

Habakkuk's Two Tables #41

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a night's rest and another day of life. And as we begin the next section in this study of Habakkuk's Tables, we ask that you would grant us your wisdom and your understanding that we might discern these truths as you would have us discern them. I ask that you take control of my thoughts this morning, my words that they may be words designed to edify your people and glorify and honor you. And I ask that you prepare those that are hearing these things, their minds and their hearts, to receive them as you see fit. We want the Latter Rain poured out upon us. We ask you to accomplish that for us at this time by opening our understanding to Daniel 11, verse 40, its significance and its purpose in the Scriptures. And we thank you for these things in Jesus's name. Amen.

BROTHER PIPPENGER: We are dealing with Habakkuk's Two Tables as typified in the Scriptures. And years ago, the first time we ever organized our own meeting in this ministry in 2004, we organized a meeting in order to get the presentation of the last six verses of Daniel 11 recorded where they would be available. And we, our ministry, haven't ever gone back and addressed the last six verses Daniel 11 specifically since then. So, that is eight years ago, and much new information about those last six verses has just come to light. So, even though one aspect of those last six verses of Daniel 11, 1989, and verse 40, is connected with William Miller's and Nebuchadnezzar's dream as far as the terminal point, when the Dirt Brush Man comes in and begins to sweep out the traditions and customs that have been handed down from generation to generation in Adventism, in order to do it justice we are going to take some time on the last six verses of Daniel 11. In 2004 that presentation was 40 hours. So, we are not going to take 40 hours, Lord willing; but, we are going to spend a great deal of time and not be directly referencing Habakkuk's Tables until we get to the conclusion, probably, and then move beyond this subject.

So, if you have not ever studied the last six verses of Daniel 11 for yourself in depth, this will be your opportunity.

In this little room, I know some of you are newer in this message than 2004. So, put your thinking caps on and get your pen so you can take some notes and ask some question in between if you need to.

So, we are going to go around a lot of mountains before we get to where we want to be.

REPEAT AND ENLARGE

Daniel 8:1-2

In Daniel 8, verses 1 and 2, it says,

“¹In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto me* Daniel, after that which appeared unto me at the first. ²And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which

is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.”
Daniel 8:1-2 (KJV).

What I want you to see, if you will, in the first verse, verse 1, it says “first.” And in your notes it defines that word *first*.

FIRST: *Strong’s Concordance H8462*—in the sense of ***opening; a commencement***; relatively ***original*** (adverbially *originally*):—begin (-ning), first (time).

It is in the sense of *opening; a commencement; the original*.

So, in verse 1, you have two options; either works. It says,

“¹In the third year of the reign of king Belshazzar a vision”—

And in Daniel 8 there are two visions. There is the *mareh* vision and the *châzôn* [pronounced *khaw-soné*] vision; but, in verse 1 it is the *châzôn* vision. It says,

—“¹In the third year of the reign of king Belshazzar a [*CHÂZÔN*] vision appeared unto me, *even unto me* Daniel, after that which appeared unto me at the first.”—

At the commencement.

So, you can either determine that Daniel is referencing the commencement of Belshazzar reign as king, or the commencement of this vision.

Daniel 7:1-2

But, in either case, if you go back to Daniel 7, verses 1 and 2, you will see the commencement of one or the other, either the commencement of Belshazzar as king or the commencement of this vision. It does not matter. It all works out the same in the wash.

Verse 1 of Daniel 7 says,

“¹In the first year of Belshazzar king of Babylon”—

And in Daniel 8 it is the third year of Belshazzar.

“¹In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters. ²Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.” Daniel 7:1-2 (KJV).

So, what I want you to see here at the beginning is Daniel, in chapter 8, verses 1 and 2, he purposely ties together Daniel 7 and Daniel 8. They are operating upon the principle of repeat and enlarge.

And in Daniel 7 you have the kingdoms of Bible prophecy, and in Daniel 8 you have the kingdoms of Bible prophecy.

And in Daniel 7 you have the political manifestation of the kingdoms of Bible prophecy; therefore, those kingdoms are represented by beasts. And in Daniel 8 you have the spiritual manifestation of those kingdoms of Bible prophecy; therefore, the beasts are represented in sanctuary animals and terms throughout Daniel 8.

One of the primary themes in Bible prophecy is the combination of church and state; and, in Daniel 7 and 8, you see the church and state manifestations of the kingdoms of Bible prophecy.

TWO VISIONS

So, in Daniel 8, the vision that Daniel sees here in the opening is the *châzôn* vision; and, we want to look at the *châzôn* vision in contrast with the *mareh* vision in Daniel 8 so we can draw some conclusions about it.

In verses 1 and 2 in Daniel 8, he introduces us to the fact that he has a vision that is connected with his first vision in Daniel 7.

And then in verse 3—let us go to verse 3 just to put it in context—it says,

“³Then I lifted up mine eyes,”—

Chapter 8, verse 3, here is where the vision begins.

“³Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram . . .” Daniel 8:3 (KJV).

So from this point on, Daniel is telling us about the *châzôn* vision; and, it is a sequence of historical events.

And when you get to verse 12 of this *châzôn* vision, it is still going on, and you can argue that verse 13 is still the *châzôn* vision. But, instead of seeing an illustration of symbolic history as he sees verses 3 through 12, when he gets to verse 13 he hears a heavenly dialogue.

In verse 13 it says,

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

So, this vision is symbolic history, then two verses of a heavenly dialogue which is the foundation of Adventism, as we know.

THE *CHÂZÔN*

Daniel 8:15, 16-19, 26-27; 1-2

Then in verse 15 it says,

“¹⁵And it came to pass, when I, *even* I Daniel, had seen the vision,”—

This is the *châzôn* vision. When he had seen the *châzôn* vision—which in the Hebrew means *complete*—when he had seen the *châzôn* vision,

—“and sought for the meaning, then, behold, there stood before me as the appearance of a man.” Daniel 8:15 (KJV).

And it is worth noting, what Daniel is seeking to understand, here is the *châzôn* vision.

—“¹⁶And I heard a man’s voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision.”—

Who is the man between the banks of the river? Who is it in the Scriptures that walks on the water? This is *Palmoni*, Christ.

And Daniel hears this Man’s voice telling the angel that replaced Lucifer, Gabriel the Light Bearer, to make this man understand the vision. In verse 15 Daniel is wanting to understand the *châzôn* vision; but, Christ tells Gabriel, “Make Daniel understand the *mareh* vision.”

So, if you do not see that, if you do not understand the job description that has been assigned to Gabriel, you will miss some of the details of this passage of Scriptures.

Verse 17,

“¹⁷So he [*GABRIEL*] came near where I [*DANIEL*] stood: and when he came, I was afraid and fell upon my face; but he said unto me, Understand, O son of man: for at the time of the end *shall be* the [*CHÂZÔN*] vision.”—

This is going to take place at the Time of the End.

Okay. That is worth noting because of where we are heading is Daniel 11, verse 40, which is at the Time of the End.

Verse 18 says,

“¹⁸Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. ¹⁹And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.” Daniel 8:16-19 (KJV).

In verse 19, Gabriel tells Daniel, “Now, I’m going to make you know what’s going to be in the last end of the indignation.” There are two indignations that are referenced and the last one ends in 1844, and there is a reason that Gabriel tells him that; but, we are just looking at the word *vision* at this point.

Drop down to verses 26 and 27. In verse 26 you will see both visions. It says,

“²⁶And the vision”—*THE MAREH VISION; THIS IS THE MAREH VISION*—“of the evening and the morning which was told is true; wherefore shut thou up the vision; for it *shall be* for many days.”—

The vision that is shut up is the *châzôn* vision.

CHÂZÔN : Complete—Time of the End; shut up

Okay. That is what happens to the *châzôn* vision in Daniel 12. Daniel is told to seal it up. And here in Daniel 8, the same characteristics are associated with the *châzôn* vision.

THE MAREH

Daniel 8:26, 14, 16

—“²⁶And the vision of the evening and the morning”—THE *MAREH* VISION OF THE EVENING AND THE MORNING—“which was told is true; wherefore shut thou up the vision; for it *shall be* for many days. ²⁷And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood it.” Daniel 8:26-27 (KJV).

