fearing God, the living God. But **like Jehu**, they have been driving furiously forward, to assume burdens which they cannot carry. It is because men know so little of true godliness, because they have so little genuine experience in the building up, little by little, of the work and cause of God, that they make long strides without God to lead the way.” *The 1888 Materials*, 1630.

Manuscript Releases, volume 17, page 209:

“Morning after morning I awake at 2 a.m., and often at 12 p.m. [midnight]. During the night season has been presented before me the unfaithfulness of men who have occupied positions of responsibility at the great heart of the work. The councils at this great center, if kept pure and uncorrupted, would have been as the voice of God; but men have worked upon principles that are condemned by the word of God, and they have not heard nor obeyed the voice of God. **Like Jehu**, they have driven furiously in a course to uproot the confidence of God’s people in men who are true to the Master’s cause. They have sought to establish their own authority, while betraying the cause of God. While making decisions, and devising and planning, they have tried to make their oppressive human orders as the voice of God to His people.” *Manuscript Releases*, volume 17, 209.

Signs of the Times, November 20, 1884:

“There are many whose religion consists in activities. They want to be engaged in, and have the credit of doing, some great work while the little graces that go to make up a lovely Christian character are entirely overlooked. The busy, bustling service, which gives the impression that one is doing some wonderful work, is not acceptable to God. It is **a Jehu spirit**, which says, ‘Come, see my zeal for the Lord.’ It is gratifying to self; it feeds a self-complacent feeling; but all

the while the soul may be defiled with the plague-spot of unsubdued, uncontrolled selfishness.” *Signs of the Times*, November 20, 1884.

So, what I am saying is, when you look at the fourth generations in Bible prophecy, it is in this history when the Lord is raising up the 144,000 that you are in the fourth generation. And, the Bible gives us two classes: one is represented by Job, and one is represented by Jehu.

2 Kings 15:11-12

2 Kings 15:11-12, it says,

“¹¹And the rest of the acts of Zachariah,”—

This is the fourth generation of Jehu.

—“behold, they *are* written in the book of the chronicles of the kings of Israel.

¹²This *was* the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.” 2 Kings 15:11-12 (KJV).

So, whenever we are looking at applying Bible prophecy at the end of the world, one of the themes or one of the principles that needs to be factored into it is that we are in the fourth generation, and in the fourth generation we have two classes of worshippers. They are represented in a variety of ways in the Scriptures. But, in terms of looking at it from the fourth generation, the two classes are either Job or Jehu.

And, Jehu, I did not pull all the passages out where Sister White speaks of Jehu; but, primarily it is representing the leadership of the Seventh-day Adventist Church in her terminology.

It is worth noting that when Jehu was anointed, Elijah was commanded to go and anoint three persons: Elisha, Jehu, and one other person that is skipping my mind. In any case—and we have dealt with this already in this worship service. This is what happens when I get out of the notes.

But, when you look at the three people that were anointed, Elisha represents those people that receive the outpouring of the Holy Spirit, and Jehu represents the Pharisees in Adventism—oh, man, this is a bad mental block!—and the third person represents the liberals in Adventism, the Sadducees in Christ’s time period.

I want to go back now to Ahaz and Isaiah 7.

We will dig out that third person here for us tomorrow; but, it is going to bug me all the rest—

FROM THE AUDIENCE: Hazael?

BROTHER PIPPENGER: Hazael! There you go: Hazael. All right. There is the Sadducees, the liberals in Adventism. Those are the disciples of Desmond Ford. Okay? Because, the Sadducees, they did not believe in angels; they did not believe in miracles; they did not believe in the resurrection from the dead. And those Desmond Fordites that are almost the majority of Adventism anymore, they do not believe you can be resurrected from your sinful experience and be prepared to meet Jesus Christ without sin in your life. That is Hazael.

Those are the influences in God's church at the end. Those people that are receiving the outpouring of the Holy Spirit: Elisha, a leadership that is attempting to defend what they believe to be the foundations by the policies that they are applying; there is Jehu and, Hazael, leading people in Adventism to believe, "Hey, you do not have any participation in overcoming sin. It is impossible for you to do. Just trust that the Lord is going to magically change you when He gets here."

THE DAYS OF UZZIAH, JOTHAM AND AHAZ

THREE ANGELS

Isaiah 7:1

So, when we go back to Isaiah 7 and we are looking at Ahaz, I want to put another line of thought; but, I want you to understand that in the context of Ahaz representing the fourth generation. And perhaps you will be able to do that right now.

Isaiah 7, verse 1:

"¹And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it." Isaiah 7:1 (KJV).

And what I am wanting you to see there is that there are three kings' name: Uzziah, Jotham, and Ahaz. They are mentioned in reverse order because he was dealing with the time period when Ahaz was king; but, he references that Jotham was his father, and Uzziah was the father of Jotham. And what I am wanting you to see, and two presentations ago, I believe, we pointed out that Uzziah and Jotham represent the end of the United States, just as David and Solomon represent the beginning; and that in Isaiah 6:1, where it says, "In the days that Uzziah died," that that was marking the end of the prosperity of the United States, and it is understood in connection with Isaiah 6:3, which is marked as when the Angel of Revelation 18 descends; and, the Angel of Revelation 18 descends when Islam is restrained, just as the Angel of Revelation 10 descended when Islam was restrained in 1840.

And Islam was restrained by the United States and the world immediately after September 11, 2001; and, immediately after September 11, 2001, Uzziah had died and the economic prosperity of the United States and the world began to take a nosedive. And anyone who wants to argue with that, just go ahead and look at your stock market over the past couple of weeks. Look at what Spain is doing. Look at what Italy is doing. There is city after city in Italy this week that is going bankrupt, not going to be able to run its schools. Look at what Portugal is doing and look at what Greece is doing in the news this week and see how it is impacting the economy of the United States, represented by Uzziah who died on September 11, 2001.

So, what I am saying is, is these three kings, Uzziah, Jotham, and Ahaz, represent the Three Angels' Messages at the end of the world.

(UZZIAH) THE FIRST ANGEL ARRIVES

2 Chronicles 26:3

In 2 Chronicles 26:3—and you may not remember it now, even if you have been in every worship service, but long, long ago in this series we made a point of identifying that all the Angels arrive at a point in time and they are thereafter empowered. The First Angel's Message arrived in 1798, but it was empowered in 1840. The Second Angel's Message arrived in 1842, but it was empowered at the Midnight Cry in 1844. The Third Angel's Message arrived in 1844, and it is empowered when the Mighty Angel of Revelation 18 joins with it later. So, each of the Angels arrive and then they are thereafter empowered.

And what I am saying to you is that Uzziah represents the First Angel's Message. In 2 Chronicles 26, verse 3, it says,

“³Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.”
2 Chronicles 26:3 (KJV).

So, he arrives, he is going to reign for 52 years. That is his arrival time, at the Time of the End [1798], the First Angel arrives. But when he dies, **when he dies**, in the same passage in Isaiah 6:1, in the year that Uzziah died, verse 1 of Isaiah 6,

(UZZIAH) THE FIRST ANGEL IS EMPOWERED

Then in verse 3 of Isaiah 6 we know that it is the empowerment of the First Angel's Message because it is when the Mighty Angel comes down.

Remember this, from *Review and Herald*, December 22, 1896. We have read this previously.

“As they [**the angels**] see the future, **when the whole earth shall be filled with His glory**, the triumphant song of praise is echoed from one to another in melodious chant, ‘**Holy, holy, holy, is the Lord of Hosts.**’”—

That is Isaiah 6, verse 3.

—“They are fully satisfied to glorify God; and in His presence, beneath His smile of approbation, they wish for nothing more. In bearing His image, in doing His service and worshipping Him, their highest ambition is fully reached.” *Review and Herald*, December 22, 1896.

So, what I am saying is, Uzziah arrives at the beginning in 2 Chronicles 25, and his message is empowered on 9/11,

(JOTHAM) THE SECOND ANGEL

2 Chronicles 27:1

JOTHAM AND THE IMAGE OF THE BEAST TEST

And he [Uzziah] is followed by whom?

FROM THE AUDIENCE: Jotham.

BROTHER PIPPENGER: Jotham. Jotham, the king that follows him [Uzziah], his son, is the Second Angel's Message.

And one of the primary characteristics of the Second Angel's Message when you are studying the characteristics of the Angels in these three waymarks is there is a test in the Second Angel's Message. It is called the image of the beast test. It is a test illustrated in a variety of ways.

And Jotham, he arrives in 2 Chronicles 27, verse 1. It says,

“¹Jotham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok.” 2 Chronicles 27:1 (KJV).

But if you go to chapter 15 of 2 Kings, 2 Kings, chapter 15, it says something about the time of Jotham's reign, the second king, the Second Angel's Message. In 2 Kings 15, in verses 36 and 37, it says,

³⁶Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah? ³⁷In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.” 2 Kings 15:36-37 (KJV).³

Who is Pekah? He is the king of Israel. Right? The son of Remaliah.

And who is Israel? He is the ten Northern Tribes.

How many remember long ago when we illustrated the history of Elijah?

FROM THE AUDIENCE: (Show of hands.)

HISTORY OF ELIJAH

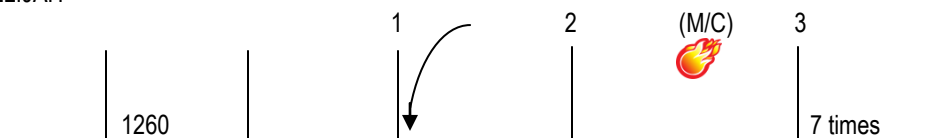


Figure No. 63A.

BROTHER PIPPENGER: Okay. Elijah was preceded by 1260 days of drought. Right?

And then Elijah comes into the history and there is going to be a testing process that goes on here. The Lord goes down on the way to Carmel and meets with Elijah. Then the prophets of Baal do their dance of deception. Then fire comes down out of Heaven, paralleling the Midnight Cry. Then the prophets of Baal are judged. Does everyone remember this?

FROM THE AUDIENCE: (Inaudible responses.)

BROTHER PIPPENGER: Then Elijah prays seven times, marking the scattering, marking the disappointment.

³ Corrected typo quoted in Notes from 2 Kings 25:36-37 to 2 Kings 15:36-37.

HISTORY OF ELIJAH (Paralleling Millerite History)

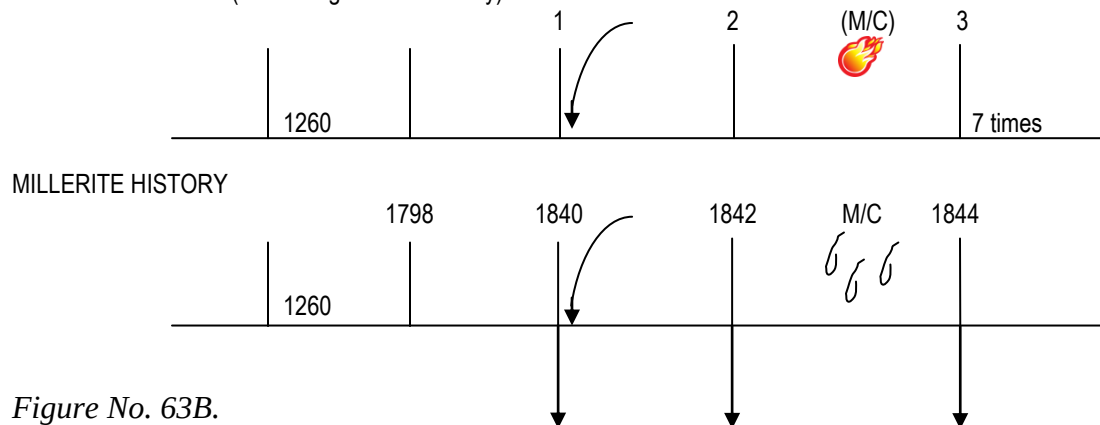


Figure No. 63B.

And we lined this [the History of Elijah] up with Millerite History—1844, the Midnight Cry, 1842, 1840, 1798, 1260.

And one of the things that we taught about here is that in this history, one of the things that took place in the Millerite History is the True Prophet was demonstrated, in contrast with the false prophet. It is here where the Protestant churches began to fulfill their role as the False Prophet of Bible Prophecy.

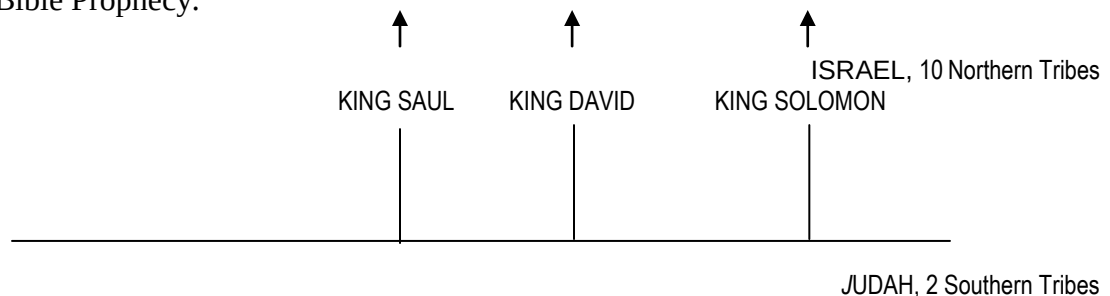


Figure No. 63C.

Well, these three Messages here [Figure No. 63A contrasting Figure No. 63C], this is king Saul, king David, and king Solomon. And when you get to king Solomon, then you see the two classes demonstrated. You see the ten Northern Tribes contrasted with Judah, the two Southern Tribes. The Lord has chosen Judah. Judah is the True Prophet. You are to worship in Jerusalem at the sanctuary.

But, Jeroboam, what does he do? He goes up and sets up two golden calves in Bethel and Dan (church and state).

So, Israel, the ten Northern Tribes, is apostate Protestantism. Israel, the ten tribes, Jeroboam, that is apostate Protestantism.

Judah is Adventism.

Okay. Now, that was a real quick overview to give us a point of reference.

When Jotham is king, in his days the alliance between Syria and Israel took place. Syria is a king, a kingdom. It is a state. Pekah, Israel, it is a church. In the days of Jotham, the second king, you have the threat of the image of the beast. You have church/state represented by the confederacy of Syria and Israel.

Jotham is the Second Angel's Message, and in the Second Angel's Message you will see the image of the beast test.

(AHAZ) THE THIRD ANGEL—DOOR CLOSES; WORSHIP THE KING OF THE NORTH

Ahaz—and this is where we are heading to, Ahaz in 742 and 1863—Ahaz is the Third Angel’s Message. So, one of the characteristics of the Third Angel’s Message is that there is a door that closes.

Are you with me? Are you following the logic?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: What I am saying is that Ahaz is representing the end of the world and he is representing the Millerite History; and, his history is taking place in the fourth generation, in the time period when the Everlasting Gospel is reaching its climax, and two classes of worshippers are going to be demonstrated. And in the story of Ahaz, the two classes of worshippers are Ahaz the Rebel and Isaiah the True Prophet. Okay? There are the two classes.

But, in that history of the fourth generation, you have the Three Angels’ Messages marked by Uzziah. He came into history. At 9/11 he is empowered. The First Angel’s Message is empowered. But, he Uzziah is followed by Jotham, and Jotham is threatened by the combination of church and state, the alliance between Syria and Israel. But, Ahaz, **Ahaz**, he is going to start a new church.

Notice what Sister White says in *Prophets and Kings*, page 330.

“‘The Lord brought Judah low’ because of continued transgression. In this time of chastisement Ahaz,”—*THE THIRD KING, THE THIRD ANGEL’S MESSAGE*—“instead of repenting, trespassed ‘yet more against the Lord: . . . for he sacrificed unto the gods of Damascus.’ ‘Because the gods of the kings of Syria help them,’ he said, ‘**therefore will I sacrifice to them, that they may help me.**’ 2 Chronicles 28:19, 22, 23.”—

Instead of turning to God, he turns to Syria.

—“As the apostate king neared the end of his reign, **he caused the doors of the temple to be closed.**”—

Why did he close the sanctuary doors? Because he had seen the temple of the Syrians in Damascus, and he brought a priest up and says, “Make a blueprint for this, because you are going to go back to Jerusalem and you are going to build this altar in the courtyard of the sanctuary.” And he did that. He stopped worship and he built a new church right there in the courtyard.

—“As the apostate king neared the end of his reign, **he caused the doors of the temple to be closed.** The sacred services were interrupted. No longer were the candlesticks kept burning before the altar. No longer were offerings made for the sins of the people. No longer did sweet incense ascend on high at the time of the morning and the evening sacrifice. Deserting the courts of the house of God and locking fast its doors, **the inhabitants of the godless city boldly set up altars for the worship of heathen deities on the street corners throughout Jerusalem. Heathenism had seemingly triumphed; the powers of darkness had well-nigh prevailed.**

“But in Judah there dwelt some who maintained their allegiance to Jehovah, steadfastly refusing to be led into idolatry. It was to these that Isaiah and Micah and their associates looked in hope as they surveyed the ruin wrought during the last years of Ahaz. Their sanctuary was closed, but the faithful ones were assured: ‘God is with us.’ ‘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.’ Isaiah 8:10, 13, 14.” *Prophets and Kings*, 330.

And if you go to Isaiah 8 and take note of the passage that she is referring to when Ahaz closed the doors of the sanctuary and started a new church, she is referencing Isaiah 8:10, 13, and 14. Beginning at verse 10, it says,

“¹⁰Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.” Isaiah 8:10 (KJV).

And at verse 13, it says,

“¹³Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. ¹⁴And he shall be for a sanctuary;”—

And the sanctuary is closed. Now you are going to have a personal experience with Jesus Christ all on your own.

—“but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. ¹⁵And many among them shall stumble, and fall, and be broken, and be snared, and be taken.” Isaiah 8:13-15 (KJV).

One class is going to fall; but, what does the next verse say?

“¹⁶Bind up the testimony, seal the law among my disciples.” Isaiah 8:16 (KJV).

This history is demonstrating the sealing process at The Sunday Law. It is illustrating the two classes, those that stumble and those that receive the Seal of God.

And when does it take place? When Ahaz closes the sanctuary and sets up a new church, **sets up a new church.**

So, what I am saying is,—

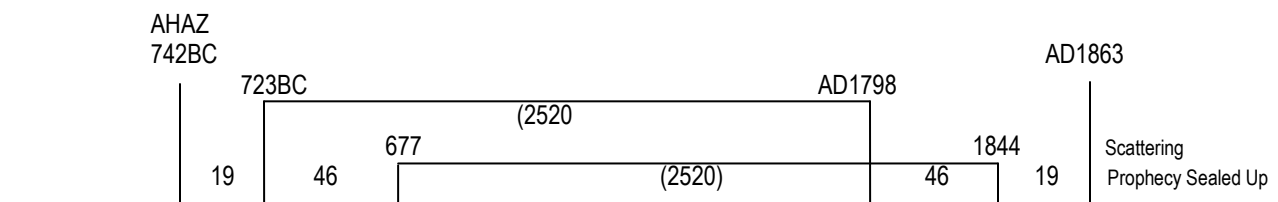


Figure No. 64.

—in 742BC Ahaz, he starts a new church; but, Ahaz, he is prefiguring among other things James White and the Adventist Church. And in 1863 the Adventist Church starts.

Okay. You may have not realized it that we are still tying this in with yesterday's presentation; but, we are. One of the points in the story of Ahaz in 742BC, 19 years after this the first 2520 begins against the Northern Kingdom and it ends in AD1798. Forty-six years after that in 677BC the second 2520 starts and ends here in AD1844. Nineteen years later brings us to 1863. 1863 has been prefigured by 742BC, and in 742BC Ahaz closed the doors. He started a new church, and in 1863 the Seventh-day Adventist Church began.

A NEW CHURCH (AD34)

A PROPHECY SEALED UP—DANIEL 9:24

SEAL: H2856—A primitive root; to *close* up; especially to *seal*. Same as Daniel 12:4.

A SCATTERING BEGINS

Now, if you go to Daniel 9:24, we want a second witness for this. A second witness for what? For what happens when a new church starts.

Daniel 9:24:

“²⁴Seventy 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.” Daniel 9:24 (KJV).

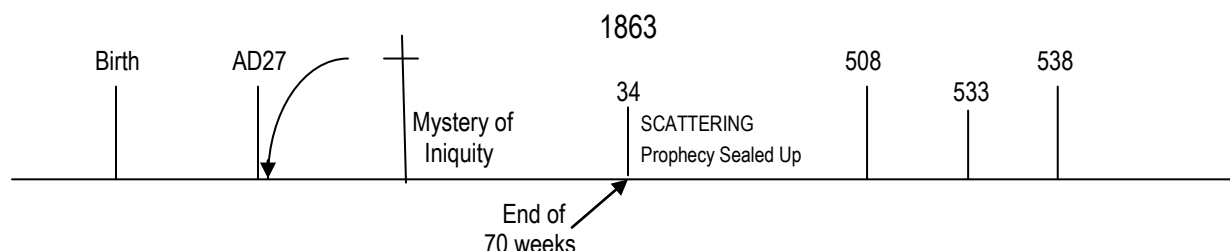


Figure No. 65.

In the time period of Christ, the 70 weeks ends down here at the stoning of Stephen (AD34). Right? So, this Daniel 9:24 is identifying the end of the 70 weeks right here, and here is where the Gospel goes full speed ahead to the Gentiles. This is where the Protestant Church begins, is right here in AD34. This is the beginning of a church.

But what happened, according to Daniel 9:24? At the beginning of this church, the prophecy is sealed up. Maybe you did not see it. Let us read it one more time.

Daniel 9:24:

“²⁴Seventy 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.” Daniel 9:24 (KJV).

Back here at the birth of Christ—and I do not have a date for it; I am just going to put His birth [as “Birth”], the Time of the End for this generation—the prophecy was unsealed.

What prophecy? That Christ, the Messiah, was here [His birth]. It was unsealed. And it was sealed back up here [AD34] at the stoning of Stephen when a new church starts.

So, when a new church starts, one of the characteristics is that the prophecy is sealed up.

Another characteristic, from *The Desire of Ages*, page 233—and you will see in your notes that this word *SEAL* in Daniel 9:24 is the same word that He used in Daniel 12 when Daniel was told to seal up His visions and prophecies.