MAREH: Daniel 8:14

EREB and *BÔQERS*: Of the evening and of the morning.

Okay. In verse 26 the vision of the evening and of the morning, this expression, “evening and morning” in the Hebrew is repeatedly used in the Scriptures: “And the evening and the morning were the first day. . . . And the evening and the morning were the second day.”

And here in verse 26, it says, “. . . the vision”—the *mareh* vision—“of the evening and the morning is true; . . .” And the only place this Hebrew *ereb* and *bôqers* is found in the Scriptures where it is not translated as “evening and morning,” is Daniel 8:14, the foundation of Adventism.

If you look at verse 14, it says, “And he said unto me, Unto two thousand and three hundred days.” That *days* is *ereb* and *bôqers*. It would have been correct to translate verse 14 as “unto 2300 evenings and mornings, then shall the sanctuary be cleansed.” This is the only place this expression in the Bible is not translated as *evenings and mornings*; it is translated as simply *days*. And what it does is that it puts an emphasis on the fact that verse 26 says, “And the [*MAREH*] vision of the evening and the morning which was told is true; . . .,” so, you know that Daniel 8:14, the foundation of Adventism, is the *mareh* vision.

And if you will go back to verse 16, Gabriel has been told to explain the *mareh* vision to Daniel, even though Daniel wanted to understand the *châzôn* vision; and, the *châzôn* vision is this complete vision of prophetic history from verse 3 to verse 14.

THE TIME APPOINTED AND THE TIME OF THE END

In Daniel 8:17, we have already noted that this *châzôn* vision is shut up till the Time of the End.

1798

“¹⁷So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for **at the time of the end shall be the [CHÂZÔN] vision.**” Daniel 8:17 (KJV).

We want to put that characteristic in place.

1844

And now we want to deal with the indignation; because, in verse 19, Gabriel is going to make Daniel know what will be at “the last end of the indignation.”

“And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the **time appointed** the end *shall be.*” Daniel 8:19 (KJV).

There are two indignations of God in the Bible. We will look at both of them quickly,

Isaiah 26:20-21; 30:27-33; Zephaniah 3:8; Revelation 14:9-11

Isaiah 26:20-21 says,

“²⁰Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. ²¹For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.” Isaiah 26:20-21 (KJV).

There is an indignation of God against the wicked of the world, and we understand this to take place during the Seven Last Plagues.

Isaiah 30:27-33, it says,

“²⁷Behold, the name of the LORD cometh from far, burning *with* his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: ²⁸And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err. ²⁹Ye shall have a song, as in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel. ³⁰And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones. ³¹For through the voice of the LORD shall the Assyrian”—

That is the King of the North that we are going to deal with in Daniel 11. It is the Papacy.

—“³¹For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod. ³²And *in* every place where the grounded staff shall pass, *which* the LORD shall lay upon him, *it* shall be with tabrets and harps: and in battles of

shaking will he fight with it. ³³For Tophet is ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.” Isaiah 30:27-33 (KJV).

This is the punishment of the wicked at the end of the world.

Zephaniah 3:8. We are looking at the two indignations in the Scriptures. One is against the wicked at the end of the world, the other is against God’s people. We need to understand this; because, Gabriel told Daniel he was going to make him understand what was the last end of the indignation.

In Zephaniah 3:8, it says,

“⁸Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.” Zephaniah 3:8 (KJV).

Go to Revelation 14:9-11, as we finish up with four witnesses that there is an indignation against the wicked at the end of the world. Revelation 14:9-11 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.” Revelation 14:9-11 (KJV).

So, there is an indignation against the wicked, and there is also an indignation against God’s people for breaking the covenant.

Deuteronomy 29:25-29; Isaiah 10:5-6; Lamentations 2:1-9; Ezekiel 22:23-31; Daniel 11:36; Zechariah 1:12

Go to Deuteronomy 29, verses 25 through 29.

“²⁵Then men shall say,”—

Men will ask why this happened to God’s people.

—“²⁵Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: ²⁶For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them: ²⁷And the anger of the LORD was kindled against this land, to bring upon it all the curses

that are written in this book: ²⁸And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. ²⁹The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that we may do all the words of this law.” Deuteronomy 29:25-29 (KJV).

There are no accidents in the Word of God. This is the indignation against God’s people for breaking the covenant, speaking about them being scattered to the other nations; and, it is emphasized that this truth is a secret thing that has been revealed to us and our children forever, thus implying that there will be some of us that recognize it and some of us do not.

Isaiah 10:5-6. We are now looking at the indignation against God’s people.

We have already looked at the indignation against the wicked. And, in one of those passages in Isaiah, God is referencing that He is going to punish the Assyrian, the Papacy, the King of the North; but, the Assyrian does a work for the Lord. He is the rod of His indignation. It is The Sunday Law that is going to be used to produce the two classes on Planet Earth, and the Lord uses the Papacy to accomplish this work. That is why he is called the rod of God’s anger.

Beginning at verse 5 of Isaiah 10:

“⁵O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. ⁶I will send him”—

He will send the Papacy.

—“against an hypocritical nation,”—

Against the Seventh-day Adventist Church.

—“and against the people of my wrath”—

The people that receive the mark of the beast.

—“will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.” Isaiah 10:5-6 (KJV).

There is an indignation against God’s people.

Lamentations, who wrote Lamentations?

FROM THE AUDIENCE: Jeremiah.

BROTHER PIPPENGER: Where do you find the book, Lamentations?

FROM THE AUDIENCE: After Jeremiah.

BROTHER PIPPENGER: Right after Jeremiah.

Lamentations 2, verses 1 through 9:

“¹How hath the LORD covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! ²The LORD hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the

strong holds of the daughter of Judah; he hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof. ³He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about. ⁴He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire. ⁵The LORD was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation. ⁶And he hath violently taken away his tabernacle, as *if it were of* a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. ⁷The LORD hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast. ⁸The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together. ⁹Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes *are* among the Gentiles: the law *is* no *more*; her prophets also find no vision from the LORD.” Lamentations 2:1-9 (KJV).

That is the indignation of God against His people.

Ezekiel 22:23-31. All the prophets speak about the end of the world; so, this indignation that was accomplished against Ancient Israel is prefiguring the indignation that is accomplished against the Seventh-day Adventist Church in the very near future at The Sunday Law.

Ezekiel 22:23-31:

“²³And the word of the LORD came unto me, saying, ²⁴Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation. ²⁵*There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.”—

The conspiracy came into Adventism in the early part of the 20th Century.

—⁶Her priests have violated my law, and have profaned mine holy things: they have put no *difference* between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. ²⁷Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain. ²⁸And her prophets have daubed them with untempered *morter*, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken. ²⁹The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed

the stranger wrongfully. ³⁰And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. ³¹Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.” Ezekiel 22:23-31 (KJV).

Daniel 11:36: This is a very controversial verse in Advent history. This is where Uriah Smith made the wrong turn in *Thoughts on Daniel and Revelation* that negatively impacted Adventism from that point on to this very day. Verse 36 of Daniel 11 says,

“³⁶And the king”—

This is the Papacy. It is the king in the previous passage. Uriah Smith says at this point, “If we could say ‘a king,’ we could see a new power introduced into the verse.” But, it does not say “a king.” It says, “the king.”

And “the king,” the same king that is in verse 35, the King of the North, the Papacy, the one that has persecuted God’s people since it was placed on the throne in AD538 in verse 31.

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

How long did the Papacy prosper for? Until AD1798. There is an indignation that comes to a conclusion in AD1798. Of course, that is the first 2520 that began in 723BC; it concludes in AD1798.