In *The Desire of Ages*, page 233, it says,

“The one week—seven years—ended in A. D. 34. Then by the stoning of Stephen the Jews finally **sealed their rejection of the gospel; the disciples who were scattered**”—

The disciples were what?

—“scattered abroad”—

So, a scattering begins here [AD34], too.

—“the disciples who were scattered by persecution ‘went everywhere preaching the word’ (Acts 8:4); and shortly after, Saul the persecutor was converted, and became Paul, the apostle to the Gentiles.” *The Desire of Ages*, 233.

Spirit of Prophecy, volume 3, page 301:

“Closely following the death of Stephen, and **the consequent scattering** of the believers throughout Palestine, Samaria was greatly stirred.” *Spirit of Prophecy*, volume 3, 301.

MAY 1863, THE SEVENTH-DAY ADVENTIST CHURCH WAS LEGALLY ORGANIZED

ANCIENT ISRAEL BEGINS THE SCATTERING OF LEVITICUS 26 & MODERN ISRAEL BEGINS THE
SCATTERING OF MILLER’S DREAM

So, what we are saying here, that in 742BC Ahaz, fulfilling the characteristics of the third of Three Angels, he closes the door because at the third waymark the door closes; and, he closes the door on the sanctuary and he sets up a new sanctuary right in the courtyard of God’s sanctuary. He starts a new church.

So, in 742BC Ahaz is putting in the record that when this chiastic structure comes to end, you should see a new church started; and, in 1863 you see a new church started.

But, you have this secondary witness that when a new church starts [1863 (See Figure No. 64)] that the prophecy is sealed up. This is William Miller’s dream being sealed up. This is when it starts: when a new church comes in, the prophecy gets sealed up. And this prophecy is William Miller’s seven times what? Scattering.

And sure enough, at the stoning of Stephen, we see a scattering marked.
So, we took a long time to get to those two points; but, that is part of the story of Isaiah 7.
We will take up some more tomorrow.
Shall we pray?

Benediction: Heavenly Father, we thank you that you are demonstrating this truth line upon line and upon the testimony of two or more that we can have confidence that what you are showing us is being established in your Word, not by human beings. And from this confidence we can understand that your dealing with human beings is always the same and that if we are willing to approach you, to approach you in the Most Holy Place that you are willing to finish the work which you have begun in us. We ask that you would give us that motivation, that mindset that we are willing to set aside whatever is holding us back and enter into that experience at this time; because, it is obvious that you are closing up shop on Planet Earth. The two classes are being developed and you are about to come and take your people home. We want to be among that people. We ask that you would accomplish that for us. In Jesus's name, amen.

Habakkuk's Two Tables #39

Part Five: 1863

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for another day of life and a good night's rest; and, we ask for your continued blessing as we go further into Isaiah, chapter 7. We want to understand the implications of Isaiah 7 here at the end of the world. Therefore, we ask that you grant us the presence of your Holy Spirit to take control of my thoughts, my words, and prepare the hearts and minds of those that are hearing these things, to receive them in the way that you see fit. We know that we are to pray for the Latter Rain in the time of the Latter Rain, and we ask that you pour it out upon us at this time by opening our understanding to your Word. We thank you for being allowed to participate in such a sacred and holy work. Please bless this time we spend with you this morning. In Jesus's name, amen.

BROTHER PIPPENGER: We are dealing with the Two Tables of Habakkuk as they are typified in Bible prophecy.

We have spent a great deal of time identifying that William Miller's dream marks the point in time when the foundational truths of Adventism begin to be sealed up; and, we are putting in place that the sealing up began to take place in 1863.

We intend to finish this section on Sunday morning—we invite you to listen in at that time—and then we are going to take up the end point of the scattering of William Miller's dream, 1989.

So, we began this consideration with Isaiah 6, identifying that Isaiah represents Seventh-day Adventists at the end of the world that are in a Laodicean condition that get taken in by faith into the Most Holy Place and see a revelation of God's character and a manifestation of His power, and are humbled into the dust and then purified and willing to carry a message to a people that will refuse to hear and that will refuse to see, that will take place from the point in time when the Mighty Angel descends, September 11, 2001, unto The Sunday Law in the United States.

From there we went into Isaiah 7; and, yes, we are proof-texters. We are not using the historical critical method. Those that would use the historical critical method would say, "There is no way to connect Isaiah 6 with Isaiah 7. Isaiah 6 is in the history of Jotham; Isaiah 7 is in the history of Ahaz: two different kings. There is much period of time between Isaiah 6 and Isaiah 7."

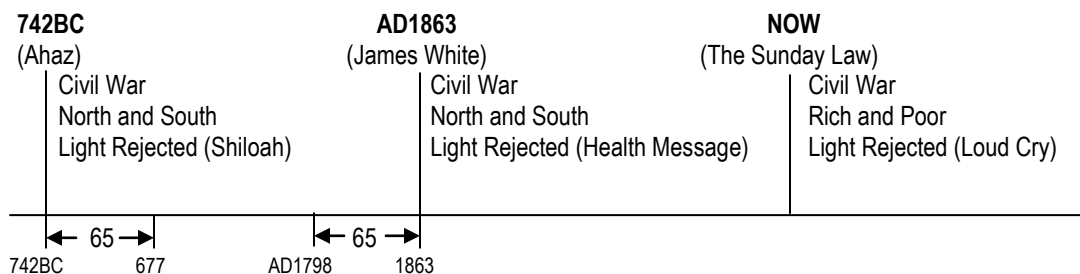


Figure No. 66.

But, we as failing human beings must just trust upon the Lord that He designed the Bible from beginning to end, and He thoroughly designed it and that there are no mistakes. Isaiah 7 follows Isaiah 6, thus identifying the message that Isaiah was to carry to God's people.

When he carried the message to Ahaz, it is the starting point of both the 2520s. The message was given in 742BC, and within 65 years the Northern Kingdom in 723BC would be carried into captivity; and, then in 677BC the Southern Kingdom would be carried into captivity.

So, at a very simple level, Isaiah 7 is identifying the 2520. And Ahaz, the king at that time, rejects the warning message of the 2520; thus, prefiguring James White who rejects the 2520 at the end of this chiasmic structure.

We put in place that James White's actions have been typified first leaders throughout the Scriptures. Jeroboam, the first leader of the Northern Kingdom, he rejected the worship at Jerusalem and set up two altars in Bethel and Dan, thus combining church and state, marking that in this time period of 1863, when James White was going to set aside the 2520, the Millerite Movement would cease to be a Movement and begin to be a legal church, which it did in 1863.

Jeroboam's counterpart, Rehoboam, under mental stress, as was Jeroboam, as was James White, he rejected the Pioneer counsel. He rejected the counsel of the ancient men and set that aside for the counsel of the younger men, as James White set aside the counsel of the Pioneers in 1863.

Aaron created a counterfeit table right after he came out of Egypt.

Why do you say the golden calf is a counterfeit table? At the very time that Moses was getting the two tables of the Ten Commandments that prefigure these Two Tables of Habakkuk [indicating the 1843 and 1850 Charts], Aaron is preparing a calf to worship. That calf is the representation of the image of the beast; and, the mark of the beast which that calf primarily symbolizes is Sunday worship, thus showing the counterfeit day of worship as in opposition to the counterfeit day of worship on the Two Tables. Aaron is making a counterfeit table as he prefigures James White introducing the 1863 chart where the 2520 is set aside.

Also, king Saul joined church and state when he took upon himself as the political leader to offer sacrifices, once again showing the combination of church and state, typifying when the Millerite Movement would cease and become a legal entity on being combined with the United States Government legally.

Now, we looked at Peter, Peter who was the disciple who was so bold to say, "I will not deny you." Shortly thereafter he is denying Christ.

And the boldest statement perhaps that we find about the 1843 Chart is from James White who says, "If you deny that this Chart is the fulfillment of Habakkuk 2, you have left the original faith." And just as Peter, in 1863 it is James White who denies this very Chart.

So, when we look at first leaders, we noted that they were all under mental stress. James White, according to Ellen White in 1863, was under mental stress. And all of these first leaders, and I hope I did not leave one out, typify the actions of James White.

And one that we emphasized purposely part of his story was Rehoboam; because, it says in his story that even though he caused division by rejecting the Pioneer counsel, it was of the Lord. It was fulfilling the prophecy. We are holding that up to say that we are not saying that James White becomes a lost man at this point in time; he was fulfilling prophecy.

A CIVIL WAR BETWEEN NORTH AND SOUTH

Isaiah 7:1-9

So, now we want to go a little further into Isaiah 7, and in Isaiah 7:1-9 is where we find this time prophecy. It is where we find a civil war between the North and the South, between the Northern Kingdom of Israel and the Southern Kingdom of Israel. And sure enough, in 1863 when this chiastic structure is coming to an end, we have a civil war between the North and the South here in the United States.

Isaiah 7, beginning at verse 1, says,

“¹And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. ²And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.”—

So, what do we see for Ahaz here? He is under mental stress, just like all the other first leaders. He has the ten Northern Tribes; and, he consists of two tribes, Judah and Benjamin, and Benjamin is the smallest tribe. So, he really consists of about one and a half tribes and he has ten tribes coming at him with Syria. He is under mental stress.

Verse 3,

—“³Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;”—

The Lord's willing on Sunday we will deal with verse 3.

—“⁴And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. ⁵Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, ⁶Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal: ⁷Thus saith the Lord GOD, It shall not stand, neither shall it come to pass. ⁸For 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. ⁹And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.” Isaiah 7:1-9 (KJV).

So, what we see here in these verses is a civil war between North and South and Ahaz is under pressure, prefiguring a civil war between the North and the South when Sister White tells us that James White was under pressure; these two leaders.

742BC AND AD1863 WAS THE TURNING POINT IN CIVIL WAR

And in this time period we see the time prophecy of the 2520s, both set forth, beginning in this history from 742BC and ending in this history at AD1863, and it is the turning point. Ahaz is thinking that he is going to get attacked by Syria and Israel, and suddenly the prophet of the Lord appears and says, “Don’t worry about it. Okay? The Lord is going to take care of you.” That is the turning point in that crisis. All right?

This is a turning point here at 1863, and there is a turning point down here at The Sunday Law, the beginning of Adventism in this history of 1863 here, illustrating the end of Adventism. And the turning point is what we are going to focus on here for a moment.

Notice this quote from *Bible Echo*, August 26, 1895:

“There are lessons to be learned from the history of the past; and attention is called to these, that all may understand that God works on the same lines now that He ever has done. His hand is seen in His work and among the nations now, just the same as it has been ever since the gospel was first proclaimed to Adam in Eden.

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

Okay. This [742BC] was a turning point in the history of Ahaz, his nation. It was also the turning point in the history of his church, as we looked at yesterday. What did he do with his church in yesterday’s study? He closed the sanctuary and raised up a Pagan sanctuary in the courtyard. It was a turning point in the history of the church and the nation for Ahaz.

And earlier in this worship service, I meant to ask before we started—but it is not important. We have already put it in the record—March or April or May, early in—in April of this year, *National Geographic* came out with a magazine that was just focusing on the Civil War, and they point out that 1863 was the turning point in the Civil War.

And afterwards, I went in and typed in on Google “1863, turning point, Civil War,” and you can get all kinds of witnesses. This is not just *National Geographic*. This is the historical position, and they tell you all the reasons why.

1863 was the turning point in the history of this nation, but it was also a turning point in the history of this church [the Seventh-day Adventist Church]; because, up until late 1863 we were a Movement. We were the Millerite Movement. But, we stopped being a Movement in 1863 and became a church.

So, on both of these histories we have turning points in the histories of the nation and of the church.

And what I am saying down here [the third waymark labeled “Now” of Figure No. 66], so you can understand what I mean by “Now.” I mean The Sunday Law. The Sunday Law, Sister White says concerning the United States, “National apostasy will be followed by national ruin.” That seems like a turning point.

But, at The Sunday Law, the church is purified. The wheat and tares are separated. That seems like a turning point for the church as well. Okay?

So, let us continue with our quote.

—“There are periods which are turning points in the history of nations and of the church. In the providence of God, when these different crises arrive, the light for that time is given. If it is received, there is spiritual progress; if it is

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

The [Satanic] counterfeit movement to the Movement of God's people in Revelation 18.

So, the light that was given to Ahaz we will see is represented in the Waters of Shiloah; because, when Isaiah is dealing with his [Ahaz's] attitude, he pronounces, "because you have rejected the Waters of Shiloah." And what the Waters of Shiloah represent is a symbol of the light that Ahaz rejects and, by the rejection of that light, Ancient Israel is going to go into captivity. They are going to make shipwreck of faith.

The light that came in 1863 is an historical fact. It was the Health Message. And as we look at the word *SHILOAH*, we will find that Shiloah is a symbol of the Health Message; and, we find that the Health Message early on gets separated between those in the health work and those in the pastoral work, because the pastors did not want to receive the message. They did not want to receive the principle that a Seventh-day Adventist pastor is also supposed to be a health reformer that practices health reform and teaches health reform. You cannot separate health reform from pastoral work, but they did.

And in this time the Lord raises up the Lord's physician, John Harvey Kellogg, who is destined to be the symbol of the Mystery of Iniquity, of Pantheism; and, part of his alienation is due to the fact that the pastors refused to accept the light of health reform that came right here in the turning point [1863] of the histories of the United States and the church. So, John Harvey Kellogg, he becomes many things; but, the Mystery of Iniquity is what he primarily symbolizes.

And one of the classic illustrations of the Mystery of Iniquity is when God's men would marry heathen wives. Right?

And who is John Harvey Kellogg married to? Oh, he was married to a Baptist woman, and she is the one that invited a famous Baptist preacher to come spend some time with them, and it was from him that John Harvey Kellogg got fine-tuned on Pantheism; because, he was a well-known Baptist preacher teaching Pantheism. So, you see in his life the symbol of the Mystery of Iniquity all the way through.

There is a whole history of development, but it begins back here when the message of Health Reform was given in 1863: "At these different crises the light for that time is given." If it is received, there is a blessing; but, if it is rejected, what happens? Shipwreck of faith.

And when you get to the time period when the Pantheistic Kellogg crisis is blowing up in the early part of the 20th Century, the symbol of that disaster is the Titanic shipwreck. So, Sister White is being real accurate about things here.

And the light that is given here at The Sunday Law is the light that we call the Loud Cry Message, and it is given to those outside of Adventism at this point. There is definitely a crisis in the church and in the nation. But, what happens to those eleventh-hour workers that do not receive the light? They make shipwreck of faith.

So, that is what we are dealing with here.

AHAZ'S SIGN OF REBELLION

Isaiah 7:10-12

Isaiah 7:10-12 says,

“¹⁰Moreover the LORD spake again unto Ahaz, saying, ¹¹Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. ¹²But Ahaz said, I will not ask, neither will I tempt the LORD.” Isaiah 7:10-12 (KJV).

Now, Ahaz here is representing someone that rejects the sign. And if you have been following these worships, Brothers and Sisters, the 2520 is a sign. We have shown it over and over again from a variety of ways that the 2520 is a sign. And here [the second waymark in Figure No. 66] James White rejects the sign, the same sign that is representing Isaiah 7, the 2520.

AHAZ’S REJECTED LIGHT (THE WATERS OF SHILOAH)

Isaiah 8:5-6; John 9:1-14

Now, in Isaiah 8:5-6 we see Ahaz’s rejection summarized.

“⁵The LORD spake also unto me again, saying, ⁶Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah’s son; ⁷Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, . . .” Isaiah 8:5-6, in part (KJV).

They are rejecting the Waters of Shiloah, whatever that may be, and they are going to get the waters of Babylon. The Assyrians are going to come and conquer them because they rejected the soft running Waters of Shiloah.

And *Shiloah* is simply the Hebrew way of saying *Siloam* in the Greek in the New Testament. The pool of Siloam is the Waters of Shiloah.

We want to look at *SILLOAM*, but I have a reference here. Go to John 9 before we get there to see *SILLOAM*, John 9, verses 1 through 14.

All the prophets are speaking about the end of the world, even John.

“¹And as Jesus passed by, he saw a man which was blind from *his* birth.”—

Who is the blind man at the end of the world?

FROM THE AUDIENCE: A Laodicean.

BROTHER PIPPENGER: A Laodicean.

If we are Laodiceans, why are we blind from our birth? Because we are in the fourth generation of Adventism. We are born into a church that barely remembers the third generation, let alone the second. It has no idea what the first generation was.

—“¹And as Jesus passed by, he saw a man which was blind from *his* birth. ²And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? ³Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. ⁴I

must work the works of him that sent me, while it is day: the night cometh, when no man can work.”—

What does that mean, that “the night cometh, when no man can work”? That is the close of probation. He is placing this in the context of a work that is accomplished just prior to the close of probation.

—⁵“As long as I am in the world, I am the light of the world.”—

When does He come into the world?

FROM THE AUDIENCE: September 11, 2001.

BROTHER PIPPENGER: 9/11, when the Mighty Angel comes down, is no less than the personage of Jesus Christ. So, He has just put the context of the history of the pool of Siloam in place for us: the close of probation at The Sunday Law; He comes in the world at 9/11. This is the time of God’s visitation.

—⁶“When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, ⁷And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

⁸The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? ⁹Some said, This is he: others said, He is like him: *but* he said, I am *he*. ¹⁰Therefore said they unto him, How were thine eyes opened? ¹¹He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. ¹²Then said they unto him, Where is he? He said, I know not.

¹³They brought to the Pharisees him that aforetime was blind. ¹⁴And it was the sabbath day when Jesus made the clay, and opened his eyes.” John 9:1-14 (KJV).

It is the Sabbath day. We have not got time to deal with this right now, but this history that we are dealing with from 9/11 to The Sunday Law is the time period of the opening of the Seventh Seal—all right?—which in one sense the Sabbath day; but, we are not going there.

SILOAM

So, what is it that *Siloam* and *Shiloah* mean?

SHILOAH: H7975—*rill*; a fountain of Jerusalem:—**Shiloah**, Siloah. From **H7971**. **H7971**—a missile of attack, that is, spear; also (figuratively) **a shoot of growth**, that is, **branch**:—dart, plant, X put off, sword, weapon. **SILOAM: G4611**— Of Hebrew origin [**H7975**].

It means, a *rill*, a fountain of Jerusalem:—Shiloah, Siloah; a missile of attack, that is, a spear; figuratively a shoot of growth—A shoot of growth? Hmm—that is, a branch:—a dart, a plant, put off, a sword, a weapon.

SILOAM is the same word; so, let us consider these meanings of *Shiloah* and *Siloam*.

SENT

Verse 7 of John 9 means *sent*.

“⁹And said unto him, Go, wash in the pool of Siloam, (**which is by interpretation, Sent.**) He went his way therefore, and washed, and came seeing.: John 9:7 (KJV).

The Pool represents the one that is sent.

THE SENT OF GOD

And Jesus is called the Sent of God in *The Desire of Ages*, page 145.
So, if Ahaz is rejecting the Sent of God, he is rejecting Jesus.

And who is Jesus? Well, Jesus, there are so many correct answers to that, but the one I am looking for is the one that Sister White often says: “Jesus was the foundation of the entire Jewish economy.” If you reject Jesus, you are rejecting the foundation, which, of course, is a part of our story.

The Desire of Ages, page 145:

“From the day when she heard the angel’s announcement in the home at Nazareth Mary”—*JESUS’S MOTHER*—“had treasured every evidence that Jesus was the Messiah. His sweet, unselfish life assured her that He could be no other than **the Sent of God.**” *The Desire of Ages*, 145.

He was Siloam. He was Shiloah. You reject those soft waters, you get The Sunday Law, the King of the North.

But, there is another “sent,” *Acts of the Apostles*, page 38:

“The Pentecostal outpouring was Heaven’s communication that the Redeemer’s inauguration was accomplished. According to His promise **He had sent the Holy Spirit from heaven** to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people.” *Acts of the Apostles*, 38.

So, if you are going to reject the Sent, the Pool of Siloam, you are rejecting the outpouring of the Holy Spirit. By receiving the outpouring of the Holy Spirit, you receive Jesus. It cannot be separated. But Ahaz is symbolizing someone here that is rejecting the outpouring of the Holy Spirit.

A SHOOT OF GROWTH

And what is a shoot of growth? Because, that is one of the definitions of Shiloah, *a shoot of growth*.

Would it be okay to say that is when a plant buds out?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. *The Great Controversy*, page 308, it says,

“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**,’—

When they now *Siloam*, when they now *Shiloah*,

—“**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.

And here Sister White is commenting on Luke 21, “What are these budding trees of Spring?” They are a sign. They are a sign that Ahaz was rejecting, as James White rejected the sign of the 2520, prefiguring the rejection down here [at The Sunday Law] of the sign of *Siloam/Shiloah*. Because, you have to see the Latter Rain to receive it.

The Seventh-day Adventist Bible Commentary, volume 7, page 984, says,

“We must not wait for the latter rain. It is coming upon all who will **recognize** and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God.” *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

So, you have to recognize the Latter Rain when the Mighty Angel of Revelation 18 comes down out of Heaven. And if you reject that light, you are doing the same thing that Ahaz did, you are rejecting the Waters of Shiloah, you are rejecting the sign of the 2520.

“⁷And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and **came seeing**.” John 9:7 (KJV).

BLINDNESS AND THE LAODICEAN MESSAGE—REVELATION 3:18

So, in the story of Siloam, Jesus is healing a blind man.
Verses 5 and 6 we have read, but it says,

“⁵As long as I am in the world, I am the light of the world. ⁶When he had thus spoken, he spat on the ground, and made clay of the spittle, and **he anointed the eyes of the blind man** with the clay.” John 9:5–6 (KJV).

What is the anointing for the blind man?

Review and Herald, October 26, 1905:

“We need, O so greatly, keen discernment, clear spiritual eyesight. Our eyes need to be anointed with the heavenly eyesalve, that we may see all things clearly.” *Review and Herald*, October 26, 1905.

The eyesalve is the remedy for the Laodiceans. The blind man by the Pool of Siloam was a Seventh-day Adventist living at the end of the world.

THE HEALTH MESSAGE

Who represents Seventh-day Adventists living at the end of the world that receive the message at the Pool of Siloam in this history [of Ahaz in Figure No. 66]?

FROM THE AUDIENCE: Ahaz?

BROTHER PIPPENGER: No. Ahaz represents those who have rejected.

Who represents those that receive it?

FROM THE AUDIENCE: Isaiah?

BROTHER PIPPENGER: Isaiah. That is chapter 6, remember? He saw himself under the same condemnation as those that he had been condemning prior to chapter 6. He was a Laodicean, certified.

But, this Pool of Siloam in giving sight to the blind, it is a symbol of the Health Message. *The Desire of Ages*, page 824:

“In the Saviour’s manner of healing there were lessons for His disciples. On one occasion **He anointed the eyes of a blind man with clay**, and bade him, ‘Go, wash in the pool of Siloam. . . . He went his way therefore, and washed, and came seeing.’ John 9:7. The cure could be wrought only by the power of the Great Healer, yet **Christ made use of the simple agencies of nature**. While **He did not give countenance to drug medication**, He sanctioned the use of **simple and natural remedies**.

“To many of the afflicted ones who received healing, Christ said, ‘Sin no more, lest a worse thing come unto thee.’ John 5:14. **Thus He taught that disease is the result of violating God’s laws, both natural and spiritual**. The great misery in the world would not exist did men but live in harmony with the Creator’s plan.” *The Desire of Ages*, 824.

So, when Ahaz is rejecting the light of Shiloah/Siloam, one of the things that is getting rejected is the light that comes at the end of this prophecy, which was the vision of Health Reform in 1863. And this rejection here leads to what we call the Alpha Apostasy that is going to culminate in the Omega Apostasy [referencing the waymark in Figure No. 66 of “Now”].

ENOCH, METHUSELAH AND NOAH

The next quote: Methuselah; I like this one. Because, the word that is translated as *Shiloah* and *Siloam*, that is the root word from Methuselah. Wow! Is that not interesting?

Note, *Testimonies*, volume 6, page 392. And what we are going to say here is Enoch is the First Angel’s Message; his son, Methuselah, is the Second Angel’s Message; and, Noah is the Third Angel’s Message.

Did the door close with Noah?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes.
Did Enoch present the Judgment Hour message?
FROM THE AUDIENCE: (Affirmations.)
BROTHER PIPPENGER: Yes.
Okay. So, that is why we are approaching this.

“The power of Christ, the crucified Saviour, to give eternal life, should be presented to the people. We should show them that the Old Testament is as verily the gospel in types and shadows as the New Testament is in its unfolding power. The New Testament does not present a new religion; the Old Testament does not present a religion to be superseded by the New. The New Testament is only the advancement and **unfolding of the Old**. Abel was a believer in Christ, and was as verily saved by His power as was Peter or Paul. Enoch was a representative of Christ as surely as was the beloved disciple John. Enoch walked with God, and he was not, for God took him. **To him was committed the message of the second coming of Christ.**”—

That is almost the identical words to what Sister White says about William Miller, “To him was committed the message of the second coming of Christ.”

—“And Enoch also, **the seventh from Adam**, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute **judgment** upon all.’ Jude 14, 15.”—

Enoch was giving the Judgment Hour message, just as was William Miller.

—“Behold, the Lord cometh with ten thousands of His saints, to execute, **judgment** upon all.’ Jude 14, 15. The message preached by Enoch and his translation to heaven were a convincing argument to all who lived in his time.”—

How was the First Angel’s Message empowered in that history? He was taken to Heaven. Usually we see the Divine Symbol coming down, but here we see Enoch going to Heaven. But, let us face it, the Lord had to come down and take him with Him. That is where it was empowered in that history. All the reform lines are the same.

—“These things were an argument”—

His translation to Heaven, the empowerment of the First Message in his time, the empowerment of that message, the confirmation; just like the year-day principle was confirmed for the Millerites, the confirmation of Enoch’s message.

—“These things were an argument that **Methuselah and Noah** could use with power to show that the righteous could be translated.” *Testimonies*, volume 6, 392.

Okay. So, you have Enoch, Methuselah, and Noah. The door shuts with Noah. Enoch is the First. It is a no-brainer to know who Methuselah is, right?

You can read the notes there, *METHUSELAH*:

METHUSELAH: Man of the dart/spear, or alternatively “his death shall bring”^[1] *Wickapedia*.

^[1] Cornwall and Stelman Smith, *The Exhaustive Dictionary of Bible Names*.

METHUSELAH: H4968—From **H4962** and **H7973**; *man of a dart*. **H4962**—From the same as **H4970**; properly an *adult* (as of full length). **H4970**—From an unused root meaning to *extend*; properly *extent* (of time); but used only adverbially (especially with other particles prefixed), *when* (either relative or interrogative):—long, when. **H7973**—From **H7971**; a *missile* of attack, that is, *spear*; also (figuratively) a *shoot* of growth, that is, *branch*—dart, plant, X put off, sword, weapon.

It is from the same word as *Siloam*: Man of the dart—Remember? *Shiloah* is a missile or a dart. This is a man of the dart.

From the same as H4970, properly an *adult* (meaning full of age), because that was part of his story: “When Methuselah dies, it shall come.”

From an unused root meaning to *extend*—There is God’s mercy. That is why he was the longest living person that ever died. It is demonstrating God’s mercy. He extended his life to the last possible opportunity—From an unused root meaning to *extend*; properly *extent* (of time); but used only adverbially.

From H7971; a *missile* of attack, that is, a *spear*; also a *shoot* of growth, that is, a *branch*—a dart, a plant. It is the same word. Okay?

And above that is the definition: A Man of the dart/spear, or alternatively “his death shall bring.”

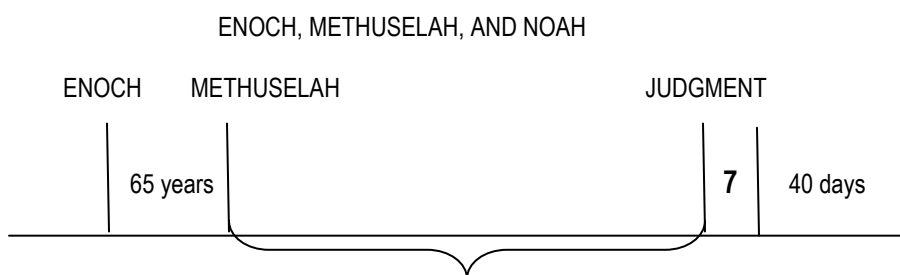


Figure No. 67.

So, Methuselah—and here is Enoch [the first waymark in Figure No. 67]—Methuselah’s death brings what? Judgment brings the closed door.

In fact, if you go in and you look at Methuselah, the Hebrew legend, which does not mean anything but it is the Hebrew legend, is that the reason that the rain did not begin until seven days after the door of the ark was shut is because when Methuselah died, they got in the ark and the Lord allowed Noah and his family seven days of mourning before He began the rain. But, that is just their—that ain’t true. All right? That is just their traditional thought about

Methuselah and the ark. But, it tells you in the Hebrew that they understood that the year that he died, the Flood came, Judgment came.

Methuselah's message goes until Judgment. All right? That is what I want you to see, if you will:

HIS DEATH SHALL BRING JUDGMENT

Genesis 5:21-27

Genesis 5, verses 21 through 27:

“²¹And Enoch”—

Enoch lived what?

—“lived sixty and five years, and begat Methuselah: “²²And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: ²³And all the days of Enoch were three hundred sixty and five years: ²⁴And Enoch walked with God: and he was not; for God took him. ²⁵And Methuselah lived an hundred eighty and seven years, and begat Lamech. ²⁶And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: ²⁷And all the days of Methuselah were nine hundred sixty and nine years: and he died.” Genesis 5:21-27 (KJV).

65—904—JUDGMENT (DOOR CLOSES)

Sixty-five years; and then there is a prophecy that ends when Judgment ends. Do you see it [Figure No. 67]?

Do you get it without me explaining it to you?

Here is a prophecy of much more than 2520, because it is dealing with God's mercy. But, what introduces this 2520 that leads to Judgment is this 65-year period.

65 (742BC)—677BC - AD1844—JUDGMENT (DOOR CLOSES)

What introduces this 2520 [742BC to 677BC, see Figure No. 66] that leads to Judgment in 1844? Sixty-five years.

And when do these 65 years begin? In the year that Uzziah had died, the first king.

This is the first king [Enoch as the first waymark in Figure No. 67].

So, you can see that.

AFTER SEVEN DAYS

Then they go into the ark here at Judgment for how long?

FROM THE AUDIENCE: Seven days.

AFTER MILLER'S SCATTERING IT RAINS FOR FORTY DAYS

BROTHER PIPPENGER: Thus, teaching many things: disappointment, scattering [points to the Scattering noted in Figure No. 66 in 1863].

I like that Methuselah story.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: This here [see Figure No. 67], this seven days leads to what? Forty days of rain.

Forty days of rain, I guess that connects with what we shared a few times ago, a couple of different times, that this history we are dealing with, it takes in the Millerite History. August 11, 1840, is the point of reference. In our history, it is identifying the history of Daniel 11:40. In the history of Christ, it is identifying the 40 days that Christ was with the disciples.

And here we have 40 days of rain.

And it is in this history, in all these histories, where the manifestation of the power of God is taking place. Jesus illustrates the end from the beginning.

FROM THE AUDIENCE: Amen.

A REMNANT SHALL RETURN

BROTHER PIPPENGER: So, in Isaiah 7:3, when Isaiah brings the message to Ahaz, he brings with him his son. And his son's name, *Shearjashub* means, *a remnant shall return*. Isaiah is bringing Ahaz the message, a promise, that a remnant is going to be produced out of this crisis that they are about to be launched into, because they are scattered for 2520 years. He is giving them the promise, although he is warning them of Judgment.

“³Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and **Shearjashub thy son**, at the end of the conduit of the upper pool in the highway of the fuller's field.”
Isaiah 7:3 (KJV).

AHAZ'S SHIPWRECK (THE KING OF THE NORTH)

Isaiah 8, verses 7 and 8, here is the Judgment: a promise of a remnant, couched with identifying the Judgment.

Beginning at verse 7, it says,

“⁷Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: ⁸And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.”

Reject the Waters of Shiloah; get the waters of Assyria. Receive the Waters of Shiloah, or receive the waters of Assyria.

So, what are the waters of Assyria? Well, for us here at the end of the world, it is The Sunday Law; but, what else is it?

What precedes the truth? The counterfeit.

Is there going to be a counterfeit latter rain? According to Inspiration, there is; and, the waters of Assyria is representing the counterfeit latter rain. And the counterfeit latter rain is the Omega Apostasy. Sister White says, “Nothing will be allowed to stand in the way of this Movement.” And this is a counterfeit Movement to the Reform Movement of Revelation 18.

And the Reform Movement of Revelation 18 is receiving the Latter Rain; and, the Movement of the Omega Apostasy is receiving the latter rain that is premised upon the wine of Babylon, the king of Assyria; because, it is both about a revelation of doctrine: true doctrine/false doctrine.

ADVENTISM'S REJECTED SIGN—THE 2520

ADVENTISM'S REJECTED LIGHT (HEALTH REFORM)

So, it brings it down to here into our time.

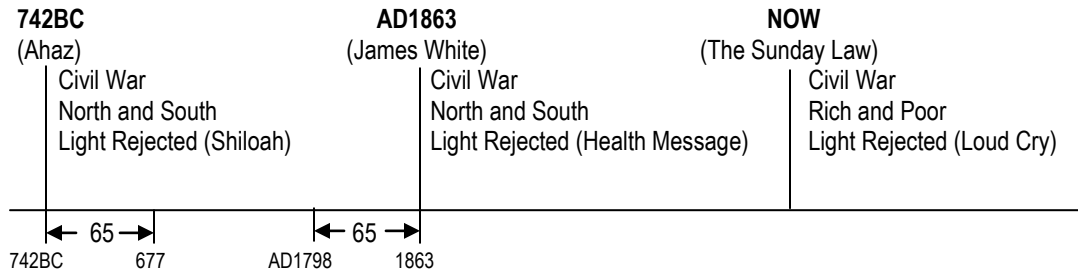


Figure No. 68.

We set aside our sign here [Now], the 2520.

In this crisis [1863] in the nation and in the church, the light for that time that is given is the Health Message.

Testimonies, volume 9, page 158:

“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.” *Testimonies*, volume 9, 158.

Who works as they please in contradiction to the Health Message?

FROM THE AUDIENCE: James White did.

BROTHER PIPPENGER: James White did.

When? In 1863.

What happens if you reject the light? Shipwreck of faith.

James White is a symbol. I know the enemies of this message are going to twist this around that I am on the bandwagon against James White. It is not about being against James White. It is about reading the prophetic symbols correctly.

ADVENTISM'S SHIPWRECK (THE ALPHA AND OMEGA APOSTASY)

Special Testimonies for Ministers and Workers, beginning at page 18:

“What is the message that we are to give?—‘Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. . . .’

“To my ministering brethren I would say, Prosecute this work with tact and ability. Set to work the young men and the young women in our churches. Combine the medical missionary work with the proclamation of the third angel’s message. Make regular, organized effort to lift the churches out of the dead level into which they have fallen, and have remained for years. Send into the churches workers who will set the principles of health reform in their connection with the third angel’s message, before every family and individual. Encourage all to take a part in work for their fellow men, and see if the breath of life will not quickly return to these churches. . . .

“The indifference which has existed among our ministers in regard to health reform and medical missionary work is surprising. Some who do not profess to be Christians treat these matters with greater reverence than do some of our own people, and unless we arouse, they will go in advance of us.” *Special Testimonies for Ministers and Workers*, 18–19.

THE LORD’S PHYSICIAN

I passed over the very first quote. So, let me finish off this on Health Reform. This is from Arthur White. This is not Ellen White. This is a quote from her, but this is from Arthur White out of the *EGW Biography*, volume 5, page 53.

“The answer came in a very forceful way. Friday evening, February 15, as Ellen White met with her family in the sitting room for worship, she was deeply burdened with a decision about Dr. Kellogg’s invitation. She began to pray about it.”—

She was going to Battle Creek, and John Harvey Kellogg asked her and her group to stay at his home. So, she was going to pray about that.

—“In reporting the experience, she says, ‘I was asking the Lord where I should go and what I should do. I was for backing out. . . . Well, while I was praying and was sending up my petition, there was, as has been a hundred times or more, a soft light circling around in the room, and a fragrance like the fragrance of flowers, of a beautiful scent of flowers.’—MS 43a, 1901. And a voice said, ‘Respect the courtesy of My servant, John Kellogg, **the physician by My appointment**. He needs encouragement that you can give him. Let him put his trust in Me. My arm is strong to uphold and sustain. He may safely lean upon My strength. I have a work for him to do. He must not fail nor be discouraged.’” Arthur White, *EGW Biography*, volume 5, 53.

So, what I am saying here with this is that the light of Health Reform came in AD1863 in a crisis of the nation and of the church, paralleling the crisis here [at 742BC], a turning point in this civil war, and a turning point in this civil war [AD1863]. And the light of Health Reform was prefigured by the Pools of Siloam and Shiloah. And at this point [1863] we began to reject the light of Health Reform. And the Lord had intended to accomplish a wonderful work, and He

even raised up a man that He identified as His physician, John Harvey Kellogg. But, for a variety of reasons, he loses his way; and, as the leader of the health work, because there is a leader of the health work because the ministers never made it part of their responsibility where it was a united front on the health work, a leader rises up and ultimately takes that branch of Adventism off into the world.

But, I want to close with something with the very first quote that I passed over.

This history [of 742BC] begins in a civil war. This history [of AD1863] begins in a civil war; and, it is pointing to the end of the world where there is going to be a civil war.

Manuscript Releases, volume 5, page 305:

“God does not design that men shall appropriate all that the earth produces for their own selfish purposes. He calls upon them to bring their tithes and offerings into His storehouse, that there may be meat in His house.

“In India, China, Russia, and the cities of America,”—

What are the fastest growing economies in the world today? China and India.

Russia is really rising out of the dust, too. Since the pipeline got to where they could flood the market with oil, Russia is on the rise as well.

—“In India, China, Russia, and the cities of America, thousands of men and women are dying of starvation. The monied men, because they have the power, control the market.”—

It is like Sister White was writing from *Time Magazine* today. All right?

—“They purchase at low rates all they can obtain,”—

There was a Rock ‘N Roll star—what is his name? A Rock ‘N Roll star from England. Everyone knows him. We may not know him, but his first name is Bono? What is his first name?

FROM THE AUDIENCE: Bono.

BROTHER PIPPENGER: Yes, Bono.

Okay. When they opened up—was it Google? It was one of these internets here within the past—

FROM THE AUDIENCE: Was it Facebook?

BROTHER PIPPENGER: Facebook; it was Facebook.

When they opened it up to the stock market within about the past two months, Bono got in on the ground floor; and, then when it opened up they thought it was going to do wonderful stuff and it took a nose dive. But, before it was all said and done, Bono made millions and millions and millions of dollars, just for a real quick transaction.

And I am not attacking Bono. I am talking about the state of the economic market in the world today. It is designed for the rich to get richer and the poor get poorer.

—“They purchase at low rates all they can obtain,”—*THAT IS WHAT BONO DID*—
“and then sell at greatly increased prices.”—

As it was rising at its opening, Bono sold it and made a killing.

—“This means starvation to the poorer classes, and **will result in a civil war**. There will be a time of trouble such as never was since there was a nation. ‘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, everyone that shall be found written in the book. . . . 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.’” *Manuscript Releases*, volume 5, 305.

Where to place the civil war is up to each student of prophecy to assess for themselves. I place it right here at The Sunday Law [in Figure No. 68, at “Now”]. Sister White is connecting her statement about the civil war with the close of probation, and we know that at The Sunday Law in the United States, national apostasy is followed by national ruin. What is being started now in the politics and in the economy of the United States, it is developing the rich and poor; and, as we approach The Sunday Law, there is going to be more animosity between these two groups. And when the Sunday Law arrives, and national ruin arrives—

Well, I mean, just take here in Arkansas, **take here in Arkansas**. How many houses in Arkansas do you think do not have weapons?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: In Arkansas, on the first day of hunting season, they close the public schools so the boys can go hunting with their fathers. Okay? This state, like most of the Southern states, is what you would call “armed to the hilt.”

And if I have no influence of the Holy Spirit and I see that rich guy over there has got a bunch of food, and I see my children and my wife are starving, do you think I am going to take some of that food?

So, what I am saying is, this civil war [742BC], is prefiguring this civil war [AD1863], is prefiguring this civil war [at The Sunday Law, “Now”].

Shall we pray?

Benediction: Heavenly Father, we thank you for the Light that you have given us and we know that that Light arrived on September 11, 2001, when Islam was restrained. And we know that at this time if we reject that Light, as Ahaz did, that there is nothing ahead for us but shipwreck of faith. We do not want this to happen. We ask that you give us the discernment to recognize the Light for what it is and take that Light out of your hand and eat it and let it become part of our very experience, our very understanding, that we might be raised up to reflect you at a time period when a world is looking for the image of Christ; and, that we might be prepared with a message to share to those that we come in contact with. We thank you for this worship series so far. We thank you for the DVD production that has gone well so far. And the LiveStreaming, we ask for your continued blessing upon it. We ask that you bring us back Sunday morning to finish out this segment of 1863. In Jesus’s name, amen.

Habakkuk's Two Tables #40A

Part Five: 1863

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, I want to thank you for waking us this morning and giving us another day of life that we might serve you and that we might study your Word. And, Heavenly Father, as we take up this study, we ask that you grant us the presence of your Holy Spirit to bring this consideration of 1863 to a conclusion. We ask that you give us insight and discernment into the truths that are represented in Isaiah 7 that we are going to touch upon, that you would take control of our humanity, that you overrule my humanity that I might be a fit vessel to convey this message and that you would overrule the humanity of my brothers and sisters that are hearing these things, that they might receive the message as you see fit. We want the Latter Rain. We would ask that you would pour it out upon us and that you would fill our vessels that we might have oil to share with those that we come in contact with. And we thank you for these things in Jesus's name. Amen.

BROTHER PIPPENGINER: We are bringing to a conclusion our consideration of the beginning of William Miller's dream as 1863. We are looking at Isaiah 7, where the beginning of both 2520s is marked, and we are looking at it as a chiastic structure that reaches its conclusion in 1798, 1844, and then in 1863.

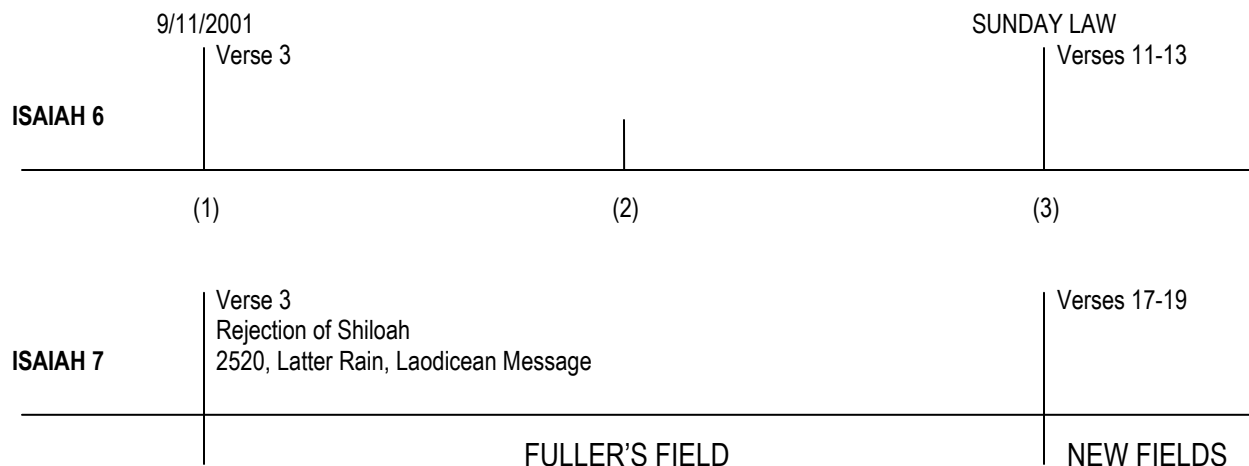


Figure No. 69.