Zechariah 1:12:

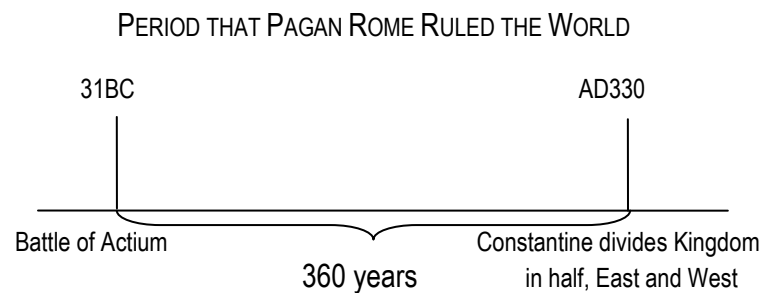
“¹²Then the angel of the LORD answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?” Zechariah 1:12 (KJV).

His indignation was demonstrated when He carried them to Babylon for 70 years. Sister White compares those 70 years with the 1260 years of Papal bondage to spiritual Israel that ended in 1798, at the end of the first indignation, at the point where the Papacy’s prospering ended in 1798.

So, when it comes to Gabriel coming to Daniel in Daniel 8:19, and says, “I will show thee what shall be in the last end of the indignation,” it is telling us that there is a first end of the indignation, 1798, and a last end of the indignation, 1844.

And Gabriel’s command was to make Daniel understand the *mareh* vision of Daniel 8:14. So, in verse 19, Gabriel comes and says, “Okay. I am going to give you a second witness to 1844. I am going to make you understand what shall be in the last end of the indignation, which ends in 1844.” He is giving him a second witness to the year 1844, but he is also answering

“²⁴He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers’ fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a **time**.” Daniel 11:24 (KJV).



Okay. He will “forecast his devices against his strongholds, even for a time.” We are going to find that this is talking about how long Pagan Rome would rule the world, and it is going to last for a time—a time being a year—360 years. And Pagan Rome ruled the world supremely, beginning with the Battle of Actium in 31BC, and ending in the year AD330 when Constantine divided the kingdom in half.

This word *TIME* means *time*; and, it also means *terminus*, or *duration*, *perpetuity*. It is talking about a time prophecy.

GOD'S HELPING HAND

Let me put in the record here what Sister White says about Uriah Smith's book, *Thoughts on Daniel and the Revelation: Manuscript Releases*, volume 21, page 444.

Within the past couple of weeks we had a Bible study and were confronted with a common argument that you know: "I thought that there is so much error by Uriah Smith, and I thought that Uriah Smith rejected the message of Righteousness by Faith by Jones and Waggoner; therefore, I thought that we should not use his book at all."

And I referred the person to this quote here. And if you really understand this book, *Thoughts on Daniel and the Revelation*, then you see that there has been an orchestrated attack against this book for almost 120 years, to keep it out of the hands and the minds of God's people.

This is what Sister White says about Uriah Smith's book, *Thoughts on Daniel and the Revelation*, in spite of the humanity that is in that book. There are some mistakes in it. He was not a prophet; he was a human being.

"The Lord calls for workers to enter the canvassing field that the books containing the light of present truth may be circulated. The people in the world need to know that the signs of the times are fulfilling. Take to them the books that will enlighten them. *Daniel and Revelation*, *The Great Controversy*, *Patriarchs and Prophets*, and *The Desire of Ages* should now go to the world. The grand instruction contained in *Daniel and Revelation* has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate *Thoughts on Daniel and the Revelation*. I know of no other book that can take the place of this one. **It is God's helping hand.**

"Those who have been long in the truth are asleep. They need to be sanctified by the Holy Spirit. The third angel's message is to be proclaimed with a loud voice. Tremendous issues are before us. We have no time to lose. God forbid that we should allow minor matters to eclipse the light which should be given to the world." *Manuscript Releases*, volume 21, 444.

So, I am going to read some from Uriah Smith now concerning Daniel 11:24, where he is going to tell us that Daniel 11:24 that we are dealing with here is Pagan Rome, and that it is the time prophecy on how long Pagan Rome would rule the world supremely, from the Battle of Actium in 31BC, until Constantine divided the Roman Empire into East and West in the year AD330.

Most Seventh-day Adventists did not know there was a time prophecy for Pagan Rome. They know about Papal Rome, barely; but, Pagan Rome they did not know. But, right here in "God's helping hand," this is Uriah Smith.

"The usual manner in which nations had, before the days of Rome, entered upon valuable provinces and rich territory, was by war and conquest. Rome was now to do what had not been done by the fathers or the fathers' fathers;"—

It is going to conquer differently.

—"namely, receive these acquisitions through peaceful means. The custom, before unheard of, was now inaugurated, of kings' leaving by legacy their

kingdoms to the Romans. Rome came into possession of large provinces in this manner.

“And those who thus came under the dominion of Rome derived no small advantage therefrom. They were treated with kindness and leniency. It was like having the prey and spoil distributed among them. They were protected from their enemies, and rested in peace and safety under the aegis of the Roman power.

“To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices **from strongholds**, instead of against them. This the Romans did from the strong fortress of their seven-hilled city. ‘Even for a time;’ doubtless a prophetic time, 360 years. From what point are these years to be dated? Probably from the event brought to view in the following verse.

“‘VERSE 25. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.’

“By verses 23 and 24 we are brought down this side of the league between the Jews and the Romans, B.C. 161, to the time when Rome had acquired universal dominion. The verse now before us brings to view a vigorous campaign against the king of the south, Egypt, and the occurrence of a notable battle between great and mighty armies. Did such events as these transpire in the history of Rome about this time?—They did. This was the war between Egypt and Rome; and the battle was **the battle of Actium**. . . .

“The battle was fought September 2, **B.C.31**, at the mouth of the gulf of Ambracia, near the city of Actium. The world was the stake for which these stern warriors, **Antony and Caesar**, now played. The contest, long doubtful, was at length decided by the course which Cleopatra pursued; for she, frightened at the din of battle, took to flight when there was no danger, and drew after her the whole Egyptian fleet.”—

She just left Antony there.

—“Antony, beholding this movement, and lost to everything but his blind passion for her, precipitately followed, and yielded a victory to Caesar, which, had his Egyptian forces proved true to him, and had he proved true to his own manhood, he might have gained.

“This battle doubtless marks the commencement of the ‘**time**’ mentioned in verse 24. And as during this ‘time’ devices were to be forecast from the stronghold, or Rome, we should conclude that at the end of that period western supremacy would cease, or such a change take place in the empire that the city would no longer be considered the seat of government. From **B.C.31, a prophetic time, or 360 years, would bring us to A.D.330**. And it hence becomes a noteworthy fact that the seat of empire was removed from Rome to Constantinople by Constantine the Great in that very year. (See *Encyclopedia Americana*, art. Constantinople.) . . .

“‘VERSE 29. At the **time appointed** he shall return, and come toward the south; but it shall not be as the former, or as the latter.’” —

And here is where I am wanting to get to.

Verse 24 gives us a time prophecy of 360 years; but, verse 27 and verse 29 talk about a *time appointed*, the *time appointed* being when this prophecy is going to be fulfilled. And this is what I want to put in the record here.

This is still Uriah Smith.

—“The **time appointed** is probably the **prophetic time of verse 24**, which has been previously mentioned. It closed, as already shown, in **A.D.330**, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This one led to demoralization and ruin. **The removal of the seat of empire to Constantinople was the signal for the downfall of the empire.** Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine, the Roman empire was divided into three parts, between his three sons, Constantius, Constantine II, and Constans.”—

Constantine was really good at picking names for his children, right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: —“Constantine II and Constans quarreled, and Constans, being victor, gained the supremacy of the whole West. He was soon slain by one of his commanders, who, in turn, was shortly after defeated by the surviving emperor, and in despair ended his own days, A.D.353. The barbarians of the North now began their incursions, and extended their conquests till the imperial power of the West expired in A.D.476.”—

When he says the Barbarians of the North now began their incursions, what is that? That is the Trumpets of Revelation.

—“This was indeed different from the two former movements brought to view in the prophecy; and to this the fatal step of removing the seat of empire from Rome to Constantinople directly led.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 273, 275, 279–280.

THE TIME APPOINTED

Now, I have verses 27 and 29 in your notes. I want you to see something, and this is this history that we just went over, the history of this 360 years.

And verse 27 says,

“²⁷And both these kings”—ANTONY AND CAESAR—“hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the **end shall be at the time appointed.**”—

AD330 is called by Daniel in this verse two things: the *end* and the *time appointed*.