We have studied that in Isaiah 6, in connection with this, that verse 3 marks Isaiah 6 as beginning when the Mighty Angel of Revelation 18 descends. We are identifying that as September 11, 2001, in conjunction with that waymark that it begins in the year that Uzziah died, Uzziah representing the prosperity of the United States and the beginning of the end for the economics of the world structure.

In verses 11 through 13 of Isaiah 6, Isaiah asked how long he has to carry this message to a Laodicean people that will not see and will not hear, and he is told until the cities are destroyed, representing The Sunday Law. We took time with that.

So, we see in Isaiah 6 the history of when the Mighty Angel descends, until the door closes.

Earlier on in this worship series we have identified that there are two temple cleansings in this history, and the first temple cleansing begins in earnest when the Mighty Angel descends. It is a three-step testing process. It ends when the door closes at The Sunday Law for Adventists.

And then there is a three-step testing process for the eleventh-hour workers.

But, this here [the Isaiah 6 reform line] is the climax of the Everlasting Gospel in Adventism. The two classes will be developed and then demonstrated when the door closes at The Sunday Law. And in Isaiah 6, Isaiah is prepared with a message; and, in Isaiah 7, we are saying that this is the message.

We are also not denying that Isaiah 7 continues on into chapters 8, 9, and 10. But, we are just taking Isaiah 7 here.

In our last presentation we identified that the two classes, when you take Isaiah 7 as a line and run it under Isaiah 6, the two classes are represented by Ahaz, who is the foolish king, the foolish virgin, and Isaiah is the wise virgin. And what Ahaz rejects in Isaiah 7, he rejects the sign; and, we have identified several times that one of the signs for this history of the temple cleansings of Adventism at the end of the world is the 2520. But, in rejecting Shiloah, which is Siloam, which means *Sent*, he is rejecting not only Christ who is the foundation of everything; and, in rejecting Christ, he is also rejecting the Holy Spirit, which was also sent. He is rejecting the Latter Rain, and he is rejecting the Laodicean message. Because, in the Pool of Siloam we have the story of the blind man; and, it is Laodicea that is blind. It is the Laodicean that needs the healing that comes from the Pool of Siloam. So, we have put that in place.



Figure No. 70.

We have another component to put into Isaiah 7. We identified also in our last presentation that Shiloah and Siloam are the root word for Methuselah, and we identified that Enoch represents the First Angel's Message. He gave the Judgment Hour Message, and his Judgment Hour Message was premised upon time, as was William Miller giving a Judgment Hour Message premised upon time.

Enoch's message was 120 years.

Sixty-five years into his life, Enoch opens the Second Angel's Message to us, which is Methuselah, the oldest man that ever died.

And Methuselah reaches his conclusion with the Third Angel's Message, which is Noah and the door is closed here. Judgment takes place.

So, we see in the story of Methuselah, his name, the root is *Siloam*. It is the same message that Ahaz is representing, the same message when the chiastic structure concludes that James White will set aside. But more importantly, it is the message that Adventism sets aside at the end. It is the message of the Latter Rain, as represented in this long extended period of time that comes to a conclusion here; and, this long extended period of time is Methuselah, and Methuselah is a type of the 2520. By rejecting the 2520, you are rejecting the message of Shiloah or Siloam, which is the root word for *Methuselah*; you are rejecting the Latter Rain Message.

So, we are saying here [Isaiah 7 timeline, Figure No. 69], Ahaz is rejecting Shiloah, with all that that contains, and he is rejecting the sign of the 2520, the Latter Rain, and the Laodicean Message.

That is what is going on in this history [referencing Figure No. 70], from 9/11 to The Sunday Law. It is paralleling the Millerite History, but it is paralleling the story of Enoch, Methuselah, and Noah; and it is paralleling the history of Ahaz.

A REMNANT SHALL RETURN

But, there is one other component that we want to put in place, and that is where once Isaiah is prepared to give this message of the Everlasting Gospel to Ahaz (to Adventism at the end of the world), where is he?

So, in your notes, Isaiah 7:3:

“¹Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and **Shearjashub thy son**, at the end of **the conduit** of **the upper pool** in **the highway** of **the fuller's field**.” Isaiah 7:3 (KJV).

Shearjashub, if you go to Isaiah 8:18, it says,

“¹⁸Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.” Isaiah 8:18 (KJV).

SHEARJASHUB means *a remnant shall return*. So, when Isaiah goes to Ahaz, he goes to Ahaz with the message of hope that the Lord is going to raise up a remnant.

THE CONDUIT

And where Ahaz has received this message is very informative. He is by the conduit of the upper pool.

GIHON: *Strong's Concordance* H1521—From **H1518**; *stream*; a river of Paradise; also a valley (or pool) near Jerusalem:—Gihon. **H1518** A primitive root; **to gush forth** (as water), generally to *issue*.

The name (Hebrew *Gihôn*) may be interpreted as “Bursting Forth, Gushing.” Gihon is also the name of the only natural spring of water in the vicinity of Jerusalem (the place where King Solomon was anointed by the priest Zadok and Nathan (prophet)). It feeds the Pool of Siloam. *Wikipedia*.

And this word *conduit*, we are going to say the conduit is coming from Gihon. And Gihon is a natural stream that was outside the city walls of Jerusalem, and we will see that it was Hezekiah, when Sennacherib was getting ready to do a siege on Jerusalem, Hezekiah went and he covered up that stream so it could not be seen, and he dug a conduit that led the water into the City of Jerusalem, so that the enemies on the outside of the wall would not have water, and those inside the wall would have water. And this conduit that brought the water of Gihon into Jerusalem, it ended up being used in two pools: in one what they called the *upper pool*, which is the Pool of Siloam (the Waters of Shiloah); and then there was a *lower pool* as well.

So, what is *GIHON*? Gihon, where the spring, the source, it is from H1521 and from H1518 in the *Strong's*. It is a *stream*. It was a river in Paradise, when we look at the story of the Garden of Eden; also a valley (or a pool) near Jerusalem. It means to *gush* forth. So, *GIHON* has the meaning of gushing forth. All right?

The name *Gihôn* may be interpreted as “Bursting Forth, or Gushing.” Gihon is also the name of the only natural spring of water in the vicinity of Jerusalem, the place where King Solomon was anointed by the priest Zadok and Nathan the prophet. It feeds the Pool of Siloam, and then there is a transit that takes it to the other side of the city as well.

A WELL OF WATER SPRINGING UP

In John 4:13-14, which is in your notes, it says,

“¹³Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: ¹⁴But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” John 4:13–14 (KJV).

Gihon is the well of water springing up into Everlasting Life. It is the water that Christ gives. It is the water that comes down from Heaven; but, it comes down here to Earth into the Pool of Siloam.

SPRINGING UP: Strong's Concordance G242—Middle voice of apparently a primary verb; to *jump*; figuratively to *gush*: - leap, spring up.

Springing up in John 4:13-14 means to *jump*, to *gush*, to spring up. It means the same thing that *Gihon* means. The Water of Life is the water of Gihon. It is the water that comes into Jerusalem and forms the Pool of Siloam.

What is the *conduit*?

CONDUIT: Strong's Concordance H8585—From H5927; a *channel* (into which water is *raised* for irrigation); also a *bandage* or *plaster* (as placed *upon* a

wound): - conduit, cured, healing, little river, trench, watercourse. **H5927**—A primitive root; to *ascend*.

CONDUIT: H8585, from H5927, is a *channel*; also a *bandage* or *plaster* – conduit, cured, healing, little river, trench, a watercourse; a primitive root; to *ascend*.

Okay. The conduit is the channel that brings the water from Gihon, the Water from Heaven, down to Earth.

CONSTANT COMMUNICATION

Are there any other symbols of the Water of Life being brought down to Earth; such as, maybe two golden pipes full of golden oil, or a ladder that the angels descend and ascend on?

This Gihon and its relationship to Siloam are talking about the constant communication that Christ keeps with His people.

Acts of the Apostles, page 586, says:

“Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized His relation to the churches. **He is in constant communication with His people.**” *Acts of the Apostles*, 586.

HEAVENLY ANGELS

How does He do this?

Christian Education, page 155:

“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.” *Christian Education*, 155.

What I am saying if you are not following the application is the top of the ladder is Gihon; the bottom of the ladder is Siloam or Shiloah.

And this ladder is represented in a variety of ways.

THE CROSS

“The cross of Calvary is placed between heaven and earth as a perpetual memorial, calling the attention to a holier world than this.”—

It is calling attention to Gihon.

—“It is the **medium of a constant communication** with the world of light;”—

So, this constant communication is accomplished through the two golden pipes of Zechariah, through Jacob’s ladder, through the cross, through the Waters of Gihon.

—“the mind is constantly drawn away from the earthly to the heavenly, surveying the attractions of Him who ever liveth to make intercession for us; and those who thus keep the heavenly world in view will be uplifted above this in their affections and pursuits.”
The Medical Missionary, May 1, 1891.

Review and Herald, July 20, 1897, says,

“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, 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, what am I saying? I am saying that when Isaiah takes the message to Ahaz, when the wise virgin of Adventism takes the message to the foolish virgins of Adventism in the time period of the visitation of Adventism, when the Lord is accomplishing the Everlasting Gospel, developing two classes and going to demonstrate those two classes at The Sunday Law, that where Isaiah meets Ahaz with this message of promise that the remnant will return, that he is meeting him by the end of the conduit of the upper pool. He is meeting him right where the Latter Rain comes down from Heaven. He is meeting him with the Latter Rain Message.

So, Ahaz represents those in Adventism that are rejecting the Latter Rain Message.

THE HIGHWAY

Isaiah 35; 40:1-5; 62:6-12; Jeremiah 31:21-23

THE FULLER’S FIELD

Isaiah 7:3, Isaiah 36:1-2; Malachi 3:1-4

But, Ahaz is also on the highway; he is also on the highway, to the fuller's field.

Shearjashub, the promise that a remnant shall return. The conduit, these two golden pipes that the Latter Rain is being given to Isaiah to give to Ahaz. They are on the highway (what is the highway?), and it is by the fuller's field (what is the fuller's field?).

Go to Isaiah 35. Isaiah 35 says,

“¹The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. ²It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.”—

Now, in those two verses, it is talking about a certain place. What is the place it is talking about?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: It is talking about the wilderness. Okay? The people that its dealing with there are in the wilderness.

And the wilderness is one of the symbols for what?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Pardon me?

FROM THE AUDIENCE: Darkness?

BROTHER PIPPENGER: Darkness. All right. The darkness that precedes 1798, the 1260 years of Papal darkness in Revelation 12, verses 6 and 14, is identified as the wilderness.

And the message that comes in each of these reform lines is a message of a voice crying in the wilderness.

So, where the Lord initially meets His people is in the wilderness, and who He is meeting here in Isaiah 35 in the wilderness, those people that He is going to meet in the wilderness, what are they going to do? They are going to see the glory of the Lord.

And who is it that sees the glory of the Lord? It is Isaiah, in Isaiah 6. He saw the glory of the Lord.

So, reading on in Isaiah 35:

—“³Strengthen ye the weak hands, and confirm the feeble knees.”—

He meets Adventism in the wilderness of Laodicea with the promise that “If you will enter into the Most Holy Place and recognize the glory of the Lord, I am going to bring you back to life.”

Verse 4:

—“⁴Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you. ⁵Then the eyes of the blind shall be opened,”—

Who are the blind? Ahaz, he is standing there by the Pool of Siloam refusing to be healed.

In that time period,

—“the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. ⁶Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness”—*WHERE?*—“in the wilderness shall waters break out, and streams in the desert.”—

Do you think they are gushing forth? That is coming from Gihon.

—“⁷And the parched ground shall become a pool,”—

What pool? The Pool of Siloam.

—“and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes. ⁸And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. ”—

You can be a foolish virgin; but, if you will get on this highway you will make no mistakes because you will become a wise virgin.

—“⁹No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*: ”—

This is where the redeemed are going to walk, is in this highway.

—“¹⁰And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” Isaiah 35 (KJV).

So, this is where Isaiah is meeting Ahaz. He is meeting him on this highway, where the conduit of Gihon comes down to the Pool of Siloam with the message of the Latter Rain, the Laodicean Message, the Message of the 2520.

Go to Isaiah 40, verses 1 through 5. We are still looking at the highway where Isaiah is standing.

Beginning at Isaiah 40, verse 1, it says,

“¹Comfort ye, comfort ye my people, saith your God. ²Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned:”—

When is Jerusalem’s iniquity pardoned? It is in this history [of Isaiah 6 (see Figure No. 69)] when their sins are being blotted out.

—“her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins. “³The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.”—

So, now here is a people being represented that are emphasizing the truth about the highway, the path that God's people are to walk on, the path that God walks on.

What path is that?

FROM THE AUDIENCE: The Old Paths.

BROTHER PIPPENGER: The Old Paths.

—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: ⁵And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken it.” Isaiah 40:1-5 (KJV).

Okay. Where does that place this passage?

When is the whole Earth lightened with the glory of the Lord, because all flesh is going to see it? Right here, Revelation 18, the same history [from 9/11 to The Sunday Law]. It is The Highway of Holiness, this path.

Isaiah 62, verses 6 through 12. This is where Ahaz is being met with the Latter Rain Message of Isaiah.

Beginning in Isaiah 62, verse 6, it says,

“⁶I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, ⁷And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. ⁸The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: ⁹But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.”—

What are His corn and wine? It is the Little Book. It is the message of the Latter Rain.

—¹⁰“Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.”—

If you could in your *Strong's Concordance*, this is a people that has a message that they are lifting up the message of the Highway, the message of the Path. They are the people, the watchmen, that are emphasizing the return to the Old Paths.

Verse 11:

—¹¹“Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion,”—

The daughter is the remnant, the last offspring.

—“Behold, thy salvation cometh; behold, his reward is with him, and his work before him. ¹²And they shall call them, The holy people, The redeemed of the LORD:”—

Who are they going to call *the holy people*? The people that are standing on the Highway with Isaiah. They are the redeemed of the Lord. They have been bought back.

And what are they?

—“and thou shalt be called, Sought out, A city not forsaken.” Isaiah 62:6-12 (KJV).

Because they are going to be lifted up as an ensign and the whole world is going to come to them.

Jeremiah 31, verses 21 through 23, beginning in verse 21:

“²¹ Set thee up waymarks,”—

How do you set up waymarks? Right there [indicating the timelines on the whiteboard], those are the waymarks, what we have been doing in this worship service, line upon line. These historical events on these prophetic lines are the waymarks.

—“²¹ Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again,”—

You have got to turn back to the Old Paths.

—“O virgin of Israel, turn again to these thy cities.”

Return to the old highway.

—“²² How long wilt thou go about, O thou backsliding daughter?”—

You are in the wilderness. Turn back to the Old Paths.

—“for the LORD hath created a new thing in the earth, A woman shall compass a man.”—

What is a woman?

FROM THE AUDIENCE: A church.

BROTHER PIPPENGER: A church. The Lord here is rebuilding Jerusalem. This is the New Jerusalem in the Earth. It is a spiritual Jerusalem. It is what is going to surround the men that are in Jerusalem that have returned to the Old Paths.

—“A woman shall compass a man. ²³ Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again”—

And what is “bring again”? Nine out of ten times the meaning in the Scriptures: reverse.

—“when I shall [reverse] their captivity;”—

Where have they been? In captivity. They have been in darkness. They have been in the wilderness. They have been in William Miller’s dream, scattered for seven times.

—“when I shall [reverse] their captivity, The LORD bless thee, O habitation of justice, *and* mountain of holiness.” Jeremiah 31:21-23 (KJV).

What is The Mountain of Holiness? It is God’s church.

So, where is Isaiah when he meets Ahaz? He is on the Old Paths. He is with a message making a promise that a remnant shall return; and, he is by the conduit where the Latter Rain Message comes down out of Heaven to confront God’s people with the Laodicean call.

But, what is the fuller’s field?

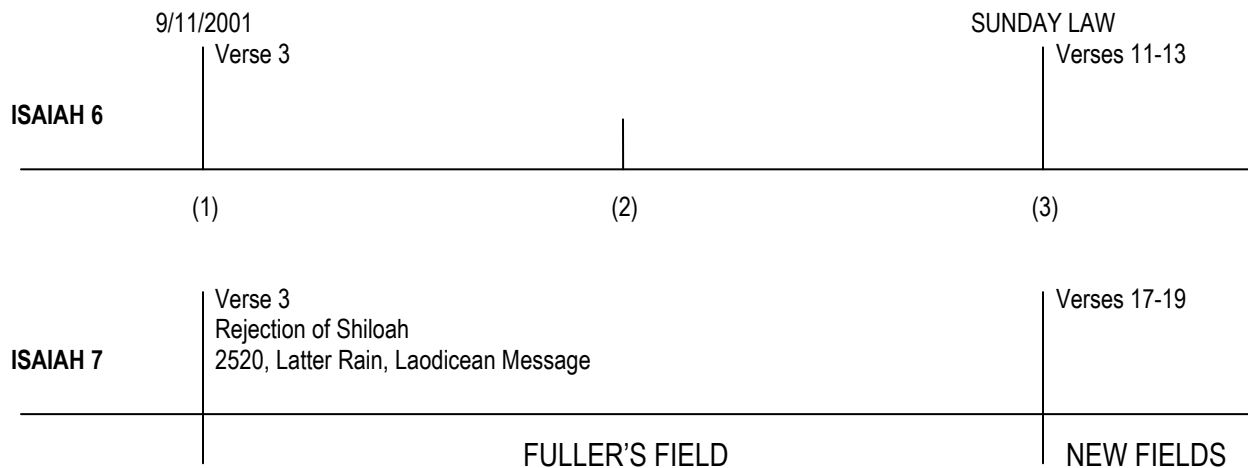


Figure No. 71.

He is by the fuller’s field. There are two things I want you to see about the fuller’s field is that the fuller’s and it is the field.

Because, this here [see Figure No. 71, the timeline of Isaiah 6], this is Adventism from 9/11 to The Sunday Law. This is a field. There is something that happens in this field. But, once The Sunday Law comes, the message goes to other fields.

But, what field is this? It is the fuller’s field.

Isaiah 36: verses 1 and 2:

“¹Now, it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib, king of Assyria came up against all the defenced cities of Judah, and took them.
²And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army.”—

Now, what is this about? This is the king of Assyria, the King of the North. This is the King of the North, this is The Sunday Law, coming not to Ahaz but to Hezekiah. He is coming to

destroy Jerusalem and he is sending his general, his main authority Rabshakeh, to Jerusalem to confront Hezekiah, saying, “We are going to take over your city. You might as well surrender.”

All right. This is The Sunday Law. This is an illustration of The Sunday Law; but, where does it take place? The last part of verse 2.

—“And he stood by the conduit of the upper pool in the highway of the fuller’s field.” Isaiah 35:1-2 (KJV).

What I want you to see is that right here [9/11, Figure No. 71] and right here [Verse 3, Figure No. 71], where Isaiah is presenting the Laodicean Message to Ahaz, where the wise virgins are presenting the message of the 2520, the Latter Rain, and the Laodicean Message to the foolish virgins of Adventism, that they are standing in a certain place and they have with them Shearjashub with a message of the promise that the Lord is going to raise up the remnant at this point in time. And, they are emphasizing The Highway of Holiness, the Old Paths: “You need to be on this highway, Ahaz. You need to be where the golden oil is coming down from the pipes and receive the Latter Rain Message, which is the Pool of Shiloah and Siloam, that your eyes may be opened; because, if you don’t, you are going to be swept away at The Sunday Law” [Isaiah 6:11-13 and Isaiah 7:1-19] right here, and The Sunday Law message, the close of probation, is given at the identical place, **the identical place**. It is on the highway at the end of the conduit by the fuller’s field. It is the same message.

So, you are seeing here where Isaiah gives this message here at the beginning of the purification of Adventism, the climax of the Everlasting Gospel, he is giving this message here at The Sunday Law in the time period of Hezekiah.

Do you see the logic there?

So, Malachi 3. We are trying to figure out what the fuller’s field is. Malachi 3:1-4.

We already know what the fuller’s field; because, in our worship series, we have spent time with the fuller’s field.

Beginning in verse 1,

“¹Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold, he shall come, saith the LORD of hosts.—

The messenger that prepared the way for the Messenger of the Covenant to come in the time of Christ was John the Baptist. John the Baptist prepared the way for Christ to come to Earth and to the Heavenly Sanctuary.

William Miller prepared the way for Christ to come to the Most Holy Place.

Okay. And in applying these verses here, Sister White identifies that these verses were fulfilled the two times that Christ cleansed the temple, at the beginning and at the end of His ministries. We have looked at this in detail previously and have identified that there were to temple cleansings in the time of the Millerites and that there will be two temple cleansings at the end of the world.

So, when Isaiah is standing by the fuller’s field, he is marking the temple cleansing of Adventism [references the first waymark of Isaiah 7 in Figure No. 71] that we have already

identified begins when the Mighty Angel comes down [referencing the first waymark of Isaiah 6, Figure No. 71]. It is a three-step testing process, and concludes at The Sunday Law.

So, the fact that He is by the fuller's field here in Isaiah 7:3 is another prophetic identification that what we are suggesting about these histories is accurate.

Verse 2 of Malachi 3:

—“²But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like”—*WHAT?*

FROM THE AUDIENCE: Fullers' sope.

BROTHER PIPPENGER: —“like fullers sope.”—

What is a fuller's sope? It is a type of dye that makes garments clean and bright and white. It is like a dye.

So, what kind of fuller's work is Christ doing in this history? He is taking off the filthy garments of His people and putting on the garments of His righteousness.

Verse 3:

—“³And he shall sit *as* a refiner and purifier of silver; and he shall purify”—*WHO?*

In this history [of Isaiah 6] I thought He was purifying the 144,000, and the 144,000 is the 12 tribes of Israel.

Is Levi all 12 tribes? No. There are two witnesses to this. Levi is the one that stood faithful with Aaron's image of the beast test.

And Levi, when Jeroboam doubled Aaron's sins by making two calves in Bethel and Dan, it was the Tribe of Levi that refused to be His priests in this. So, he was forced to get the low men to be his priests.

So, in both tests of the image of the beast, Levi stands out as the ones that are faithful; and, both of those histories are pointing forward to The Sunday Law. So, in this history [of Isaiah 6 in Figure No. 71], He is preparing those in Adventism that are going to stand faithful at The Sunday Law when the door closes, and that is why He is purifying the sons of Levi, even if they are made up of all 12 tribes of spiritual Israel.

Verse 3:

—“³And he shall sit *as* a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. ⁴Then 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).

When will the offering be pleasant as in former years? Right here [indicating The Sunday Law], after this process [from 9/11 to The Sunday Law].

What is this process? It is the process of the refining that is represented by the fuller's field.

So, when Isaiah meets Ahaz right here [at the first waymark of Isaiah 7 in Figure No. 71] with the message that a remnant shall return in Shearjashub, on the Old Paths, on The Highway of Holiness, by the end of the conduit where the Gihon Water of Life Message comes to the healing Pool of Shiloah and Siloam, the Latter Rain Message, He is identifying that the purification of Adventism, the first temple cleansing of Adventism, begins right here and Ahaz represents those that reject this purification process that are going to dance around that golden calf.

MALACHI AND THE TWO TEMPLE CLEANSINGS

In *The Desire of Ages*, page 161, it says,

“In the cleansing of the temple, **Jesus was announcing His mission** as the Messiah, and entering upon His work.”—

This is the temple cleansing [referring to the timeline of Isaiah 6 in Figure No. 71]. All the prophecies in the Old Testament, in the New Testament, and of the Spirit of Prophecy are pointing to the end of the world; and, the two temple cleansings of Christ are pointing to our time, more than anything else.

So,

“In the cleansing of the temple, **Jesus was announcing His mission** as the Messiah, and entering upon His work.”—*TO PURIFY SEVENTH-DAY ADVENTISTS JUST PRIOR TO THE SUNDAY LAW*.—“That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But **the Jews had not understood the significance of the building they regarded with so much pride**. They did not yield themselves as holy temples for the Divine Spirit.”—

Did Ahaz? Nope!

—“The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts.

“In cleansing the temple from the world’s buyers and sellers, **Jesus announced His mission to cleanse the heart from the defilement of sin**,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. **Malachi 3:1–3 quoted.**” *The Desire of Ages*, 161.

So, when Isaiah is standing by the fuller's field, he is standing in the place where Christ does His work as the refiner and purifier of the sons of Levi. That is the message that He is giving to Isaiah.

THREE HISTORIES

In *Selected Messages*, book 2, page 118, it says,

“The prophet says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’—

That is our history right here [referencing timeline of Isaiah 6 in Figure No. 71],

—“And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils’ (Revelation 18:1, 2). **This is the same message that was given by the second angel.** Babylon is fallen, ‘because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, ‘teaching for doctrines the commandments of men’ (Matthew 15:9).”—

Next paragraph:

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

The first call is Revelation 18:1-3, and the second call is verse 4, “And I heard another voice from heaven, saying, Come out of her, my people, . . .”: two temple cleansings.

Isaiah [chapter 7] is representing the first temple cleansing.

THE FIELD

NEW FIELDS

Isaiah asked in chapter 6, “How long do I have to give this message to a people that refuse to see and refuse to hear?”

And the answer was, “Until The Sunday Law.” Because, at The Sunday Law, then as the purified sons of Levi, you are going to be lifted up as an ensign and you are going to take a new work to new fields.

This is the fuller's field here [referencing Isaiah 7 in Figure No. 71, between the waymarks.]. This is the fuller's field.

This is the new fields, **new fields** [referencing Isaiah 7 in Figure No. 71, after the second waymark], the new fields being where the eleventh-hour workers are confronted with the temple cleansing.

—“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.

Notice the next quote from *The Great Controversy*, pages 605 – 606.

“Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. **The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions.**”—

Why? Because, if you have been trained in a literary institution, the Mystery of Iniquity has captured your mind and you are going to have to do a wonderful work through the power of the Holy Spirit to remove that nonsense out of there so you can understand and recognize the voice of the Lord. You have been wrapped with the bands of iron and brass.

—“Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked.”—

That is talking about here, over here, [immediately at The Sunday Law]. This is The Sunday Law crisis now.

The Sunday Law crisis is not about calling God’s people back to the Old Paths of Jeremiah 6:16. It is about identifying the Papacy, the history of the Papacy; what she has done in the past and what she is going to do right now. It is about identifying that the United States is going to place her on the throne of the Earth, that she is going to come into union with the globalists, the United Nations and persecute the entire world and that the premise for allowing this to happen is the escalating crisis of Islam.

Look to Iran. Look to what is going on in Iran. The Third Woe is not slowing down; it is not in neutral. It is heating up.

—“By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these.”—

They will listen to what? They will listen to the message that is proclaimed by the sons of Levi, and part of that message at least is about the role of Islam in Bible prophecy. So, if you are rejecting returning to the Old Paths [referencing the 1843 and 1850 Charts behind him at the podium]; if you reject the truths that Islam was restrained on September 11, 2001, and this began the purification process of Adventism; if you have no understanding of the role of Islam in Bible prophecy, you are not going to be there in that time period. You have shut the door on your

ability to be one of these people that is clarifying this issue at the end of the world in The Sunday Law crisis.

The return to the Old Paths is to prepare people with the prophetic message for The Sunday Law crisis.

—“In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain ‘Thus saith the Lord,’ the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.

“As the controversy extends into new fields”—*IT HAS LEFT ADVENTISM NOW*—“and the minds of the people are called to God’s downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. **As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers.** They will be threatened with fines and **imprisonment**, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: ‘Show us from the word of God our error’—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths.” *The Great Controversy*, 605–606.

And I do not really want to dwell on that at this time. I just want you to see that The Sunday Law crisis is the new fields; and, Isaiah meets Ahaz where the end of the conduit comes in at the upper pool at the highway of the fuller’s field. This is the fuller’s field. This is where Adventism is being purified.

2 KINGS 18 & 20⁴ AND ISAIAH 36 & 37

In 2 Kings 18:17, once again this is where Sennacherib comes to Jerusalem to besiege it, to destroy it. And verse 17 says,

“¹⁷And the king of Assyria sent Tartan and Rabсарis and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, **they came and stood by the**

⁴ Corrects typo in notes from chapter 19 to chapter 20.

conduit of the upper pool, which is in the highway of the fuller's field."
2 Kings 18:17 (KJV).

The Sunday Law is the Latter Rain Message as well.

In 2 Kings 20, verses 19-21, it says,

“¹⁹Then said Hezekiah unto Isaiah, Good *is* the word of the Lord which thou hast spoken. And he said, *Is it not good*, if peace and truth be in my days?”—

It was not good.

—“¹⁹And the rest of the acts of Hezekiah, and all his might, and how **he made a pool, and a conduit, and brought water into the city**, *are* they not written in the book of the chronicles of the kings of Judah?”—

Hezekiah is the one that made the conduit from Gihon, and covered up Gihon and brought the water to Siloam.

—“²¹And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.” 2 Kings 20:19–21 (KJV).

Hezekiah did not understand that the Lord is the one that directs kings. Right? Neither did the people of Israel. They think Hezekiah built that pool.

ISAIAH 22

THE VALLEY OF VISION

Okay. Isaiah 22, bringing this to a close. Verse 1 of Isaiah 22, it says,

“¹The burden of the valley of vision.”—

And usually the word *burden* means *prophecy*. Okay? The prophecy of the valley of vision is a prophecy at the end of the world.

And who is the subject of *vision* at the end of the world? Who has a problem with their vision? This is the prophecy of Laodicea. Okay? Their vision is blind.

And Proverbs 29:18:

“¹⁸Where *there is* no vision, the people perish: but he that keepeth the law, happy is he.” Proverbs 29:18.

And this word *vision*, is *châzôn*. It is the vision of prophetic history. If you do not have that history, if you do not have this vision here of prophetic history [see Figure Nos. 70 and 71], you perish.

And the valley of vision in Isaiah 22 is about a people—two classes of people—but one class of people represented by Ahaz, they do not have the vision. They have not washed their eyes in the Water of Siloam.

Isaiah 6:9-10; Revelation 3:17

Isaiah 6:9-10—and keep your finger in Isaiah 22—In Isaiah 6:9 and 10, it says,

“⁹And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. ¹⁰Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart; and convert, and be healed.”
Isaiah 6:9-10 (KJV).

Okay. The people that Isaiah are going to are blind. They have no vision. They are Laodiceans. And that is referenced in Revelation 3:17, too.

“¹⁷Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: . . .” Revelation 3:17 (KJV).

So, in Isaiah 22 (back to Isaiah 22), this is a prophecy about Laodicea, about Adventism.

—“¹The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?”

A brother yesterday was talking about a special watermelon that he grows called Moon and Stars. It has big spots on it that represents the moon, and little spots that represents the stars.

And I said, “Well, do you go on top of your house to eat it on the housetop?”

And he did understand what I was talking about, and he did not want to answer it because he thought the reference in the Bible of a man going on the housetop is when he is living with a woman that is a dripping faucet and you are going to get on top of the house to get away from her.

And I said, “No, what I am referencing is that when you go up on your housetop with the moon and the stars, you are going up there to worship: spiritualism.”

Okay. Isaiah 22:1 says,

—“¹The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?” Isaiah 22:1 (KJV).

Zephaniah 1, verses 5 through 9 says,

“⁵And **them that worship the host of heaven upon the housetops;**”—*THE SUN, MOON, AND STARS*—“and them that worship *and* that swear by the LORD, and that swear by Malcham [**the king: Molek**]; ⁶And **them that are turned back from the LORD;**”—

These are people that have turned away from the Lord. It is in your notes.

—“and *those* that have not sought the LORD, nor inquired for him. ⁷Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for **the LORD hath prepared a sacrifice**, he hath bid his guests. ⁸And it shall come to pass in **the day of the LORD’s sacrifice**, that I will punish the princes, and the king’s children, and **all such as are clothed with strange apparel.**”—

What is this talking about? The wedding; the Investigative Judgment, to see who has on the correct wedding garment.

—“⁹In the same day also will I punish all those that **leap on the threshold**, which fill their masters’ houses with violence and deceit.” Zephaniah 1:5–9 (KJV).

So, those people that go on the housetops to worship the sun, moon, and stars are those people in Adventism that have received the strong delusion of 2 Thessalonians, that are wrapped up in spiritualism, that have the wrong wedding garment on for the wedding. They are going to be punished.

And they “leap on the threshold.” And if you look at the Hebrew, of “leap on the threshold,” it means to leap over the threshold. They leap over the threshold.

Okay. In your notes, 1 Samuel 5:1-5: What does it mean to “leap over the threshold”?

“¹And the Philistines”—

Because these people in verse 1 of Isaiah 22, that is what they have done. They have gone on the housetop. They are wrapped up in spiritualism, just as king Saul was when he went to the witch of Endor.

And beginning in verse 1 of 1 Samuel 5:

—“¹And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod. ²When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

—³And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again. ⁴And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands *were* cut off upon **the threshold**; only *the stump of* Dagon was left to him. ⁵Therefore neither the priests of Dagon, nor any that come into Dagon’s house, **tread on the threshold** of Dagon in Ashdod unto this day.” 1 Samuel 5:1–5 (KJV).

People that are wrapped up in false worship, they jump over the threshold.

Isaiah 22, verses 2 and 3—so, what I am saying, in verse 1, the valley of vision in Isaiah 22, it is about those people that receive the spiritualism represented by the strong delusion in 2 Thessalonians, chapter 2, because they receive not the love of the truth that they might be saved. And the love of the truth is presented to them by Isaiah at the end of the conduit at the highway to the fuller’s field, with the message that a remnant shall return.

Verses 2 and 3 of Isaiah 22 says,

“²Thou that art full of stirs, a tumultuous city, a joyous city:”—

You are doing celebration service.

—“²Thou that art full of stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle.

The dead in battle in Adventism are spiritually dead. They have not been slain with a physical sword.

—“³All thy rulers”—*ALL THY RULERS*. ‘***ALL THY RULERS’?***—“are fled together, they are bound by the archers:”—

They are not dead; they are spiritually dead and they have been bound by the archers, whoever the archers are.

—“all that are found in thee are bound together, *which* have fled from far.” Isaiah 22:2-3 (KJV).

BOUND INTO BUNDLES

Okay. The people represented by Ahaz in our study, they are bound together by the archers. What does it mean to be bound?

Christ's Object Lessons, page 75:

“The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but in the time of harvest ye shall ‘return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.’ Malachi 3:18. Christ Himself will decide who are worthy to dwell with the family of heaven. He will judge every man according to his words and his works. Profession is as nothing in the scale. It is character that decides destiny.

“The Saviour does not point forward to a time when all the tares become wheat. The wheat and tares grow together until the harvest, the end of the world. Then the tares are bound in bundles”—

How are they bound in bundles? By the archers.

—“to be burned, and the wheat is gathered into the garner of God. ‘Then shall the righteous shine forth as the sun in the kingdom of their Father.’ Then ‘the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.’” *Christ's Object Lessons*, 75.

Because, they are going to be lifted up as an ensign at that point.

BOUND BY ARCHERS

Okay. What does it mean to be bound by archers?
Isaiah 21, verse 17, says,

“¹⁷And the residue of the number of **archers**, the mighty men of **the children of Kedar**,”—

The archers in the Bible are the children of Kedar.

FROM THE AUDIENCE: Islam.

BROTHER PIPPENGER: Someone says, “Islam.”

“¹⁷And the residue of the number of **archers**, the mighty men of **the children of Kedar**, shall be diminished:”—

It is not just Islam here. This word *diminished*, it is talking about when Islam is restrained. It is diminished.

—“for the Lord God of Israel hath spoken *it*.” Isaiah 21:17 (KJV).

KEDAR

Genesis 25:13:

“¹³And these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, . . .” Genesis 25:13 (KJV).

How is it that the tares are bound by Islam in Adventism?

THE MEN OF THE EAST

Jeremiah 49:28:

“²⁸Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to **Kedar, and spoil the men of the east**.” Jeremiah 49:28 (KJV).

Kedar is the descendants of Ishmael. They are the children of the East.

And on September 11, 2001, the Third Woe arrived in history when Islam was restrained. You can only see this if you return to the Old Paths and understand that the First Woe is Islam and the Second Woe is Islam; therefore, the Third Woe is Islam. And if you reject this final warning message, you are binding yourself with the tares and you are going to be burned.

Verses 4 and 5 of Isaiah 22:

“⁴Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of **the spoiling of the daughter of my people**. ⁵For *it is a day of trouble*, and **of treading down**, and of perplexity by the Lord GOD of hosts in **the**

valley of vision, breaking down **the walls**, and of **crying to the mountains**.”
Isaiah 22:4-5 (KJV).

It is The Sunday Law. The Law is being broken down. Jerusalem is being captured.

And Isaiah, the righteous, he is sighing and crying for the fact that the Law is disregarded, and the fact that those people that are on the housetop they are crying to the mountains.

God’s church is the glorious holy mountain, and the counterfeit churches are the mountains. In this time period they are turned into Babylon. At The Sunday Law crisis they are going to receive the mark of the beast.

THE SUNDAY LAW

Prophets and Kings, page 677.

“The prophet here describes a people who, in a time of general departure from truth and righteousness, are seeking to restore the principles that are the foundation of the kingdom of God. They are repairers of a breach that has been made in God’s law—the wall that He has placed around His chosen ones for their protection, and obedience to whose precepts of justice, truth, and purity is to be their perpetual safeguard.” *Prophets and Kings*, 677.

So, Isaiah 22 is about The Sunday Law crisis. It is about Jerusalem. It is about God’s people at The Sunday Law crisis. It is telling us that there is one class represented in Isaiah 7 as Ahaz that are rejecting the Latter Rain Message which includes the restraint of Islam, that are being bound as tares in advance of being burned. It is identifying the accomplishment of the Everlasting Gospel in Adventism.

THE HIDDEN ONES

Isaiah 22:6 says—and I have the *Strong’s* breakdown; because, if you read this at a surface level, you do not quite see what I want you to see here. But, if you get into the *Strong’s* a little bit—it says,

⁶And Elam”—

And Elam is hidden. And what I am saying, the wise virgins of Adventism, they are the hidden ones. Isaiah is presenting the Latter Rain Message; he is the hidden one.

—“⁶And Elam **[hidden]** bare”—

And we think of *bearing* this felt pen, put it on our back and bearing it; but, it means *lifted*.

—“⁶Elam **[hidden]** bare **[lifted]** the quiver”—

And the *quiver*, we think of something you put arrows in; but what it means here is it lifted the cover of the quiver so you could see into the quiver. Okay?

Elam, the hidden ones, are lifting something away from a truth to show it.

“⁶And Elam [**hidden**] bare [**lifted**] the quiver [**the covering**]”—

And what did he uncover? What did he show when he lifted this covering out of the way?

—“with chariots”—

And it is a rider.

—“with chariots [**rider**] of men”—

Bloody men; these are men of war.

—“with chariots [**rider**] of men [**bloody men**] and horsemen”—

A rider.

—“and horsemen [**rider**], and Kir”—

The wall.

—“and horsemen [**rider**], and Kir [**the wall**] uncovered [**bared**] the shield [**the defense**].” Isaiah 22:6 (KJV).

What is this representing? The hidden men in this time period, the people represented by Isaiah, they are presenting the message of Islam. They open it up to Ahaz, and he does not want to see it.

Go to Psalm 83, verses 2 and 3, to make sure we understand who the hidden ones are, because that is Elam. Psalm 83:2-3 says,

“²For, lo, thing enemies make a tumult: and they that hate thee have lifted up the head. ³They have taken crafty counsel against thy people, and consulted against thy hidden ones.” Psalm 83:2-3 (KJV).

God’s people are the hidden ones in the Scripture, because they are hidden under the Shadow of the Most High.

Back to Isaiah 22, beginning at verse 7:

“⁷And **it shall come to pass**,”—*THIS IS THE SUNDAY LAW*—“that thy choicest valleys”—*IN JERUSALEM*—“shall be full of chariots, and the horsemen shall set themselves in array at the gate.

“⁸And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.”—*LOOKING TO HUMAN STRENGTH*—“⁹Ye have seen also the breaches of the city of David, that they are many: and **ye gathered together the waters of the lower pool**.”—*TRYING TO SAVE YOURSELF*—

“¹⁰And ye have numbered the houses of Jerusalem, and the houses have ye broken

down to fortify the wall.”—*THIS IS SELF-PRESERVATION*—“¹¹Ye made also a **ditch between the two walls for the water of the old pool**: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.”
Isaiah 22:7–11 (KJV).

Hezekiah built that conduit, built that pool, but who really built it was God. They are looking at a human savior, a human point of reference in the crisis time. They are looking to spiritualism, to a false christ.

Isaiah 22, 12-14, says,

“¹²And in that day”—*IN THE SUNDAY LAW CRISIS*—“did the Lord GOD of hosts call to weeping, and to mourning, and to baldness,”—

And when does the Lord call for weeping and mourning? The Day of Atonement; and, this is the climax of the Day of Atonement. This is when the sins are being blotted out.

—“and to girding with sackcloth: ¹³And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.”—*THE CELEBRATION SERVICE*—“¹⁴And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged”—

And that word *purged* means *final atonement*.

—“Surely this iniquity”—

This celebrating, the rejecting the message of Islam and trying to save yourself, instead of coming to the Maker of the Old Pool and receiving the healing that is represented by Siloam. Surely this rejecting of truth will find no atonement in the climax of the Investigative Judgment.

—“Surely this iniquity will not be purged from you till ye die, saith the Lord GOD of hosts.

LAODICEANS

Isaiah 22:15-19:

“¹⁵Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto Shebna,”—

Which means *to grow—to grow, to get big; to get famous; exalt yourself—to grow*.

—“which is over the house, *and say,*”—

And, of course I have said this before. I do not know how important it is, but *treasurer* as in the Bible: bad job description, whether it is Judas or Shebna! Okay?

Go to *Shebna*: He is Ahaz in Isaiah 22. He is about to be spewed out of the mouth of the Lord because he is serving himself in a crisis.

—“¹⁶What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock? ¹⁷Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee. ¹⁸He will surely violently turn and toss thee *like* a ball into a large country:”—

And when Christ spews the Laodicean out of His mouth, what does this word *spew* mean? Generally we answer “vomit.” But, actually, it means *projectile vomit*. It is when you spew it out of your mouth. He is going to cast Shebna as a ball into a large field. This is Laodicea.

—“¹⁸He will surely violently turn and toss thee *like* a ball into a large country: there shalt thou die, and there the chariots of thy glory *shall* be the shame of thy lord's house. ¹⁹And I will drive thee from thy station, and from thy state shall he pull thee down.” Isaiah 22:15-19 (KJV).

Shebna, the leader, is going to be replaced.
Isaiah 22:20-25:

“²⁰And it shall come to pass in that day, that I will call my servant Eliakim”—

And *Eliakim* means *God of raising*. Eliakim is the people that are going to be lifted up by God as an ensign.

—“the son of Hilkiah:”—

Hilkiah is *the Lord's portion*. The remnant of the Lord's portion is going to be lifted up as an ensign.

—“²¹And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand:”—

So, there is a changeover in Adventism in The Sunday Law crisis, a change of leadership. The leadership that is there now gets spewed out of the mouth of the Lord, or tossed as a ball into a far country; and, the Lord is going to raise up Isaiah. He is going to reject Ahaz the king and raise up Isaiah. He is going to make Eliakim be the governor.

—“I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. ²²And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. ²³And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house. ²⁴And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. ²⁵In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be

removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken *it*.” Isaiah 20-25 (KJV).

THE SURE PLACE

“Fastened,” because He is going to fasten Eliakim as a nail into a sure place. Okay. Eliakim is going to be in a sure place, fastened there.

FASTEN: Strong’s Concordance H8628—A primitive root; to *clatter*, that is, *slap* (the hands together), *clang* (an instrument); by analogy to *drive* (a nail or tent pin, a dart, etc.); by implication to *become bondsman* (by handclasping): - blow ([a trumpet]), cast, clap, fasten, pitch [tent], smite, sound, strike, X **suretiship**, thrust.