That word *END* there, is the same word that you will find in the expression “time of the end.”

The “time of the end,” that expression is found five times in God’s Word, all in Daniel; but, this *END*, the same word.

The Hebrew word for *time appointed* is *mô’êd* [pronounced *mo-ade’*], and it means *in an appointed time*. That is verse 27.

Verse 29 says [beginning at verse 28],

—“²⁸Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

²⁹At **the time appointed** he shall return, and come toward the south; but it shall not be as the former, or as the latter.” Daniel 11:27–29 (KJV).

What is the time appointed? AD330, this is the time appointed.

END: Strong’s Concordance H7093—Contracted from **H7112**; an *extremity*; adverbially (with prepositional prefix) *after*:— + after, (**utmost**) **border**, end, [in-] finite, X process.

The *END* there, you can see the definition of it.

APPOINTED: Strong’s Concordance H4150—properly an *appointment*, that is, a fixed *time* or season.

You can see the definition of *TIME APPOINTED*: an *appointment*, or a fixed *time* or season.

THE TIME OF THE END:

TIME: Strong’s Concordance H6256—From **H5703**; *time*. **H5703**—From **H5710**; properly a (peremptory) *terminus*, that is, (by implication).

END: H7093—Contracted from **H7112**; an *extremity*; adverbially (with prepositional prefix) *after*:— + after, (**utmost**) **border**, end, [in-] finite, X process.

The Time of the End, the expression “time of the end,” it is the same word for *END* that we have already looked at. And it means the conclusion of a time prophecy.

So, what am I saying? Go back to Daniel 8:17, and I will try to pull this together for us. Daniel 8:17 says,

“¹⁷So he [*GABRIEL*] came near where I [*DANIEL*] stood: and when he came, I was afraid and fell upon my face; but he said unto me, Understand, O son of man: for at the time of the end *shall be* the [*CHÂZÔN*] vision.” Daniel 8:17 (KJV).

This expression, “time of the end,” is marking the end of a time prophecy.

The end of the *châzôn* vision was going to be AD1798. And this *châzôn* vision here, it is shut up until 1798; and, you have more than one witness of this in the Book of Daniel. Daniel 12 gives you two more witnesses to this.

And Daniel 8:26 says, “. . . shut thou up the vision; . . .”

The end of this time prophecy of 1260 years [AD538 to AD1798] is marked as the time of the end. The end of this time prophecy of 360 years [31BC to AD330] is identified as the time appointed. But, these are two different time prophecies.

So, what I am saying is that when Daniel marks the end of a time prophecy, he calls it either “the time appointed” or “the time of the end” or “the end.” There is nothing real profound about that, but it is worth taking note how Daniel identifies the end of a time prophecy is with those expressions: It is the end; it is the time of the end; it is the time appointed.

But, for the student of prophecy, if you are going to determine what the Time of the End is, then what do you have to determine? Which time prophecy is being discussed.

This time prophecy, 360 years, is different from this time prophecy of 1260 years. So, you have to determine, when he says “the time of the end” which time prophecy is under discussion.

DANIEL 11:31

Now, Uriah Smith is going to comment on Daniel 11:31. At some point we will go through Daniel 11:31 in detail, and Uriah Smith comments on Daniel 11:31 at great length; but, I just simply want to take his last point. Look at Daniel 11:31.

Daniel 11:31 says,

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

This is Pagan Rome standing up for the Papacy.

—“and they [*PAGAN ROME*] shall pollute the sanctuary of strength,”—

Uriah Smith just let us know the sanctuary of strength for Pagan Rome was the City of Rome. When they ruled from the City of Rome, they were invincible. When they left for Constantinople, they began to fall apart.

“Arms,” Pagan Rome shall stand up for the Papacy, verse 31, and those arms will pollute the City of Rome, as the warfare that takes place in that history destroys it over and over again.

—“and [*THEY, PAGAN ROME*] shall take away the daily *sacrifice*, [*PAGANISM*] and they [*THE ARMS*] shall place the abomination that maketh desolate.” Daniel 11:31 (KJV).

Pagan Rome is going to place the Papacy on the throne of the Earth in AD538.

And here is just that last thought about that abomination of desolation is what Uriah Smith is commenting on from *Thoughts on Daniel and the Revelation*, page 289. He says,

“Thus the Gothic horn, the last of the three, was plucked up before the little horn of Daniel 7. Nothing now stood in the way of the pope to prevent his exercising the power conferred upon him by Justinian five years before. The saints, times, and laws were now in his hands, not in purpose only, but in fact. And this must therefore be taken as the year [538] when this abomination was

placed, or set up, and as the point from which to date the predicted 1260 years of its supremacy.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 289.

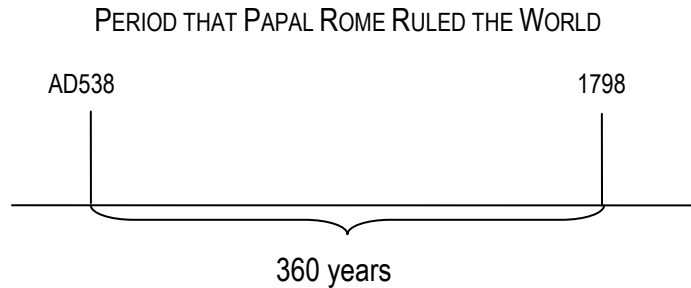


Figure No. 83.

So, the very last phrase of Daniel 11:31 is marked the year AD538, and its supremacy would go to there [1798], and we know that this is 1260 years.

DANIEL 11:35

In Daniel 11:35, after the Papacy is placed on the throne of the Earth in AD538, verses 32, 33, 34, and 35 are telling us the history that follows once the Papacy takes control of the world.

And in verse 35 it says,

“³⁵And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the **time of the end**: because *it is* yet for **a time appointed**.” Daniel 11:35 (KJV).

So, now you have got Daniel using both of these terms: the *time of the end* and *a time appointed*. And what is the subject now? Is he just discussing Pagan Rome here in verse 35?

FROM THE AUDIENCE: (Negative responses.)

BROTHER PIPPENGER: He is discussing Papal Rome.

So, what is the *time of the end* and *a time appointed* for Papal Rome?

Well, it has got to be the end of a time prophecy. Daniel has already put that in place. So, there has to be a time prophecy associated with Papal Rome, and that time prophecy is mentioned specifically seven times in the Scriptures; not specifically many, many more times than that. And it ends in 1798. So, the *time appointed* in this passage, the Time of the End in this passage is 1798.

Are you with me?

FROM THE AUDIENCE: (Affirmative responses.)

1260 YEARS

Daniel 7:25; (11:33); 12:7, (11); Revelation 11:2, 3; 12:6, 14; 13:5

BROTHER PIPPENGER: Underneath in your notes you will see that this 1260 years is specifically addressed in Daniel 7:25.

And the reason I have Daniel 11:33 in parentheses there is that it is not specifically addressed in verse 33. Notice verse 33 in Daniel 11.

“³³And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many days*.” Daniel 11:35 (KJV).

This “*many days*” here is a reference to the 1260 years of Papal persecution. The Papacy is placed on the throne of the Earth in AD538; and, at the very last phrase of Daniel 11:31. And here in verse 33 it is describing the persecution of this time period, and it is called “*many days*.” So, in verse 33, it is inferred.

Now, in Daniel 7:25, the 1260 years is definitely marked.

“²⁵And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.” Daniel 7:25 (KJV).

Daniel 12:7, definitely marked the 1260 years:

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

In verse 11 of Daniel 12, you have the 1260 years inferred. The reason I have that in parentheses is because it is the 1290, which begins in AD508, but also ends in 1798.

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

Revelation 11, verse 2 and verse 3 both reference the 1260.

“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*. 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).

And Revelation 12, verses 6 and 14, specifically reference the 1260, and Revelation 13:5.

“⁶And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and threescore* days. . . .

“¹⁴And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.” Revelation 12:6, 14 (KJV).

“⁵And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.” Revelation 13:5 (KJV).