FASTEN means to *clatter*, that is, to *slap*, to *clang*; by analogy to *drive*; by implication to *become a bondsman*: - blow, cast, clap, fasten, pitch [tent], smite, sound, strike, suretiship. Okay. He is going to be redeemed. He is going to be fastened by the bondsman.

BURDEN: Strong’s Concordance H4853—From H5375; a *burden*; specifically *tribute*, or (abstractly) *portage*; figuratively an *utterance*, chiefly a *doom*, especially *singing*; mental, *desire*: - burden, carry away, prophecy, X they set, song, tribute. **H5375**—A primitive root; **to lift**, in a great variety of applications, literally and figuratively, absolutely and relatively: - accept, advance, arise, (able to, [armour], suffer to) bear (-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, **forgive**, furnish, further, give, go on, help, high, hold up, honourable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, X needs, obtain, **pardon**, raise (up), receive, regard, respect, set (up), **spare**, stir up, + swear, **take (away, up)**, X utterly, wear, yield.

There is a burden on it. What is a *BURDEN*? A *tribute*, *utterance*, chiefly a *doom*, *singing*. It is from H5375, which means to *lift*, in a great variety of applications. Dropping down to the boldface, it is to forgive. The burden is going to be forgiven. It is pardoned; to spare, to take away.

Eliakim is going to be fastened in the Most Holy Place, where the Lord is going to remove His sin and purify Him fully.

REMOVED: Strong’s Concordance H4185—A primitive root (perhaps rather the same as H4184 through the idea of receding by *contact*); to *withdraw* (both literally and figuratively, whether intransitively or transitively): - cease, depart, go back, remove, take away. **H4184**—A primitive root; to *touch*:—feel, handle.

REMOVED: A primitive root; to *withdraw*: - cease, depart, go back, remove, take away. The burden that was upon it is that probation is about to close. Probation is going to close. Eliakim is fastened in the Most Holy Place.

Revelation 3:7-22

“⁷ He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. ⁸ And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; ⁹ I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. ¹⁰ Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give them a crown of life. ¹¹ He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. ¹² And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; ¹³ I know thy works, and where thou dwellest, *even* where Satan’s seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. ¹⁴ But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. ¹⁵ So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. ¹⁶ Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. ¹⁷ He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*. ¹⁸ And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; ¹⁹ I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first. ²⁰ Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. ²¹ And I gave her space to repent of her fornication; and she repented not. ²² Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.” Revelation 3:7-23 (KJV).

Notice where I passed over where it says [in your notes], “The Sure Place,” Ezra 9:8.

“⁸And 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.” Ezra 9:8 (KJV).

The nail that is fastened in the sure place is the nail that is fastened in the Most Holy Place. It is Eliakim in the Most Holy Place, entering into covenant with the Lord, and the Lord is fully removing his sins; whereas, Shebna, he does not enter in there.

THE ORNAMENTS OF THE SANCTUARY

All the ornaments of the Sanctuary are hung upon this nail, upon the work of Christ, His sacrificial work, His work of mediation. All the ornaments of the Sanctuary are hung upon this nail, Christ’s work as the bondsman, as the Redeemer.

And who is it that are the vessels in the Sanctuary?

When Belshazzar brought the sacred vessels in and started filling this wine, what was he doing? He was illustrating God's people being fed the wine of Babylon. We are the sacred vessels of the Sanctuary that are hung upon that nail.

But, that nail is going to be cut down because probation is going to closed right here [for Adventists, pointing to The Sunday Law in the timeline of Isaiah 6; see Figure No. 71].

Testimonies, volume 5, page 81:

“The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind,”—

Who does that? The Dirt Brush Man.

—“even from places where we see only floors of rich wheat. **All who assume the ornaments of the sanctuary**, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.” *Testimonies*, volume 5, 81.

If you are a Seventh-day Adventist, you have assumed the ornaments of the Sanctuary. And if you have moved into the Most Holy Place, you have attached yourself to that nail; but, that nail is going to be cut off. Probation is going to close and you are going to have to stand in a time period where there is no longer any mediation for sin. You have to go get attached to that nail in the Most Holy Place, in that sure place, before it is cut off.

THE JUDGMENT OF THE LIVING

The Great Controversy, pages 430 – 431:

“Now was seen the application of those words of Christ in the Revelation, addressed to the church at this very time: ‘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; I know thy works: behold, I have set before thee an open door, and no man can shut it.’ Revelation 3:7, 8.

“It is **those who by faith follow Jesus** in the great work of the atonement who receive the benefits of His mediation in their behalf, while **those who reject the light which brings to view this work of ministration** are not benefited thereby. The Jews who rejected the light given at Christ's first advent, and refused to believe on Him as the Saviour of the world, could not receive pardon through Him. When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, the Jews were left in total darkness to continue their useless sacrifices and offerings. The

ministration of types and shadows had ceased. That door by which men had formerly found access to God was no longer open.”—

The nail is going to be cut off.

—“The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God. To them the door was shut. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation.

“The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest.”—

They are willingly ignorant. This is Ahaz.

—“In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins and not be cut off from the congregation. How much more essential in this antitypical Day of Atonement that we understand the work of our High Priest and know what duties are required of us.” *The Great Controversy*, 430–431.

SUMMARY

So, what I am saying is, Isaiah 22, in connection with Isaiah 7 and Isaiah 6, Isaiah is representing those that are giving the final Latter Rain Laodicean Message to Ahaz. They are telling him that, “You better get connected to that nail in the Most Holy Place, because at The Sunday Law that nail is going to be cut off and there is not going to be anymore pardon. It is a close of probation message.

But, these people represented here by Ahaz, they are going to reject the message of Siloam, the message of Shiloah, the message of the Latter Rain, unfortunately.

And all this was to show that these two chapters, Isaiah 6 and 7, are the beginning of the 2520s that come to a conclusion here in 1798, 1844, and 1863; and, that 1863 is the beginning of William Miller’s dream when these foundational truths are covered up.

And probably tomorrow morning we are going to recap our 40-plus presentations, and then the next morning we are going to take up the terminal point of William Miller’s dream, which is 1989. Once we have done that, we will be done for a while with William Miller’s dream.

And why are we dealing with William Miller’s dream? We are dealing with William Miller’s dream because we are showing that these truths on these [1843 and 1850] Charts and these Charts are typified in Bible prophecy, and William Miller’s dream is identifying when these foundational truths were covered up and promising that the Dirt Brush Man at the Time of the End would come in and reestablish these foundational truths.

I know there is something that I wanted to say that has left my mind; but, perhaps tomorrow.

Shall we close with a word of prayer?

Benediction: Heavenly Father, we wish to be represented by Isaiah, by Eliakim. We do not want to be Ahaz and Shebna that stand in the crisis of Adventism, the crisis that takes place on the highway to the fuller's field, where the conduit comes down, and reject the final warning message. We ask that you would make these truths sink deep into our hearts, deep into our minds, that the Holy Spirit can use them throughout the day to continue to convict us of our need of preparation, our need of making sure that we have entered into that Most Holy Place with you, and that we are hanging there on that nail with you in a covenant relationship so when the time comes and probation closes we can be among that group that are lifted up, as Eliakim was raised up as an ensign. We set before you this day's work. We ask that you would give us safety throughout this day and that what we do will be for your glory and honor. And we would ask a continued blessing upon the DVDs and the LiveStreaming of what we are doing here. In Jesus's name, amen.

Habakkuk's Two Tables #40B

Recap #2

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, I want to thank you for waking us this morning and giving us another day of life that we might serve you and that we might study your Word. And, Heavenly Father, as we take up this study, we ask that you grant us the presence of your Holy Spirit in our hearts and our minds, that you would take control of this presentation, that my words and my thoughts will be overruled and that my words and thoughts be touched with a coal from off the altar. We want you to prepare the hearts and minds of those that receive these messages, that they will understand them as you see fit and that they will accomplish exactly what you have designed for us as individuals and as your people. We want the Latter Rain to be poured out upon us. So, turn our vessels upward and fill us up, we ask in Jesus's name. Amen.

BROTHER PIPPENGER: Okay. This is a review, a recap. This is the 42nd presentation.

I would like to recap presentations when I am doing a series. It is something that I try to do regularly; but, this beast is getting beyond my ability to go back and cover all the points. So, this is a simple overview.

There are so many. When I went back yesterday and was looking through all the wonderful truths that we have touched on, there is no way that you can do justice.

PART ONE: THE SPIRIT OF PROPHECY (LESSONS 1 # 5)

But, where we started long ago was upon the principle on the top of your notes:

“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.” *Life Sketches*, 196.

And we took time early on in this series to show that the teaching that is under discussion here is the teaching that the 2520 and the 2300 would end in 1843. Those are the teachings that we should fear to forget; because, this teaching is what produced the experience that we should not forget. “We have nothing to fear for the future, except we forget how the Lord led us.” Well, the Lord led us into the first disappointment in March of 1844; and, that first disappointment was designed to prepare the way for the Midnight Cry.

THE LORD'S LEADING

And in Ellen White's first vision, which you have in your next set of notes, the Midnight Cry is identified as a bright light that is set up at the beginning of the path, that shines light all the way along to the way to Heaven.

But, also in that vision it identifies that some people would deny the Midnight Cry, deny the truth of that history; and, for doing so, they would fall off the path.

So, when it comes to this first statement about forgetting how the Lord has led us in His teaching in our past history, if we forget that this teaching here, the 2520 and the 2300 years, is what produced the first disappointment, then we are denying the way the Lord has taught us. And then if we deny that we do not have the correct understanding of the dynamics that went into producing the Midnight Cry among the Millerites, which prepared a group of people to move into the Most Holy Place with Christ on October 22, 1844.

You can see the vision that we are referring to there, a passage of it. It says, from *Christian Experience and Teachings of Ellen G. White*, page 57:

“They had a bright light set up behind them at the beginning of the path, which an angel told me was the ‘midnight cry.’ This light shone all along the path, and gave light for their feet, so that they might not stumble. “If they kept their eyes fixed on Jesus, **who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted ‘Alleluia!’ **Others**”—AND THIS IS WHAT IS GOING ON IN ADVENTISM TODAY—“**Others rashly denied the light behind them,**”—**

And what does it mean to rashly deny it?

FROM THE AUDIENCE: (Several indiscernible responses.)

BROTHER PIPPENGER: They deny it without even thinking about it, without even investigating it. It is just, “Oh, this can’t be so. My pastor didn’t say it was so. So, from this point on, I am opposed to it.”

Is that not what *rashly* is? It is an immediate response without any thought.

—“**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.

THE LORD’S TEACHING

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.

EARLY WRITINGS:

“His hand was over and hid a mistake in some of the figures,” “His hand covered a mistake in the reckoning of the prophetic periods.” *Ibid.*, 74, 236.

THE MISTAKE EXPLAINED

What did they deny? They denied the Midnight Cry.

What produced the Midnight Cry was when the Lord removed His hand from here [referencing the upper right-hand corner of the 1843 Chart]. Most Adventists understand that at a surface level. They know that when the Lord removed His hand from here, the Midnight Cry Message was when Samuel Snow came to identify the conclusion of the 2300 days as October 22, 1844. But, because they have forgotten the history involved, they do not realize that the Lord also was removing His hand from the 2520.

And you have *Early Writings*, pages 235 – 237, where Sister White speaks about the Lord removing His hand from this [1843] Chart.

And I am at “The Mistake Explained” in your notes. And she says,

“I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. **His hand covered a mistake in the reckoning of the**—*WHAT?*—“**of the prophetic periods.**”—

Two prophetic periods [the 2520 and the 2300], right there [again referencing the upper right-hand corner of the 1843 Chart].

—“Those who were looking for their Lord did not discover this **mistake**,”—*A SINGULAR MISTAKE, A FULLNESS OF THE YEAR 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 first disappointment was of God’s design. It was a test. He was going to prove them. We should not forget that. If we forget it, we need to fear.

—“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.** . . . “—

There was a purpose in this disappointment.

—“Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. **The hand of the Lord was removed from the figures**,”—

These figures, these figures up here [again referencing the upper right-hand corner of the 1843 Chart]; those figures.

—“**and the mistake was explained.** They saw that **the prophetic periods reached to 1844, and that the same evidence which they had presented to**

show that the prophetic periods closed in 1843, proved that they would terminate in 1844.” *Early Writings*, 235–237.

And the 2520, which they thought ended in 1843, on this [1850] Chart which was produced to correct the error in that [1843] Chart, 677 is in the same place, dead center on the top; 677 [now referring to 1850 Chart].

[Referring to the 1843 Chart] This is the column of the 2520 that they believed ended in 1843.

[Referring to the 1850 Chart] This is the same column of the 2520, but they have corrected the error. It is 1844.

So, they are correcting the error of this [the 2520], and on this [the 2300] on this [1850] Chart, because the Lord removed His hand. And we have nothing to fear, except we forget that experience, that testing process that was designed by God and the teachings that were connected to that testing process. And the teachings that were connected to that testing process were the 2300 and the 2520.

THE CHARTS

1843

So, we have in your notes—I do not intend to read all these things, but they are in your notes in terms of point of reference in the different sections that we have dealt with in this worship series.

[Note: All unread notes have been inserted into these transcripts.]

From *Spalding and Magan*, page 2, we see here, she is putting her seal of approval on this [1850] Chart.

“I saw that the truth should be made plain upon tables,”—

She is referencing this [the 1850 Chart] She is writing this in 1850, before this 1850 Chart is produced; but, she is saying the second Table of Habakkuk needs to be together in this particular quote.

—“I saw that that the truth should be made plain upon tables,”—

And that expression comes from Habakkuk 2.

—“that the earth and the fullness thereof is the Lord’s, and that necessary means should not be spared to make it plain.”—

Make this truth [referencing the 1850 Chart] plain upon this table.

—“I saw that **the old chart**”—

And in *Early Writings* this statement is written down as the 1843 Chart.

—“I saw that **the old chart was directed by the Lord**, and that not a figure of it should be altered **except by inspiration**. 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.

And what was altered from this [1843] Chart to this [1850] Chart was based upon dreams and visions that she received to give direction to her husband to have this 1850 Chart produced, which it was by Otis Nichols.

1850

And then concerning this 1850 Chart, from *Manuscript Releases*, volume 13, page 359,

“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.

And I would challenge those that say that the 1863 Chart represents the foundations of Adventism to show a Spirit of Prophecy passage where she says the 1863 Chart is in the Bible prophetically.

It is, as we showed in our previous presentation of the year 1863. The rejection of the foundations by James White is definitely marked in the Bible; but, that is a different sort of prophetic marking. Here, what we are saying is that Ellen White is putting her seal of approval on these [the 1843 and 1850 Charts] being the Two Tables of Habakkuk, which parallel the two tables of the Ten Commandments.

NO NEW MESSAGE

So, there are a few quotes that follows where Sister White places her endorsement upon the messages that were presented in the history of the Millerites from these [1843 and 1850] Charts.

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.

There is no new message. We are to be proclaiming the same message that was proclaimed in 1843.

Manuscript Releases, volume 12, page 437:

“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.” *Manuscript Releases*, volume 21, 437.

Some people say that word *all* should read *both*, the First and Second Angels’ Messages; but, that is not what Ellen White wrote. If you are “steeped in the techniques of higher criticism,” then you “have the authority” to go in and change the Bible; therefore, you have the same attitude toward the Spirit of Prophecy and you are willing to change the word *all* to *both*. But, it says, “All the messages given from 1840-1844 are to be made forcible now. The next quote, from *Manuscript Releases*, volume 15, page 371, says,

“The truths that we received in 1841, ‘42, ‘43, and ‘44 are now to be studied and proclaimed.” *Manuscript Releases*, volume 15, 371.

How can you proclaim them if you believe that they were erroneous? I guess you could, but proclaim that they are erroneous.

From *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? **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.

The light she is speaking about is the messages that came in 1842, 1843, and 1844, which she called “the Foundation.” And then she says that this light “is to be as the Rock of Ages,” and that is with a capital “R” and capital “A.”

So, she is saying that these truths [as reflected on the 1843 Chart] are the foundations of Adventism, and that these truths on this Chart are the Rock of Ages.

So, that was the first section.

PART TWO: Line Upon Line (Lessons 6 # 20)

And then we took time to show that not only did Sister White place her seal of approval upon the 2520 but she did so on the Pioneer teaching of Islam, the First and Second Woes. She did so on the Pioneer teaching of the Daily. She says that the teaching that Adventism presents on the Daily, that the Daily represents Christ’s sanctuary ministry, came from angels that were expelled from Heaven.

She rebuked Brother Hewett from Dead River, saying that the 1335 had already been fulfilled. She did that in 1850.

So, we took in our first section time to identify that Ellen White places her seal of approval upon the foundational truths represented on this 1843 Chart, no matter what the modern theologians say.

PARALLEL MOVEMENTS

Then we moved into a study of line upon line, upon the fact that every Reform Movement parallels all the other Reform Movements, and you have these men who oppose this message that say their understanding of prophecy is *The Great Controversy* understanding. They base their approach to prophecy from *The Great Controversy*, and “Pippenger and these other men are just inventing things up out of thin air.” But, the point of reference for this part of the study we use from *The Great Controversy*, page 343. It says,

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present”—*WHICH IS THE LATTER RAIN MOVEMENT OF REVELATION 18*—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.

A SPECIFIC ORDER

So, we went through and we showed that the Reform Movements have a specific order. You will see one of several quotes where Sister White emphasizes the order, *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. 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.

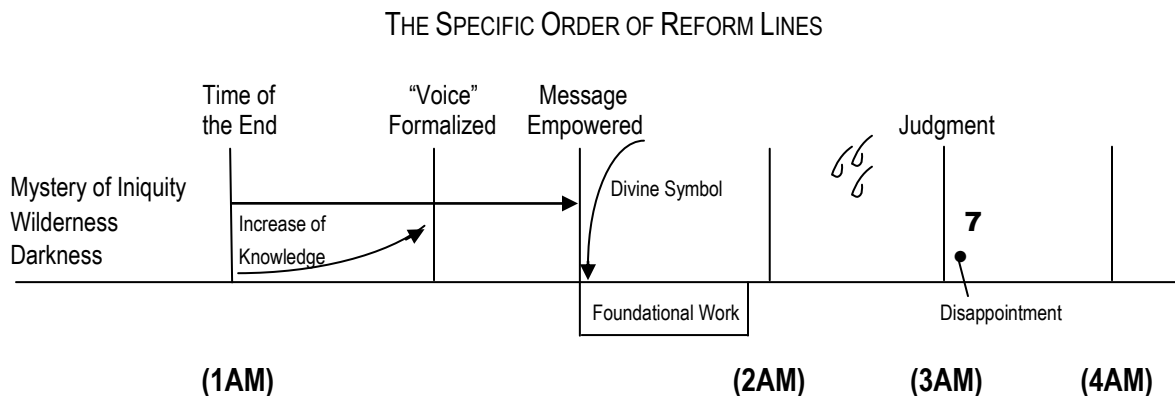


Figure No. 72.

And the order that we have been identifying is that there is first a period of Darkness. We have taken time with these waymarks, some of them more than others; but, this period of

Darkness is also the **Wilderness**. And when you put together the various symbolic representations of what these waymarks represent, you develop more light about what they are. It is in this history of Darkness that the **Mystery of Iniquity** works, because the Mystery of Iniquity precedes every Reform Movement. It is active before the Reform Movement comes into history.

And then you will have a **Time of the End**.

And then you have an **Increase of Knowledge** when the Book is unsealed.

Then you will have the **Message Formalized**. And the formalization of this message is the **Voice** that comes out of the Wilderness. This message will have a bearing to this history [referring to the time period of the Wilderness].

The message that arrives here, the **First Message** that arrives here and goes through this history, is thereafter **Empowered** by the confirmation of said message, and that empowerment is marked when a **Divine Symbol** descends.

At this point, there is a **Foundational Work** that is done in every history; and, it is as you go through these Reform Movements and place them together line upon line in agreement with Isaiah 28 that you raise up the foundations of many generations, because the Lord wants us to make sure what the foundational work for Adventism is at the end of the world.

Once this message is empowered, and begins to test this generation, then the **Second Message** arrives as this generation begins to close the door against that warning message.

And then you see a manifestation of the power of God in this history that leads to the **Third Message**, which is **Judgment**.

And I, of course, am leaving many characteristics off, as we are summarizing over 40 hours of material.

This waymark [of Judgment] is followed by a **Disappointment**. You will see a number **7** here that has a connection, evidently, to the Disappointment; but, it is also representing the scattering.

And then ultimately the **Fourth Message** will arrive.

So, where we read from *The Great Controversy*, Sister White says that each of the great Reformatory Movements paralleled the final Reformatory Movement of the Latter Rain; so, we put together those lines upon lines to establish this fact.

HISTORY WILL REPEAT

The second quote on page 3 of your notes, one of the primary premises of this line-upon-line application is that history will repeat. Sister White, in *Publishing Ministry*, page 175, says,

“Again and again I have been shown that the past experiences of God’s people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year’s almanac. **The record is to be kept in mind, for history will repeat itself.**” *Publishing Ministry*, 175.

This repetition of history, it is amazing to me.

There used to be a personality that lived in this area. He has moved on to bigger fields of labor and his opposition to this message; but, while he was here working at a local school in the area, there was a brother that did not agree with his resistance to this work, and he knew full well that the teaching of this person is that 1 Corinthians 10:11 is correct.

Go to 1 Corinthians 10:11.

This brother does not argue that 1 Corinthians 10:11 is correct; because, this is the Biblical point of reference for the repetition of history. Verse 11 says,

“¹¹Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.”
1 Corinthians 10:11 (KJV).

And his argument is, “I believe in 1 Corinthians 10:11 and that all those histories in the Bible provide moral lessons that we must understand at the end of the world; but, I do not believe that history repeats.”

So, when this brother, a friend of ours, was struggling with this person that is fighting this message, there was a time where I was going to help from behind the scenes, where I started gathering together the quotes where Sister White says history will repeat. And I never finished it. I never handed it off. I still have it on file, and it is like five or six pages of various quotes, like the one we just read: “The record is to be kept in mind, for history will repeat itself.”