So, what you have there is seven direct references to this 1260-year time period. And in verse 35 of Daniel 8, Daniel tells us that the end of this time period is the time appointed; it is the Time of the End.

DANIEL 11:40

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

Then in Daniel 11:40, there is no change. It does not matter what Uriah Smith says; there is no historical or grammatical change from verse 31, all the way to verse 40. The subject of these verses is the King of the North, and the King of the North from verse 31, all the way to the end of the chapter, is the Papacy.

So, when you get to Daniel 11, verse 40—and this is what we are dealing with this morning—it says, “And at the time of the end.” You have to determine what time prophecy is being associated with the Papacy there.

What time prophecy is associated with the Papacy?

FROM THE AUDIENCE: The 1260.

BROTHER PIPPENGER: The 1260.

So, when verse 40 says, “And at the time of the end,” where does verse 40 begin?

FROM THE AUDIENCE: 1798.

BROTHER PIPPENGER: 1798; verse 40 begins in 1798.

And what is 1798?

FROM THE AUDIENCE: The Time of the End.

BROTHER PIPPENGER: It is the Time of the End. It is the time appointed.

THE TIME OF THE END

In *The Great Controversy*, page 356, Sister White says this:

“But **at the time of the end**, says the prophet, ‘Many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4. . . . **Since 1798** the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.” *The Great Controversy*, 356.

Daniel 8:17; 11:35, 40; 12:4, 9

In your notes you have Daniel 8:17, which is referencing the Time of the End that is shut up. Daniel 8:17 is referencing this 1260 years.

“¹⁷So he came near where I stood: and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.” Daniel 8:17 (KJV).

The *châzôn* vision is shut up until 1798.

Daniel 11:35, the time appointed, the time of the end; that is 1798.

“³⁵And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the **time of the end**: because *it is* yet for **a time appointed**.” Daniel 11:35 (KJV).

Daniel 11:40, at the time of the end, the King of the South pushes against him. That is 1798.

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

And in Daniel 12:4 and 9, you have the time of the end in both of those verses, identifying when the Book of Daniel would be unsealed. It was going to be sealed up until the Time of the End.

“⁴But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased. . . .

“⁹And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.” Daniel 12:4, 9 (KJV).

Those are the five places in God’s Word that you will find the expression, “time of the end,” referenced.

Okay. What I said yesterday you may not remember. It is not that important that you remember everything that I say. But what I said was that Daniel 11:40 is the most—I personally have never found a verse that has this much truth in it. There is no verse.

Now, I acknowledge that if we are faithful and we get to live for eternity that every verse is going to have that kind of depth; but, Daniel 11, verse 40, we are going to show you, the Lord willing, over the next couple of weeks that this verse has such depth that it is just overwhelming. Okay?

WOUNDED TO DEATH?

And you have in your notes, “Wounded to Death?” In Revelation 13:3, it says,

“³And I saw **one of his heads as it were wounded to death**; and his deadly wound was healed: and all the world wondered after the beast.” Revelation 13:3 (KJV).

What do we understand this to be?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: That is the Papacy receiving the deadly wound in 1798. Right? And that is correct. We are not arguing that. That is the only place that you are going to find that referenced though, the Papacy receives a deadly wound.

But, where is it in the Bible where the actual deadly wound that the Papacy receives is identified? There is only one place.

Here it is mentioned that the Papacy, one of the heads, would receive a deadly wound; and, through prophetic study you determined that that head is the Papacy, and at some point in time it is going to receive a deadly wound; but, there is only one verse that tells you how the Papacy receives a deadly wound.

What verse is that? Daniel 11:40.

DANIEL 11:40

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

You see, if you do not understand that 1798 is the Time of the End in verse 40, and it says “And at the time of the end shall the king of the south push at him,” if you think, as some people do, that the King of the North and the King of the South is some foolish idea that does not square with God’s Word, if you do not think the King of the North is the Papacy receiving a deadly wound in 1798, then you cannot understand that the King of the South is atheistic France that delivers this deadly wound.

And if you cannot understand where the deadly wound is delivered in God’s Word, how can you be the one that stands before the world and explains who the beast is? You do not even know where he got his deadly wound.

And Daniel 11:40 is where he gets his deadly wound.

You go look it up. You go look in the places where it is mentioned that he is going to rule for 1260 years, and there is no Scripture other than Daniel 11, verse 40, that tells you that the Papacy receives its deadly wound from atheistic France in 1798. This is the verse: Daniel 11:40.

So, it seems worthwhile as Seventh-day Adventists, those that are going to give the Loud Cry, the Third Angel’s Message, that are going to tell the world who the beast is, so the world does not receive the mark of the beast, it seems important to understand what the Time of the End in verse 40 is, along with who the King of the North is and who the King of the South is.

At that point I am just trying to give some of the significance of verse 40.

THE EVENTS CONNECTED WITH THE CLOSE OF PROBATION

Notice this next quote. Usually, I quote this quote often, **often**; and, others do, too. And maybe mine is a bad example, but we generally cut this paragraph in half and we start in the middle, which is good; but we are going to start the whole paragraph here.

From *The Great Controversy*, page 595, it says,

“Before His crucifixion the Saviour explained to His disciples that He was to be put to death and to rise again from the tomb, and angels were present to impress His words on minds and hearts.”—

All the prophecies are speaking about the end of the world; so, who are His disciples in this passage?

FROM THE AUDIENCE: Seventh-day Adventists.

BROTHER PIPPENGER: Seventh-day Adventists. We are His disciples at the end of the world. And, He explained the prophetic message to them in advance, but the Disciples do not know the prophetic message when it arrives.

—“But **the disciples were looking for temporal deliverance** from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death.”—

Huh. They had preconceived ideas from false education. They were holding onto the Mystery of Iniquity, so they could not understand the prophecies.

—“**The words which they needed to remember were banished from their minds**; and when the time of trial came, it found them **unprepared**. The death of Jesus as fully destroyed their hopes as if He had not forewarned them.”—

Now notice what it says.

—“**So in the prophecies the future is opened before us as plainly as it was opened to the disciples** by the words of Christ. **The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented.** But multitudes”—

Who are the multitudes? The disciples: Seventh-day Adventists.

—“But multitudes [*OF SEVENTH-DAY ADVENTISTS*] have no more understanding of these important truths”—

What important truths? The events connected with the close of probation.

—“But multitudes have no more understanding of these important truths than if they had never been revealed.”—

But, they have been revealed.

—“Satan watches to catch away every impression that would make them wise unto salvation,”—

Wow! These events connected with the close of probation are salvational! That is what she just said. You have an opportunity to understand these events, and Satan is there trying to snatch that

truth from you; because, that truth would make you wise unto salvation. The events connected with the close of probation are salvational!

—“Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.” *The Great Controversy*, 595.

They are lost!

So, where is the close of probation? Well, it is Daniel 12:1, when Michael stands up. Notice what Sister White says about Daniel 12:1 in *The Great Controversy*, page 613.

“‘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.

“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.

When Michael stands up, He makes this pronouncement. Daniel 12:1 is the close of probation.

The events connected with the close of probation are the verses that lead up to Daniel 12:1, and these verses have been clearly revealed. The multitudes in Adventism have no more understanding of these verses as if they had never been revealed. And this is salvational.

WARNINGS

Now, you have these people that fight against this message, and they say, “Oh, Brother Pippenger and the others are putting the wrong emphasis on this passage from *The Great Controversy* about the events connected with the close of probation.” And they go to the very next paragraph which says, right here,

“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.”—

One of the champions of this argument that I am going to explain to you here is a guy by the name of Eugene Pruitt. He says here, where it says “events connected with the close of probation,” the very next paragraph is saying that these events are the Three Angels’ Messages of Revelation 14, and that these people that are emphasizing that these events are the last six verses of Daniel 11, they are wresting the meaning of this passage in *The Great Controversy*.

Well, not so. Sister White says in that previous paragraph, “**the events connected with the close of probation.**” But, in this paragraph she is talking about **warnings**. Revelation 14 is not portraying a sequence of events. It is giving us three Angels that are identifying warning messages.

The **events connected with the close of probation** are illustrated in the last six verses of Daniel 11.