I wonder how you can take that sentence and say that “moral lessons” are what is being emphasized by the Spirit of Prophecy. History is going to repeat itself; and, these people that are fighting this message, one of their primary resistances is the idea that history repeats itself.

So, this here [as in Figure No. 72], line upon line is premised upon the very principle that history repeats itself.

Now, I am not denying that there are moral lessons that we need to understand in each of these histories; but, I want the whole enchilada, so to speak. All right?

There was a pastor here not too long ago that was arguing with this message and he said, “What do we need the 2520 for? We have the 2300. The 2300 years points to October 22, 1844; so, what do we need the 2520 for?”

Well, because Jesus said, “Man does not live by bread alone, but by every word that proceeds from the mouth of God.” We want it all. We want to know about the moral lessons from that history, but we want to be instructed about what it means that that history is going to be repeated. We do not have the right to pick and choose; and, if we do so, it is spiritualism. When we put our word over God’s Word, we are involved in spiritualism.

THE PARABLE OF THE TEN VIRGINS

So, when we were looking at the reform lines, this [Figure No. 72] being a basic breakdown of every reform line, we pointed to the parable of the Ten Virgins, which in *The Great Controversy*, page 393, says,

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

We pointed out in these reform lines that they are all paralleled to one another; but, they are sometimes, particularly when a reform line has a beginning and an end, that the beginning of the reform line and the end of the reform line will have characteristics that are more specific to themselves.

What do I mean by that? I mean that when Ancient Israel came out of Egypt, that was the beginning of Ancient Israel; and, when Christ walked among men, that was the end of Ancient Israel.

And at the beginning of Ancient Israel and the end of Ancient Israel, you can see specific lessons of those histories that are more specific to those reform lines than other reform lines; such as, that the feasts that they were to keep throughout their history, they are established right there when they are coming out of Egypt: Passover, Pentecost. And in the time of Christ, those feasts have a specific impact to that history as well.

But, we are modern Israel, and at the beginning of modern Israel and the end of modern Israel is the story of Adventism. The Millerites are the beginning of Adventism; we are the end of Adventism.

And one of the truths that is more specific to us in these repetitions of reform lines is that at the beginning of Adventism and at the end of Adventism, the parable of the Ten Virgins is illustrating both of our histories.

That is why Sister White says, in *Review and Herald*, August 19, 1890,

“I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” *Review and Herald*, August 19, 1890.

So, not only do these reform lines repeat throughout sacred history, but when you have one that is illustrating the beginning and the ending, then there will be truths in the beginning and the ending that are more germane to those particular reform lines, and you are to watch for those. If you do not watch for those, if you do not understand that, if you are not willing to accept that, then you have a hard time accepting the premise that the Angel of Revelation 10 descended in the Millerite History when Islam was restrained; and, therefore, the Angel of Revelation 18 descends in our history when Islam is restrained. Those two characteristics are specific to the beginning and the ending of Adventism, although they are inferred when Christ is coming into the Triumphal Entry. There is an ass that has been restrained that is loosed by the Disciples so that the Message of Islam can carry Christ into Jerusalem. I mean, they [these characteristics] are still there but they are specifically noted in the beginning and the end of Adventism; and, there are other reform lines that possess that thought, too.

THE SEVEN THUNDERS

We looked at arguments that show that the history of the Millerites is repeated in our history in connection with the line upon line, and another one is the Seven Thunders.

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. . . .”—

If we mark this reform line as the history of the Millerites, the Time of the End was **1798**; the Judgment came in **1844**. Therefore, this history is the history of the First and Second Angels’ Messages, and this history is the history of the Seven Thunders.

MILLERITE HISTORY: HISTORIES OF 3AMs AND OF THE 7 THUNDERS

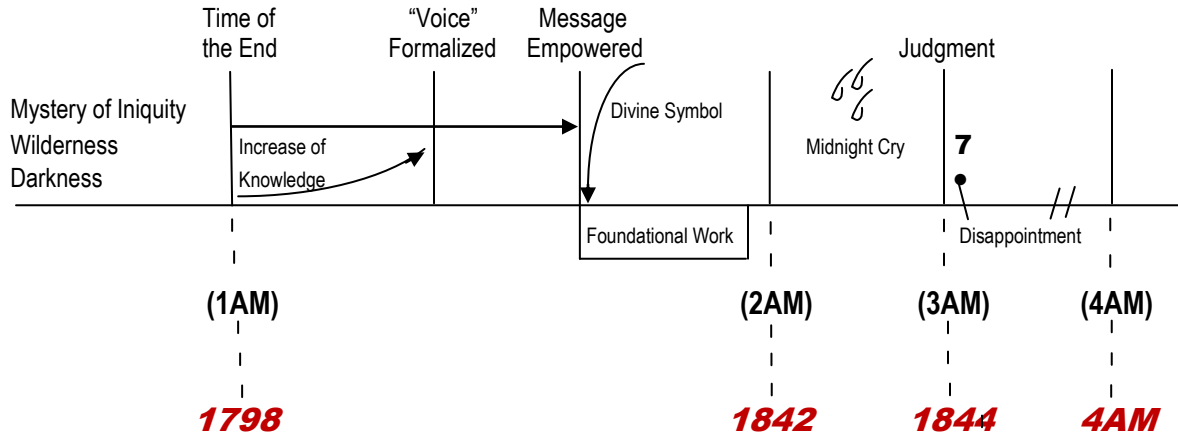


Figure No. 73.

But, when Sister White is talking about the Seven Thunders in this same passage, she also 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 would transpire under the First and Second Angels’ Messages in this history; but, they are also illustrating events that will take place when this history is repeated at the end of the world [marking in Figure No. 73 on the whiteboard the 2AM as **1842**]. And that history of the Millerites is a history of the fulfillment of the parable of the Ten Virgins, and our history is a history of the parable of the Ten Virgins.

LINE UPON LINE

Okay. We were doing this study in this section line upon line, based upon Isaiah 28. And one of the quotes from the Spirit of Prophecy that we used in this regard from *Selected Messages*, book 2, page 114, was,

“**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.

The banner of the Third Angel’s Message very simply is the 3:1 combination.

In this passage where she says this, she says, “. . . the more firmly we stand under the banner of the third angel’s message, the more clearly shall we understand the prophecy of Daniel,” if you will go into the complete passage,—I did not put it all into this quote [but is provided below in this transcript]—she continues on in the next sentence saying, “. . . the more firmly we will understand the ancient truths of Bible prophecy”:

“The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, **will appear the truths of ancient prophecy**; we shall be assured that men of God spake as they were moved upon by the Holy Ghost.” *Selected Messages*, book 2, 114.2

There is a way to stand underneath the Three Angels’ Messages, the banner of the Third Angel that allows you to open up Bible prophecy, the history of Bible prophecy; and, it is this 3:1 combination. This 3:1 combination is marked throughout God’s Word; and, what it does when you see the 3:1 combination, it is informing the student of prophecy that this is a history that has a direct repetition at the end of the world; such as, the three Hebrews being thrown in the flaming fiery furnace in Daniel, chapter 3, and then a fourth appears. That 3:1 combination is teaching us how the message is carried to the world; because, all the world was there at Nebuchadnezzar’s presentation, and they saw God’s people thrown in the fiery furnace and they saw God’s people being supported by the fourth Angel of Revelation 18, none other than Christ Himself.

Each of these 3:1 combinations teaches a different story about the end of the world.

Balaam, a symbol of Islam, is called by king Balak, just before the children of Israel go into the Promised Land in Numbers 22, and he is hired to curse Israel; but, all Balaam can do is bless Israel, and he pronounces three blessings, and then king Balak is greatly disappointed and fires him and sends him home. But, before Balaam goes home, he pronounces a fourth blessing. There is your 3:1 combination.

And this 3:1 combination is not telling you about how the message is carried to the world. It is explaining the role of Islam in Adventism, and it is telling us that Islam is both a blessing and a curse: hired to be a curse, but it can only produce a blessing. Of course, this is also marked in Revelation 9, verse 4, that Islam is a blessing and a curse. It is going to carry a warfare on against Rome in Revelation 9, verse 4, but it is commanded to hurt not those that have the Seal of God. It is a blessing.

It was Islam that wrapped itself around Europe, preventing Catholicism from spreading to the world. It was the scholars of Islam that preserved the text that is used to produce the King James Bible [the *Textus Receptus*]. Islam has both been a blessing and a curse. The story of Balaam marks that, and it marks it with a 3:1 combination.

So, just over and over again, the banner of the Third Angel’s Message is the 3:1 combination. And when you use that line, that banner, you do so by putting forth these reform lines: (1), (2), (3), and down here, (4) the Fourth Angel’s Message. This allows you to bring line upon line together in fulfillment of Isaiah 28:9-13.

THE REFRESHING

Isaiah 28:9-13

Let us go to Isaiah 28:9-13; because, this teaching technique is the Latter Rain. Isaiah 28, starting at verse 9, it says,

“⁹Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. ¹⁰For precept *must be* upon precept, precept upon precept; line upon line, line upon line;

here a little, *and* there a little: ¹¹For with stammering lips and another tongue will he speak to this people. ¹²To whom he said, This is the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.”—

THE LATTER RAIN

This technique of line upon line, here a little, there a little, is the rest and the refreshing, which in *The Great Controversy*, page 611, which is your next quote, Sister White tells us that the refreshing is the Latter Rain.

Verse 13 of Isaiah 28 says,

—“¹³But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.”
Isaiah 28:9-13 (KJV).

In verse 12 it said that they refused to hear it. This Latter Rain Message is a message because it is something that the rebels in the camp refuse to hear, and, it is a testing message that causes them to lose their salvation; because, as they reject the Latter Rain Message, they go and fall backward and are broken and are snared and are taken. So, the Latter Rain is a message; it is a testing message. It is the Everlasting Gospel. It is what the Lord uses to produce two classes of worshippers in Adventism. And the way the Latter Rain Message is taught and presented to God’s people is by bringing reform line upon reform line; because, as you bring all the reform lines together, you are illustrating the history of the Latter Rain at the end of the world.

The Great Controversy, pages 611 – 612:

“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.

A TWO-STEP MESSAGE

In connection with these reform lines, we identified that they are structured upon a two-step message. The First and Second Angels’ Messages are these two steps. In this history it reaches its conclusion when the door is shut at the Third Angel’s Message; but, still, it is the history of the First and Second Angels’ Messages.

In your notes you have some references that we looked at to see that the Latter Rain Message is two steps. The Latter Rain Message, most of us in Adventism do not realize that the Latter Rain is two parts: it is the Early Rain and the Latter Rain; it is the Spring Rain and the Summer Rain; it is the Former Rain and the Latter Rain. It is always described as two parts; but, for some reason, it does not sink in with Adventists.

And these two parts are also representing the two-step message that exists in all these reform lines.

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.

Genesis 2:7; Ezekiel 37:1-14

The two-step message in these reform lines is the message of Elijah and Elisha; it is the message of Genesis 2:7—go to Genesis 2:7.

Genesis 2:7 says,

“⁷And the Lord God formed man of the dust of the ground,”—*STEP NO. 1*—“and breathed into his nostrils the breath of life;”—*STEP NO. 2*—“and man became a living soul.” Genesis 2:7 (KJV).

And Genesis 2:7 is prefiguring Ezekiel 37, verses 1 through 14, where Ezekiel illustrates two prophetic messages.

The first message brings the valley of dead, dry bones, which Sister White says repeatedly is the Seventh-day Adventist Church at the end of the world. The first message of Ezekiel brings the bones and the flesh and the sinew together, but they are not a living soul yet. They have just been formed out of the dust of the ground. That is all.

And then the second message of Ezekiel 37 is when the breath is breathed into them and they stand upon their feet, a mighty army (and Adam became a living soul).

“¹The 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, ²And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. ³And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. ⁴Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. ⁵Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: ⁶And 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. ⁷So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. ⁸And 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. ⁹Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. ¹⁰So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. ¹¹Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. ¹²Therefore 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. ¹³And 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, ¹⁴And 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 FIRST AND SECOND ANGELS' MESSAGES

So, in the creation of Adam, and the raising up of the Seventh-day Adventist Church at the end of the world, it is a two-step message. It is the First and Second Angels' Messages. It is the message of Elijah, the First: John the Baptist was Elijah; William Miller was Elijah. That is the First Angel's Message.

The 1888 Materials, pages 803 – 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 1888 Materials*, 803–804.

But, Elisha followed John the Baptist and William Miller and Elijah; and, Christ is Elisha in relationship to John the Baptist.

In Revelation 10, on August 11, 1840, the Mighty Angel that descended, who followed Miller (Elijah), was no less the personage than Jesus Christ (Elisha).

And in our history, the first message that arrives in 1989, the message of events connected with the close of probation, is the Elijah message. And on 9/11 the Angel of Revelation 18 descends and, once again, that is no less the personage than Jesus Christ. It is Elisha. It is a two-step message.

TWO CALLS

In the center of the page of your notes, “Two Calls”—I passed over some [quotes that were not read into the record but provided in transcript]—speaking of Revelation 18, from *Review and Herald*, December 6, 1892, it 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.

And in Revelation 18 you have this two-step message.

TWO TEMPLE CLEANSINGS

Okay. As we looked at these histories, what we said was that every reform line parallels the other reform lines: **a message formalized, a message empowered, activity of the enemies** as they fight the message, and then **Judgment**. So, we bring the history of the Millerites and we line it up with the other reform lines in order to give two witnesses or more to these things. And once we had shown that, then we identified that in the history of Christ and in the history of the Millerites and in our history, there are two temple cleansings.

And we looked at the history of Christ. The ways and means, the mode of operation that Christ cleansed the temple at the beginning and the end of His ministry is that Divinity flashed through humanity. It was not so much that He was kicking the tables over. It was that Divinity flashed through humanity.

THE SPECIFIC ORDER OF REFORM LINES

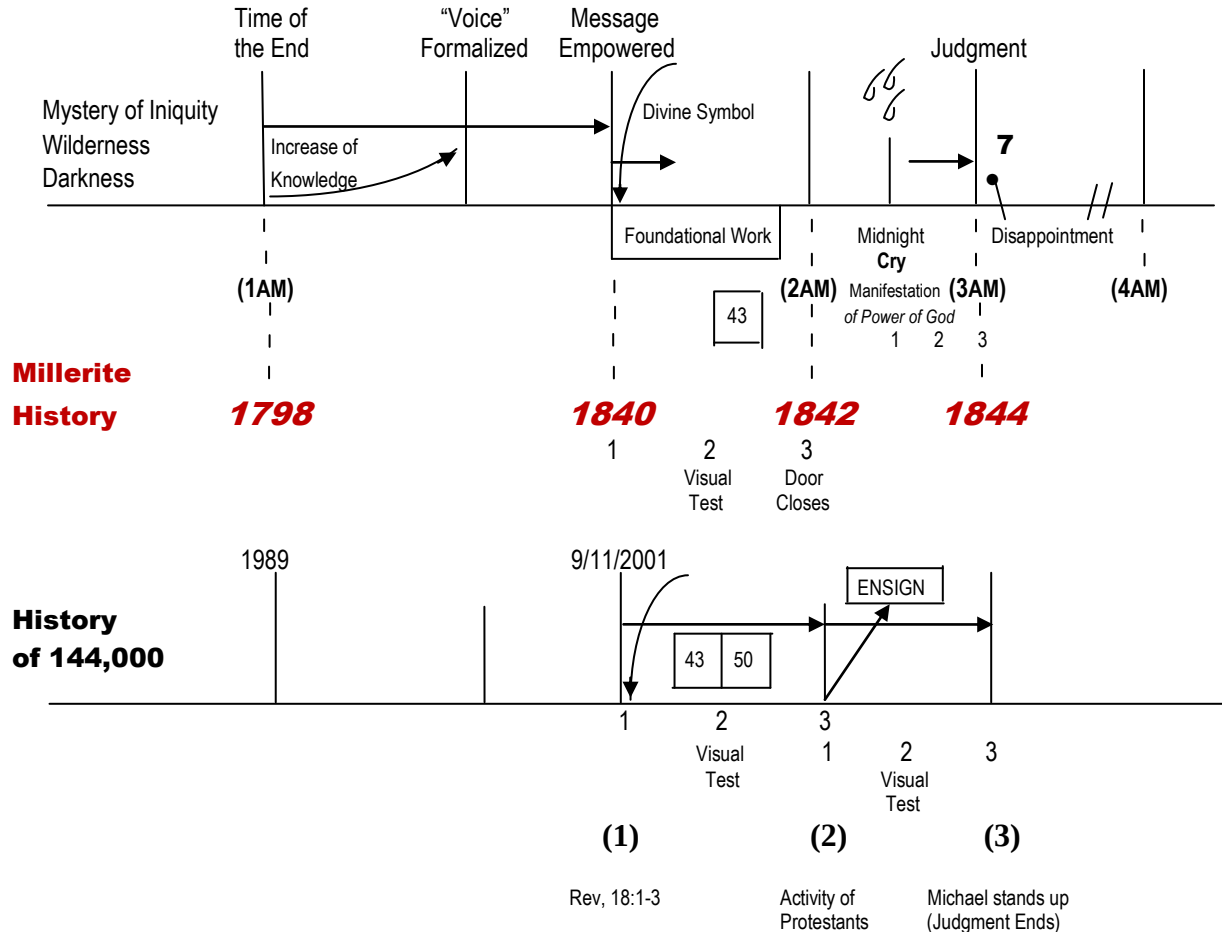


Figure No. 74.

And we noted that in these histories, when the Divine symbol comes down that Divinity is flashing through humanity, and this begins the first temple cleansing.

For the Millerites up here, this begins the first temple cleansing on **August 11, 1840**, when no less the personage than Jesus Christ came down out of Heaven and Divinity flashed through humanity. And this temple cleansing began in the Millerite History, and it is marked as **concluding in June of 1842** when the Protestant churches are closing their doors against this message. This was **the first temple cleansing**.

Then, in the summer of **1844**, you have **the Midnight Cry**; and, once again Divinity flashes through humanity and **it cleanses this temple until the door closes on October 22, 1844**.

But we noted that in all of these temple cleansings, they still are all the same. They consist of a three-step testing process. We took time to where the **third test arrives for Adventism here at the end of the world; the first test for the world begins**. There is always a three-step testing process; but, **there are two temple cleansings in each of these histories**. Christ cleanses the temple twice.

In 1840 Divinity flashed through humanity. That was the first test in this history for the Protestant churches.

And one of the characteristics of the second test, as identified in God's prophetic Word, is that it is a visual test; and, right in here, the visual test came for the Protestants with the introduction of the 1843 Chart.

And there is a nice quote in the writings of the Pioneers. I think it is Joseph Bates. After they had printed 300 of these Charts and the messengers all had these Charts, he went to a camp meeting that they were holding. And it is interesting if you really want to get into the detail of this history, they had a meeting where they determined that they were going to print these 300 Charts; they took a vote, a group of them. And in the same meeting they were led to start camp meetings. They had never held camp meetings before; but, the Lord led them to produce these Charts, but in the very identical meeting He led them to start camp meetings because the Lord knew that this Chart was going to be produced in May of 1842, and in June of 1842 their ability to get into the churches was going to end. So, He was planning the camp meetings right at the same time.

There is a passage where shortly thereafter they had a camp meeting and Joseph Bates got off the train and went to the camp meeting, and he says all over the trees, where they were having this camp meeting, they had these Charts hanging, and there were these groups of people in front of these Charts looking at them and discussing them. It was a visual test for Protestantism right here.

And then the door closes [at the third test in June of 1842]. So, in the Millerite History you have this three-step test.

And then, of course, the Midnight Cry, Divinity flashes through humanity; then the message is being carried across the United States "like a tidal wave." And those people that are participating in that are required to recognize and see that, and it ends in Judgment.

And in our history, there are two temple cleansings. On 9/11 the Mighty Angel of Revelation 18 descends, right where this Angel [of 1840] descends, with the restraint of Islam. And the first test for us is underway. But, in order for you and me to explain 9/11 and the role of Islam, we have to return to these [1843 and 1850] Charts. We have to return to the logic of the Pioneers, which explains why the First Woe was Islam and the Second Woe is Islam, in order to have the Biblical logic to identify that the Third Woe begins here at 9/11. So, suddenly these Charts in our history produce a visual test. They are the handwriting on the wall.

They produce a visual test that leads to the closing of the door at The Sunday Law. And at the closing of the door at The Sunday Law, this is the first test for the eleventh-hour workers outside of Adventism; because, here Divinity is going to flash through humanity as an ensign is lifted up, as Shadrach, Meshach, and Abednego are thrown into the fiery furnace and all the world is watching. This ensign becomes the visual test and leads to Judgment.

So, when we were looking at the lines upon lines, we made this distinction that as you look at this history, you have to mark two temple cleansings in this history; whereas, at a different approach, if you are simply looking at these histories at the beginning of Judgment in 1844 and the end of Judgment when Michael stands up in Daniel 12:1, then you can simply see three primary waymarks: the First Angel's Message empowered in 1840; the Second Angel's Message arrives in June of 1842; and, the Third Angel's Message marks the beginning of Judgment.

The Second Angel's Message in 1842 is an activity of the Protestants of the United States.

So, if you are just looking at the line as a symbol of the opening and closing of Judgment, then when you get down here at 9/11, the first test is empowered, Revelation 18 when this Angel

comes down; the second waymark here, activity of the Protestants in the United States once again as they close the door to pass The Sunday Law; and, then the third test is when Michael stands up and Judgment ends.

So, you have to be careful about the line upon line, to define them by the context; and, that is what you have to be careful with all of Bible prophecy.

THE YEAR-DAY PRINCIPLE

We also identified in these histories some things that are identified through the recognition that Jesus is the First and the Last, the Alpha and the Omega, the Beginning and the Ending.