And because these men do not understand that Daniel 11:44, tidings out of the East and the North, is Daniel’s representation of the Three Angels’ Messages, they separate these truths from one another. Satan has just taken those impressions out of their minds that would make them wise unto salvation, and they lead others to do the very same thing.

Continuing on:

—“But the masses of the people turn away their ears from hearing the truth and are turned unto fables.”—

The very thing that is done with this paragraph is what gets accomplished by those that twist this paragraph. They lead their listeners to fables.

—“The apostle Paul declared, looking down to the last days: ‘The time will come when they will not endure sound doctrine.’ 2 Timothy 4:3. **That time has fully come.** The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.

“But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain ‘Thus saith the Lord’ in its support.

“Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.” *The Great Controversy*, 594–595.

What is my point? My point here is this: Daniel 11, verse 40, begins in 1798, and it leads into Daniel 12:1, where Michael stands up; therefore, where we consider the last six verses of Daniel 11, we are considering the history that begins in 1798 and goes all the way until human probation closes. And those verses are describing the **events that lead to the close of**

probation; whereas, Revelation 14, the Three Angels' Messages, they are **warning messages**. They are not events.

But, when you see the King of the North capturing the King of the South; and the King of the North capturing the glorious land; and Edom, Moab and [the chief children of] Ammon escaping the hand of the King of the North; and, then the King of the North captures Egypt, these are events connected, leading to the close of probation; and, they are salvational.

So, this message, it is the message of the events connected with the close of probation.

MILLER AND JOHN THE BAPTIST

I am going to change gears a little bit here. We have looked at this in this worship series, what we are going to look now, previously.

In *Early Writings*, beginning at page 229, it says,

With trembling, **William Miller** began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As **John the Baptist** heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God." *Early Writings*, 229–230.

What I want you to see here, this is one of several places where Sister White compares William Miller with who?

FROM THE AUDIENCE: John the Baptist.

BROTHER PIPPENGER: John the Baptist. Okay.

MILLER

So, what was William Miller's message? Because, William Miller's was the message of the First Angel. All right? He is the messenger of the First Angel.

And Sister White tells us in *The Great Controversy*, page 310, speaking of Miller,

"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.

Whoa! That is what the last six verses of Daniel 11 are. That is what multitudes in Adventism do not understand.

William Miller presented a message identifying the events connected with the close of probation.

JOHN THE BAPTIST

What about John the Baptist?

Matthew 3:7 says,

“⁷But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, **who hath warned you to flee from the wrath to come?**” Matthew 3:7 (KJV).

What is the wrath to come? The destruction of Jerusalem.

Who warned the Jews to flee from the wrath to come?

FROM THE AUDIENCE: John the Baptist.

BROTHER PIPPENGER: No. John the Baptist asked the question. It is John the Baptist saying, “Who warned you to flee from the wrath to come?”

Who warned them to flee from the wrath to come?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Pardon me?

FROM THE AUDIENCE: Daniel.

BROTHER PIPPENGER: Daniel. Daniel 9, “490 years are given to you, and then the wrath is coming”: The stoning of Stephen.

So, was Miller’s message identifying the events connected with the close of probation?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes.

What book was it based upon?

FROM THE AUDIENCE: Daniel.

BROTHER PIPPENGER: Daniel.

Was John the Baptist identifying the events connected with the close of probation? Yes.

What book was it based upon? Daniel.

The same message, the same messengers.

Of course, William Miller’s message we would say is Daniel 8, the 2300 years; but, really, if you do not have Daniel 9 to explain the 2300 days of Daniel 8:14, then you do not have anything in Daniel 8:14.

Daniel 9 says, “From the going forth of the command to restore and rebuild Jerusalem.” If you do not have the starting point for that 2300 days, as noted in Daniel 9, then you do not have anything. Right?

So, you can say that Miller’s message was based upon Daniel 9, and John’s message was based upon Daniel 9. John’s message was based upon the 70 weeks of Daniel 9.

But, our message is based upon Daniel 11.

The beginning of Adventism is Daniel 9; the end of Adventism is Daniel 11. The message of Adventism is Daniel **9** and **11**.

In *The Great Controversy*, page 22:

“Christ saw in Jerusalem **a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God.** The woes of a fallen race, pressing upon His soul, forced from His lips that exceeding bitter cry. He saw the record of sin traced in human misery, tears, and blood; His heart was moved with infinite pity for the afflicted and suffering ones of earth; He yearned to relieve them all. But even His hand might not turn back the tide of human woe; few would seek their only Source of help. He was willing to pour out His soul unto death, to bring salvation within their reach; but few would come to Him that they might have life.

The next paragraph:

“The Majesty of heaven in tears! the Son of the infinite God troubled in spirit, bowed down with anguish! The scene filled all heaven with wonder. That scene reveals to us the exceeding sinfulness of sin; it shows how hard a task it is, even for Infinite Power, to save the guilty from the consequences of transgressing the law of God. **Jesus, looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem.** The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth. The precepts of Jehovah would be despised and set at nought. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! strange infatuation!” *The Great Controversy*, 22.

AD70 is an illustration of the end of the world. It is the events connected with the close of probation.

THE JUDGMENT MESSAGE OF DANIEL

The Great Controversy, page 353, you see Sister White comparing the Millerite message with the message of the Disciples, both based upon Daniel 9. We have just explained that.

“Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, ‘The time is fulfilled, and the kingdom of God is at hand,’ **based on the prophecy of Daniel 9**, while **they failed to perceive** that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on **Daniel 8:14 and Revelation 14:7**, and **failed to see** that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to **the kingdom to be set up** at the end of the seventy weeks, so Adventists were mistaken **in regard to the event** to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment.” *The Great Controversy*, 353.

Okay. I want to put one more thing in the record, and then we will close.

Manuscript Releases, number 13, page 394—The Lord willing, we will spend a great deal of time on this quote; but, we are just going to take one point out of here in closing—Sister White says,

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel”—THE PROPHECY IN THE ELEVENTH OF DANIEL—“has nearly reached its complete fulfillment.”—

She does not say the prophecy in Revelation 13. She does not say the prophecy in Revelation 17. She does not say the prophecy in Daniel 8.

—“**The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. . . .**”—

So, what verses is Sister White speaking of?

FROM THE AUDIENCE: The last six verses of Daniel 11.

BROTHER PIPPENGER: How do you know that?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: 1 Corinthians 14:32, “³²And the spirits of the prophets are subject to the prophets. ³³For God is not *the author* of confusion, but of peace, as in all churches of the saints.” (KJV)

The prophets have to agree with one another.

Do they have to agree with themselves?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: In *The Great Controversy*, page 356, Sister White says the Time of the End is 1798, and she said that in the middle of the 19th Century, long after 1798. So, Sister White knows that verse 40 of Daniel 11 begins in 1798; so, Sister White knows that the first 39 verses of Daniel 11 are past history. Right?

So, when she references the future fulfillment of Daniel 11, what verses is she identifying? Verses 40 through 45.

See, there are some principles in this passage that we will deal with in depth, the Lord willing; but, I am going to bring this to a close here, and this is where I wanted to close.

Daniel 11, verse 40, is going to be fulfilled with the collapse of the Soviet Union in 1989, and this will mark the end of Nebuchadnezzar’s and Miller’s dreams. The Dirt Brush Man arrives in 1989, because it is the Time of the End for the 144,000, when the book of Daniel is going to be unsealed and the Dirt Brush Man is going to begin sweeping the rubbish out the window; and, there is going to be an increase of knowledge and God’s people are going to run to and fro in God’s Word and begin to understand the increase of light.

And this increase of light comes from where?

FROM THE AUDIENCE: Daniel 11.

BROTHER PIPPENGER: Daniel 11, verse 40. Okay?

So, as we begin to look at Daniel 11:40, what we have done here today is identified from the Book of Daniel what the Time of the End is [1798] from the Book of Daniel; and, we put Sister White on top of it: *The Great Controversy*, page 356.

—“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated.** In the thirtieth verse a power is spoken of that ‘shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall

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

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

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.’ Daniel 12:1–4.” *Manuscript Releases*, number 13, 394.