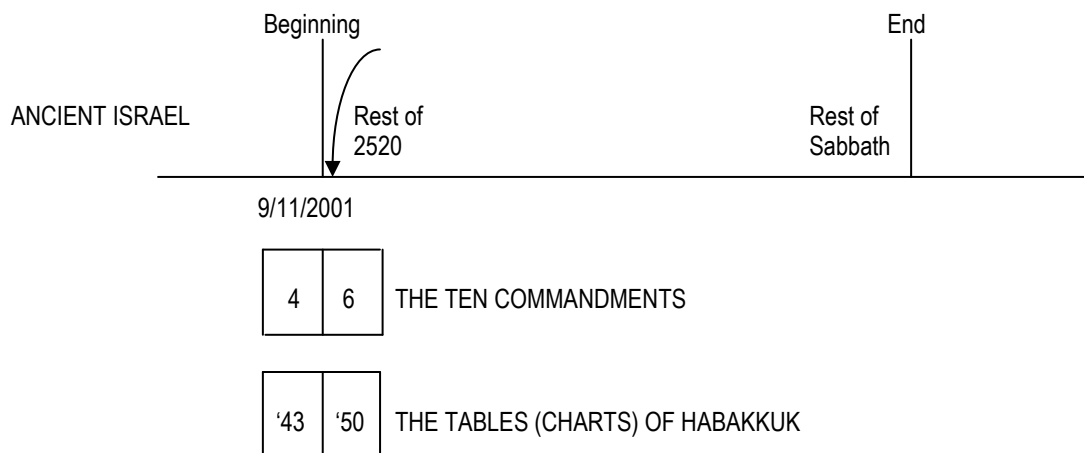


Figure No. 75.

This, being the beginning and the end of Ancient Israel; and, Ancient Israel is illustrating modern Israel, so we looked at the year-day principle. And we found that in the beginning of the history of Ancient Israel, in Numbers 14:34, that you had a rebellion against a rest that was taking place, the Rest of Grace for Ancient Israel entering into the Promised Land right here at the beginning.

And then down here in connection with the year-day principle of Ezekiel 4:6, you have a rebellion against the Rest of the Sabbath. And we used that beginning and ending to mark the beginning of the testing process of Adventism when the Mighty Angel comes down on 9/11, as Adventism rebels against the Rest represented by the 2520. And in so doing, they are preparing themselves to reject the Rest of the Sabbath down here at The Sunday Law.

So, the beginning of Ancient Israel and the end of Ancient Israel is illustrating the beginning of the testing process of spiritual modern Israel, and the end of the testing process of spiritual modern Israel; and, it has to do with the very foundational principle of the Millerites, which is the year-day principle.

And William Shea, someone that would have, no doubt, no sympathy with this message, has identified that the first day of the year-day principle as noted in Scriptures is Leviticus 25. And Leviticus 25 being the year-day principle requires that when you analyze the curse connected with Leviticus 25 in allowing the land to rest, that you do it under the premise of the year-day principle; and, this is what allows you to see that the *seven times* in Leviticus 26 is 2520 years.

And, of course, I am leaving much out of this.

TABLES OF THE COVENANT

Changing gears now, we also noted that at the beginning of Ancient Israel, the Lord gave Ancient Israel Two Tables to mark the covenant.

And what are those tables?

FROM THE AUDIENCE: The Ten Commandments.

BROTHER PIPPENGER: The Ten Commandments. And there are four on this table, and 6 on this table.

And at the beginning of modern Israel, us, He gave us these Two Tables [indicating the 1843 and 1850 Charts], to mark the covenant with the people that He had raised up from 1798 to 1844 in 46 years. So, these Two Tables are prefigured by the Ten Commandments, and there are all kinds of light.

You get to this level of understanding, and you need to put on sunglasses.

When the Bible talks about the man of sin seeking to change the Ten Commandments, [at one level] it is speaking about Adventism attempting to change these Tables [the 1843 and 1850 Charts]. And what spirit is it? In either case, it is the spirit of antichrist.

PART THREE: THE MYSTERY OF INIQUITY (LESSONS 21 # 23)

Then we went into Part Three. In Part Three we focused in on the Mystery of Iniquity.

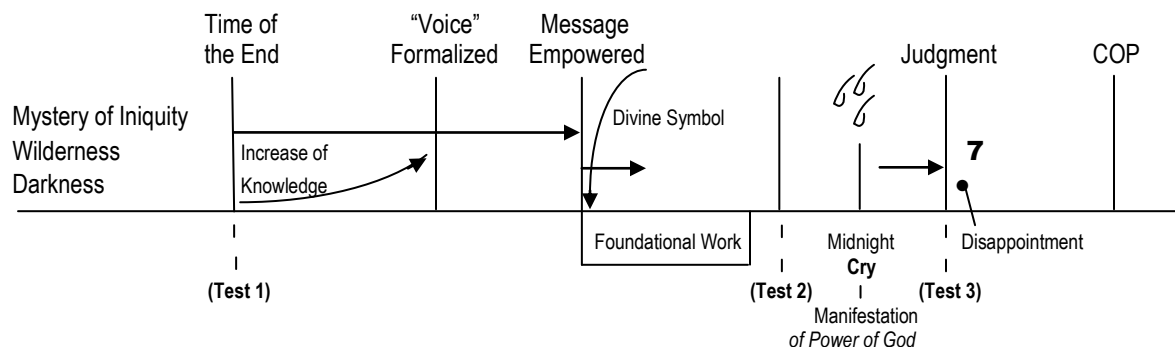


Figure No. 76.

Most of these waymarks we have been emphasizing for many years—the people presenting this message being the we I am speaking about—but, in this presentation we took a few presentations to really mark the Mystery of Iniquity as one of the waymarks on this prophetic line. And in agreement with what Paul teaches, we say that the Mystery of Iniquity is something that precedes the Reform Movement, “The Mystery of Iniquity doth already work.” But it will impact this generation.

This here [Figure No. 76] is 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 message. And when you get to the conclusion of the third test where judgment is illustrated, you will see two classes develop. And the class that is lost, the class that receives the mark of the beast, the class in the Millerite History that is praying to Satan in the Holy Place, the Jews that were left in perfect darkness in the time of Christ, the class that is on the wrong side of

the issue when the Everlasting Gospel has accomplished its work, they can trace their rejection to the message back to the activity of the Mystery of Iniquity.

It was the Greek teaching that prevented those that rejected Christ from seeing that He was the Messiah, the Greek teaching that had been active for years and years before the birth of John the Baptist and of Christ.

It was the unwillingness of the Protestants in the Millerite History to come fully out of Babylon, to come fully out of Roman Catholicism, to come fully out of the darkness of the 1260 years that prevented them from accepting the First and Second Angels' Messages. They were carrying—and I mean this has a specific and direct truth connected with it—they continued to carry the Papacy. Okay? In Revelation 17, this woman that is the religion of Paganism, it moves from head to head down through history. And the Protestants that lost their way in the Millerite History continued to carry the doctrines of Rome. They would not turn loose of their understanding of the immortality of the soul or Sunday sacredness. So, it is the Mystery of Iniquity during the 1260 years that impacted them.

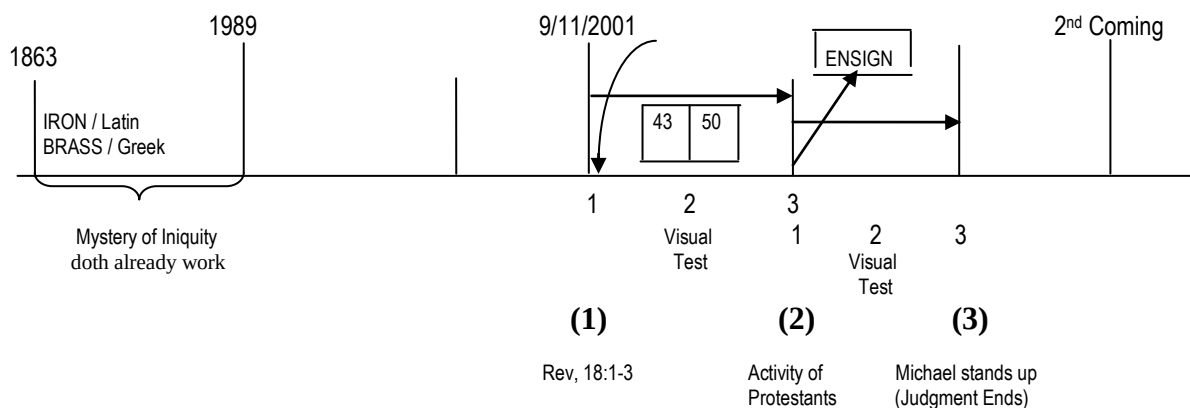


Figure No. 77.

And, of course we have identified that in our particular history, this wilderness time period began in **1863** when the foundational truths began to be covered up, and that this is Nebuchadnezzar's Dream. It is William Miller's dream, but it is Nebuchadnezzar's dream.

And when Nebuchadnezzar's tree is cut down right here, the stump of the tree is wrapped with iron and brass. And it is **iron and brass** in this history that represents the Mystery of Iniquity from **1863 to 1989**, this iron representing the Roman Kingdom, representing Latin; brass representing the Greek Kingdom, representing Greek, Latin and Greek being the symbols of what is taught in the schools of theology. And it is this false education from **1863 to 1989** that is the Mystery of Iniquity that prevents Seventh-day Adventists from understanding the Everlasting Gospel here in our history.

So, we took time to show that, and we used Judas as the symbol of this.

JUDAS'S LAST SUPPER

And Judas had a beginning and an ending lesson for us.

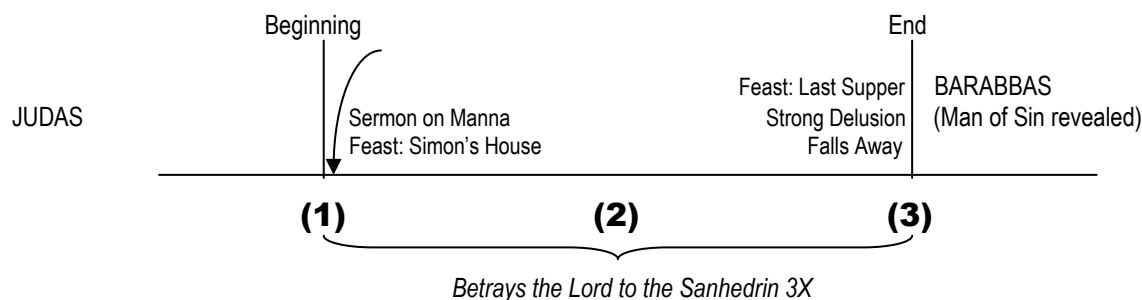


Figure No. 78.

Judas's rebellion, his rejection, was all the way through; but, it was manifested in Jesus's sermon on the manna, the Bread of Heaven that came down out of Heaven. That is where Sister White says Judas understood what Jesus was saying, but Judas wanted Him to have an earthly kingdom. So, his rebellion is beginning to be manifested there.

And then the next thing you see is Judas is at the feast, the feast at Simon's house. So, at the beginning of the rebellion represented by Judas, you have a feast at Simon's house and then the Last Supper. And, in both cases what infuriates Judas is the washing of feet, humility. Here at the feast at Simon's house it is Mary washing Jesus's feet with tears and perfume.

Here at the Last Supper it is Jesus washing the Disciples' feet.

And so we looked at Judas as a type of the Mystery of Iniquity, where he falls away right here fully. The Mystery of Iniquity has fully worked in him; therefore, he is receiving the strong delusion here as he goes out to betray his Lord.

And how many times did he covenant to betray his Lord in that history?

How many times did he talk to the Sanhedrin?

FROM THE AUDIENCE: Three.

BROTHER PIPPENGER: Three. The third is here [at the End]; and, here the man of sin is revealed.

And who is the man of sin? It was not Judas because he went out and committed suicide.

Who was the man of sin that was revealed? Barabbas, which is a false christ: *BAR* meaning *son*; *ABBA* meaning *father*.

We noted that in the Last Supper of Christ that Judas was in, it was not the last supper for anyone but Judas. It was his last supper. He went out and committed suicide. But, the Disciples and Christ, they are going to eat again.

PART FOUR: DANIEL (LESSONS 24 # 35 + 35B)

BABYLON'S FALL

In Part Four, we talked about Babylon's fall.

And then we went into the Book of Daniel and showed that the Book of Daniel is the history that we are living right now. The First Angel's Message is Daniel, chapter 1; the Second Angel's Message is Daniel, chapter 2; and, the Third Angel's Message is Daniel, chapter 3.

And then we have a scattering time period of William Miller's dream, which is Daniel, chapter 4; and, then we come into our history now where Belshazzar is bringing, since 9/11, where they have introduced the Spiritual Formations techniques of the Jesuits into Adventism, and passed a ruling that since September of 2001, if you are going to be an ordained Seventh-day

Adventist pastor, you have to be taught in these methods. This is Belshazzar bringing the sacred vessels of Adventism into his last supper to fill them with the wine of Babylon.

We showed that this story of Daniel, chapter 5, is what is being played out in Adventism today.

And then Daniel, chapter 6, is The Sunday Law crisis.

But, in connection with Daniel, we looked at the three falls of Babylon: Nimrod, Nebuchadnezzar, and Belshazzar. And we found that the same dynamics are in each of these histories.

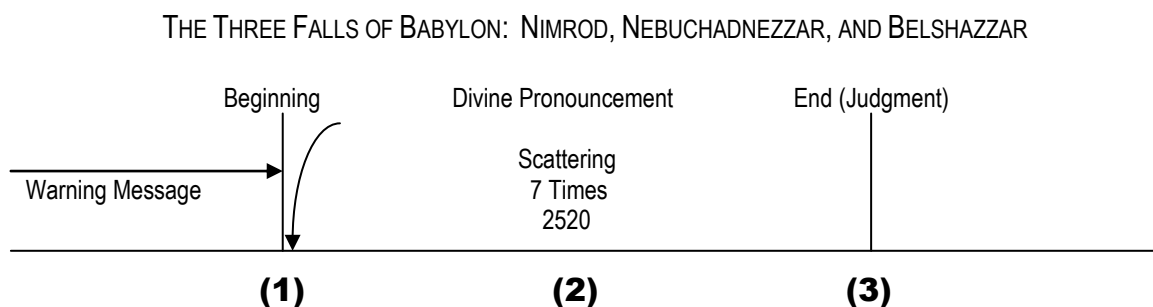


Figure No. 79.

There is a warning message. With Nimrod the warning message was given by Shem and Noah. The message is rejected, and then the Divine Pronouncement and the Judgment for Nimrod was the Scattering.

And then there was a warning message for Nebuchadnezzar in chapter 4. It was a dream but it was interpreted by the prophet Daniel. And when Nebuchadnezzar one year later rejects that warning message from the Book of Daniel, the Judgment, the Divine Pronouncement comes and the Judgment is the *seven times*.

And then we looked at Belshazzar. The warning message from the Book of Daniel, according to the Bible and the Spirit of Prophecy, was the story of Nebuchadnezzar in chapter 4; and, Belshazzar rejected that warning message, and his warning message and Divine Pronouncement is represented in *MENE, MENE, TEKEL, UPHARSIN*, which adds up to 2520.

So, we see that with Nimrod, Nebuchadnezzar, and Belshazzar, the Divine Pronouncement and the Judgment has to do with the 2520. It is the handwriting on the wall.

It [referring to the 1843 and 1850 Charts hanging on the wall behind the podium] is the handwriting on the wall for Adventism.

NEBUCHADNEZZAR'S DREAM

And then we identified that Nebuchadnezzar's dream was William Miller's dream, and that William Miller's dream, when the jewels that he had been employed by the Lord to gather together and put on His table—this Table [pointing to the 1843 Chart]—and called for everyone to come and see, that they began to be covered up in 1863 by the one, **by the one** that had been the most zealous—well, I do not know if he was the most zealous, but his statement is pretty zealous: "If you reject that this 1843 Chart was a fulfillment of Habakkuk 2, you leave the original faith." That is James White. He had been the most zealous to say that he would defend this Chart, and he began to set it aside in 1863, just paralleling Peter, who had been most zealous saying, "I'll never deny you, Lord," and immediately thereafter denied his Lord.

And we looked at this dream in detail, how once William Miller weeps; he is paralleling John in Revelation 5 weeping. Once the weeping takes place, then in Revelation 5 the Lion of the tribe of Judah, in William Miller's dream the Dirt Brush Man, comes in and begins to sweep out the counterfeit coins and the counterfeit jewels; and, we have pointed out that He is simultaneously sweeping out the foolish virgins, because the foolish virgins have become connected to their idols, these false doctrines: "Ephraim is joined to his idols. Leave him alone." So, when these false doctrines are swept out, the people that are holding them, they go out the window with them.

And we pointed out that the sweeping out begins when the Divine symbol comes down at 9/11. He arrives and begins to clean up house in 1989; but the separation, the accomplishment of the Everlasting Gospel, 9/11 to The Sunday Law for Adventism.

PART FIVE: 1863 (Lessons 36 # 40 + 40B)

FIRST LEADERS

When we talked about James White, we talked about first leaders, that every first leader was tested, whether it was Aaron with the calf, or Rehoboam who rejects the Pioneer position for the new men, or Jeroboam, or king Saul. James White was prefigured by all these first leaders. We went through that.

SHILOAH AND METHUSELAH

We noted that in Isaiah 7—I like this—that Enoch is the First Angel's Message; Methuselah is the Second Angel's Message; Noah was the Third Angel's Message; and that when Ahaz was rejecting Siloam, when he was rejecting the Waters of Shiloah in the Hebrew, in Isaiah 7, that the root word for *METHUSELAH* is this root word, *Siloam: when he dies, it will come*.

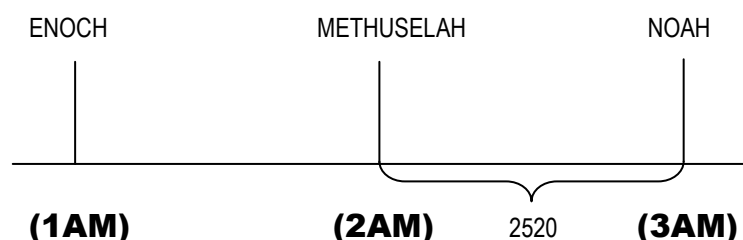


Figure No. 80.

When Methuselah died here [at the third waymark], the Flood came in the time of Noah.

So, Enoch's message, when Enoch gives his message in this time period, one of the things that Enoch is teaching us is God's longsuffering and mercy. That is why he is the oldest man that never died.

But Methuselah represents a message that reaches its climax when the door closes on the ark; and, the message that reaches its climax when the door closes on October 22, 1844, is the 2520. And in Isaiah 7, the starting point of both 2520s is **742BC**—[the beginning of the 19-year civil war, after which the Northern Kingdom of Israel was taken into captivity **723BC**], and **677BC** [at which time the Southern Kingdom of Judah was taken into captivity, **65 years from 742BC** [and 46 years after the Northern Kingdom was taken into captivity]. And Enoch was 65

years old when Methuselah was born. Methuselah represents the 2520, and his name represents Siloam and Shiloah. It represents for us the Latter Rain Message, which Ahaz rejected, and which in 1863 James White began to set aside.

SUMMARY

So, what we are saying is, in closing—and we left so much out!—what we are dealing with at this point in our studies, at the first part of our studies was that Ellen White endorses these truths [referring to the 1843 and 1850 Charts]. The Spirit of Prophecy endorses these truths.

Then we began looking at these truths as typified in God's Word, where they have been represented in God's prophetic Word.

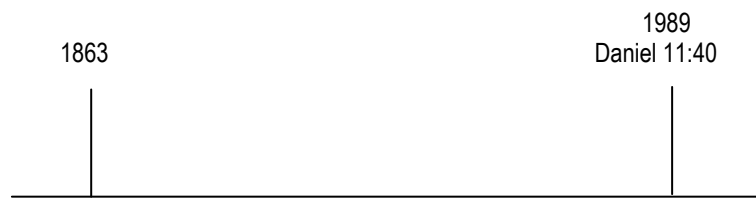


Figure No. 81

And one of the primary places that they have been represented is in William Miller's dream, and William Miller's dream marks the covering up of the jewels beginning in 1863; and, we took a great deal of time to show why 1863 is marked at that point in time.

Now we are going to begin to show why 1989 is the end of William Miller's dream, and for me. I do not know about anyone else.

There are certain verses in the Bible—and I am sure if we are faithful and are allowed to spend eternity with Christ, we will find that every verse in the Bible possesses what I am going to say. Every verse in the Bible will have a depth to it that is beyond our ability to see at this time. But, some verses in the Bible are verses in the Bible, and some verses in the Bible they possess depth: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16 (KJV).

John 3:16, you can take that verse and you can go just very deep.

Genesis 3:15, "I will put enmity between thee and thy seed."

But for me, the verse that has the greatest depth, the most profound verse in God's Word is Daniel 11:40, which marks 1989, the end of William Miller's dream. So, for a while here now, we are going to begin to look at 1989 and Daniel 11, verse 40.

And I realize that Adventism basically says, "We don't understand the last part of Daniel 11," and therefore they do not understand much about Daniel 11, verse 40. But, I am telling you, in Daniel 11, verse 40, there are 51 words, and those 51 words open the entire Bible up.

And that is our claim—one of our claims—is that 1989 is the Time of the End for the 144,000; and, at the Time of the End a prophecy is unsealed that produces an increase of knowledge. It is this verse right here [Daniel 11:40]—if we are correct, and we are—that produces the increase of knowledge; and, the knowledge that comes from Daniel 11, verse 40, it is deep; it is broad. It is certainly beyond any human being to do justice. And that is what we will begin to take up now in connection with 1989, the end of William Miller's dream.

Shall we pray?

Benediction: Heavenly Father, we thank you for bringing this far along in this worship series. We know that as human beings we are incapable of rightly representing the glory and depth, the power, the seriousness of your Word; but, we see little glimpses of this profound truth that you have been opening to your people since 1989, since you opened up the understanding of Daniel 11, verse 40. And we thank you for allowing us to be among those that are those students of prophecy that are running to and fro in your Word, understanding this increase of knowledge. And as we continue on in this series, we would ask that you would bless us with increased light. As we break for our individual tasks this day, we would ask that you would keep us safe, protect us, and let us do what we do for your honor and your glory. We thank you for the work that you are doing with the DVDs and the LiveStreaming, and we ask for your continued blessing upon that as well. We thank you for bringing our brother home safely, and his wife. We ask this in Jesus's name. Amen.

Habakkuk's Two Tables #41

PART SIX: 1989

Presented by Jeff Pippenger

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