Verse 40 of Daniel 11 begins in 1798, but it goes all the way to Daniel 12:1, until Michael stands up and human probation closes. We have just identified the history that we are going to be looking at, and we have just seen Sister White referencing that very history of verses 40 through 45. We have identified those verses as events connected with the close of probation that parallel the message of the cross that was given to the Disciples, but the Disciples did not remember the message of the cross because they had been infected by bad education.

And we have been instructed that these events are salvational: the last six verses of Daniel 11 are salvational.

We have identified the first message in the time of Christ was the message that identified the events connected with the close of probation, and that the First Angel’s Message in the history of the Millerites was the message that identified the events connected with the close of probation; and, therefore, we are saying that the last six verses of Daniel 11 is the First Angel’s Message for God’s people at the end of the world, because it is the message that identifies the events connected with the close of probation.

We are initially in our study of Daniel 11, verse 40, and 1989. We are going to spend some time just trying to emphasize the significance of this verse, before we proceed with a point-by-point description of the last six verses. But, we will do that, Lord willing.

Shall we pray?

Benediction: Heavenly Father, we want to be benefitted by the increase of knowledge that you as the Dirt Brush Man and the Lion of the tribe of Judah have been opening to us, as you remove the Seals one at a time. But we know that we are bound that preconceived ideas, false education, by the Mystery of Iniquity, and that we need to be freed up from those influences in our personal experience that prevent us from correctly recognizing this light. We ask that through the power of your Holy Spirit and the work of your Angels, and our own diligent efforts, in this regard that you would remove these things that are prohibiting us from understanding this truth as we should. We thank you for allowing us to come together and start the day studying your Word. We set this day before you and ask that you would bless our service for you, and whatever we take up that you would make it safe for us today and that what we do will be something that glorifies you and honors you. We thank you for the work that is being accomplished. We ask a blessing upon that as well. In Jesus's name, amen.

Habakkuk's Two Tables #42

PART SIX: 1989

Presented by Jeff Pippenger

BROTHER PIPPENGER: Before we have our opening prayer, you will notice two sets of notes this morning. This [holding up a document from the podium] is taken from Stephen Haskell's Bible Handbook, and it gives a brief overview of the Seven Churches of Revelation. I will give this a brief point of reference for the time periods of these Seven Churches which we are going to consider this morning.

This is on the website for those that are following this on LiveStream.

Also, we have put on the website for those that are following it LiveStream, we have referenced somewhere in there in this worship series that in September 2001 the Seventh-day Church implemented a policy that if you are going to be an ordained Seventh-day Adventist pastor that you are required to take a course on the Jesuit's techniques of Spiritual Formations. So, that document is now—or should be; I emailed it to my grandson this morning—it should be on the website today, if not already. You can download that document if you need that.

All of this is from Haskell, except for page 4. And we will talk about page 4 once we begin.

Shall we begin with a word of prayer.

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together once again this morning for a time that we can consider your Word as we start a day of service for you. We ask that you would grant us the presence of your Holy Spirit to take us through this study and to open our hearts and our minds to what you have for us. We want the Latter Rain poured out upon us, so we ask that you would accomplish that at this time. And we know that we need to be prepared for the Latter Rain, so we ask that you forgive us our sins that our vessels are qualified to receive the outpouring that you have for us. We thank you for the presence in this series so far. We ask for a continued blessing in Jesus's name. Amen.

BROTHER PIPPENGER: We are launching into a long study of 1989. We are going to eventually identify 1989 as the Time of the End for the Reform Movement of the 144,000.

And let me remind you, when I say "the 144,000," I am saying that in a very general, generic way. The 144,000 are those that have the Seal of God that are still alive when Michael stands up, and I am using this term "144,000" to represent the wise virgins in Adventism that receive the Seal of God at The Sunday Law. But if an Adventist receives the Seal of God at The Sunday Law in the United States, there is no guarantee that he is not going to get laid to rest before human probation closes. We know that.

So, when I am talking about the Reform Movement of the 144,000, it is in a generic way.

THE SEVEN CHURCHES

HISTORY OF THE SEVEN CHURCHES

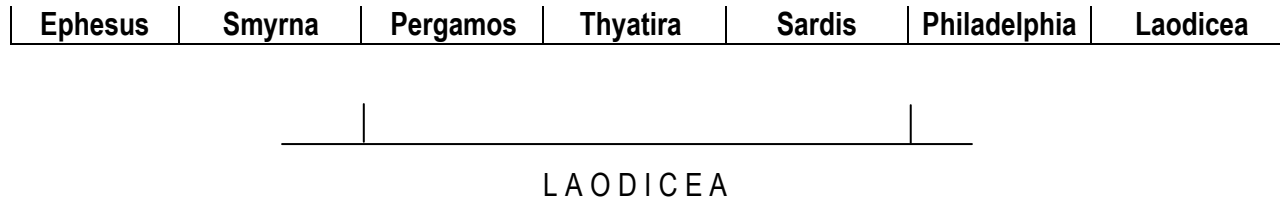


Figure No. 84A.

We are going to look at the Seven Churches of Revelation, in connection with identifying Daniel 11, verse 40, as the Time of the End in 1989.

And I took from Stephen Haskell's Bible Handbook a brief summary of the Seven Churches of Revelation that will give us the times, Ephesus being the first church. Smyrna, he has marked from the year 100 to 323; Pergamos, 323 to 538, all the way to the beginning of the Papacy—I am not going to go through these in detail. This is just for your own reference if you want it—Thyatira, 538 to 1798; Sardis, 1798 to 1833; Philadelphia, 1833 to 1844; and, then he has Laodicea, 1844, onward.

Now, there are some—I personally do not adhere completely to these dates. I mean, they may be accurate, but there are some overlaps and that is what I want to show you here.

On page 4 of your notes, it says, "I will give him the 'morning star'." {SpTB07 62.1} This is speaking of Thyatira, and I know that Jesus is the Bright and Morning Star. Okay?

But, in Revelation 2:28, in the time period of Thyatira, which is the Papacy, from AD538 to 1798, there is a promise of giving the morning star; and, in *The Great Controversy*, page 80, Sister White says, "In the fourteenth century arose in England the 'morning star of the Reformation.'" So, for me, in this history of Thyatira you have the beginning of the Reformation marked, and John Wycliffe can be identified as the morning star of the Reformation; and, therefore, it could be also marked as the morning star in this history.

And at this point, God's people begin to wake up, even though still a few hundred years before 1798. But, those people that are waking up are the Sardisians (or whatever you would call them). So, you can trace the roots of Sardis farther back into Thyatira.

That is what I am, saying. There are some overlaps in these churches, from my perspective.

And Wycliffe, it says here, was born in 1320; some people say 1330. That is Wycliffe, the "morning star of the Reformation'."

And who is the symbol of the Reformation?

FROM THE AUDIENCE: Luther.

BROTHER PIPPENGER: Luther, Martin Luther.

You will see for Martin Luther that he was born in 1483. There are some historians who argue that he was born in 1484. That is not a problem, really; but, what I want you to see—just briefly; we are not going to deal with this—but, the *seven times* of Leviticus 26 is premised upon the land resting in Leviticus 25. They were to let the land rest every seventh year.

And over a seven-year cycle, six years they would work the land; the seventh year they would let the land rest. And then they were to repeat that cycle for 49 years, until they reached the [Great] Jubilee.

So, in a cycle of 49 years of the land working and resting, how many days would the land rest if they would have kept that statute?

Well, in a Jubilee cycle, the land would have rested 2520 days. That is in Leviticus 25; therefore, when you get to Leviticus 26, and the curse for not keeping that statute is understood to be 2520 years, that is in agreement with the principle that was identified by William Shea, Adventist theologian, that Leviticus 25 was the first reference of the year-day principle in God's Word. They were to let the land rest in a Jubilee cycle for 2520 days. Because, they did not keep that statute, their punishment was 2520 years, the year-day principle.

But all of this 2520 is based upon land resting in every seventh year. So, I just want you to see something—we are not at this point in our study: There are two 2520s, and the one that concludes in 1844, the one that is represented by Isaiah's son Shearjashub (a remnant shall return), in 1844 the Lord is going to raise up modern Israel. He is going to gather them at the end of the scattering time.

Well, that 2520-year period is seven 360-year periods: $7 \times 360 = 2520$. But, this whole thing is premised upon letting the land rest every seventh year.

So, if you go back 360 years from 1844—bam!—you come to the birth of Martin Luther; thus marking that this last 360-year period is the time when the Lord is going to begin to develop the remnant. And, of course, you can identify the Millerites in this history, leading up to 1844, what that was, was the climax of the Protestant Reformation.

So, when you go back 360 years from 1844, you come to the birth of these reformers that are going to initiate the Reformation.

And, of course, if you go back 360 years from 1798, you come to—what is that? In 1428—and we will dig this out for you at some other time—in 1428 the nation of France passed the first law that put a restriction upon the Papacy. So, that 360 years marks the beginning of the delivery of the deadly wound in 1798 at the end of that 2520.

So, I am wanting you to see that we are using Haskell. We are not arguing with him. But, these dates that we have, there is a little bit of wiggle room because there is more than one thing going on in these histories. Okay? There is more than one line.

Do you follow me?

And then at the bottom, you have a statement from Sister White that says, "The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state." {RH August 19, 1890, par. 10} The Laodicean Church here at the end, the experience represented by Laodicea is the foolish virgins. So, the experience represented by the wise virgins is what?

FROM THE AUDIENCE: Philadelphia.

BROTHER PIPPENGER: Philadelphia.

So, do the wise virgins and the foolish virgins live together until the separation?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: So, Philadelphia and Laodicea, they can be overlaid upon one another. So, there is more than one thing going on with the Seven Churches of Revelation.

We just wanted to put that in place, because we are starting—and what does this have to do with 1989 and Daniel 11, verse 40?

But, go to your notes now of Habakkuk's Tables, #42.

THE GOSPEL OF REVELATION

We are going to deal with the Seven Churches of Revelation, of which all of us in this room and everyone watching LiveStream—I mean, as Seventh-day Adventists—are totally familiar with Revelation 2 and 3. We know this passage like the back of our hand; because, this is the milk of becoming a Seventh-day Adventist student of prophecy.

Sister says in *Signs of the Times*, July 4, 1906,

“As we near the close of this world’s history, **the prophecies relating to the last days especially demand our study.** The last book of the New Testament is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study.

“The book of Revelation, in connection with the book of Daniel, **demands close study.** Let every God-fearing teacher consider how most clearly to comprehend and present **the Gospel that our Saviour came in person to make known to His servant John,—”**—

Sister White does not quite understand the mentality of Seventh-day Adventists today. If she did, she would not have said what she just said; because, in Adventism today, we think the Gospel and Prophecy are two different things, and evidently she thinks they are the same thing because she just said that Revelation is the Gospel of Christ.

—“‘The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass.’ None should become discouraged in their study of Revelation because of its apparently mystical symbols. ‘If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not.’ ‘Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.’ We are to proclaim to the world **the great and solemn truths contained in the book of Revelation.**”—

This phrase, “great and solemn,” is a key phrase in the writings of the Spirit of Prophecy.

—“We are to proclaim to the world **the great and solemn truths contained in the book of Revelation.**” Into the very designs and principles of the church of God **these truths are to enter.** There should be **a closer and more diligent study of this book,** a more **earnest presentation of the truths it contains,** truths which concern all who are living in these last days. **All who are preparing to meet their Lord should make this book the subject of earnest study and prayer.** It is just what its name signifies,—**a revelation of the most important events that are to take place in the last days of this earth’s history.** John, because of his faithful trust in the word of God, and the testimony of Christ, was banished to the Isle of Patmos. But his banishment did not separate him from Christ. The Lord visited His faithful servant in his banishment, and gave him instruction regarding what was to come upon the world.

“**This instruction is of the greatest importance to us;** for we are living in the last days of this earth’s history. Soon we shall enter upon the fulfilment of

the events which Christ showed John were to take place. As **the messengers of the Lord present these solemn truths**, they must realize that they are handling subjects of eternal interest, and they should seek for the baptism of the Holy Spirit, that they may speak, not their own words, but the words given them by God.

“**The book of Revelation must be opened to the people.** Many have been taught that it is a sealed book, but it is sealed to those only who reject truth and light.”—

But, it is sealed only to those who reject light and truth.

—“**The truths that it contains must be proclaimed**, that people may have **an opportunity to prepare for the events which are so soon to take place.** The Third Angel’s Message must be presented as the only hope for the salvation of a perishing world.

“The perils of the last days are upon us, and in our work **we are to warn the people of the danger they are in.** Let not **the solemn scenes that prophecy has revealed are soon to take place be left untouched.** We are God’s messengers, and we have no time to lose. Those who would be co-workers with our Lord Jesus Christ will show a deep interest in the truths found in this book. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal.” *Signs of the Times*, July 4, 1906.

So, we have been commanded to study the Book of Revelation, teach the Book of Revelation. And if we will study it, we will be blessed.

THE SOLEMN EVENTS

The solemn events that Sister White emphasizes often in her writings, she 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.**” *Education*, 179.

We have gone through this previously in this worship. We are just emphasizing it once again: “. . . we are standing on the threshold of great and solemn events.”

WHICH WE MUST KNOW

Selected Messages, book 2, page 109, she says,

“In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of **the great and solemn events which we must know as we stand on the very threshold of their fulfillment.**” *Selected Messages*, book 2, 109.

We have to understand what these great and solemn events are in advance of these great and solemn events taking place.

THE CLOSING OF PROBATION

Prophets and Kings, pages 715 – 716:

“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.” *Prophets and Kings*, 715–716.

And what did we deal with yesterday; what was the quote? The events connected with the close of probation in the need of preparation for the time of trouble have been clearly revealed, but multitudes [in Adventism] have no more understanding of these important truths than if they had never been revealed because they have been listening to the pastors and the theologians, and the famous guys in Adventism that tell them that these events in the last six verses of Daniel 11 are not significant. We cannot understand them. That is what we looked at yesterday; and, those solemn events are the events connected with the close of probation that a judgment-bound world needs to understand.

NOTHING ELSE

Testimonies, volume 8, beginning on page 301:

“The **solemn messages** that have been given in their order in the Revelation are to occupy”—*THE SECONDARY PLACE?*

FROM THE AUDIENCE: The first place.

BROTHER PIPPENGER: —“**the first place in the minds of God’s people. Nothing else is to be allowed to engross our attention.**” *Testimonies*, volume 8, 301–302.

Okay. So, there are solemn messages in the Book of Revelation that are to have first place in our study.

SEVEN CHURCHES

So, we are going to look at some of the truths in Revelation, in the Seven Churches, *Acts of the Apostles*, starting at page 585:

“The names of the seven churches are symbolic of the church in **different periods** of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods **in the history of the world**.

“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.”—

How is He in constant communication?

FROM THE AUDIENCE: Through the angels.

BROTHER PIPPENGER: Through the angels, through that ladder, through the two golden pipes, He is in constant communication.

And where is He at when He sends that Golden Oil down? He is walking in the candlesticks.

What are the candlesticks: it is a seven-branch candlestick? He is pouring that oil down that is feeding those candlesticks.

—“He is in constant communication with His people. He knows their true state. He observes their order, their piety, their devotion. Although He is high priest and mediator in the sanctuary above, yet He is represented as walking up and down in the midst of His churches on the earth.” *Acts of the Apostles*, 585–586.

Now, I am not prepared to argue this; but, I do want to put this in place, at least here. At this next point we can at least put it here.

What am I saying? I am going to mark 1856 as the beginning of Laodicea, and I am not trying to mark that because I know there are people that have evidence that it arrives before 1856. Okay? But, my point is, is that I just want to keep it simple and clean for this presentation, that this particular testimony that we are going to read was written in 1856. So, at least by 1856 Seventh-day Adventists had become Laodicea.

And I know that there are some of you out here in LiveStream Land that will give me the evidence that it arrived before 1856. But, we are not making that issue now.

1856

Testimonies, volume 1, page 144, Sister White says,

“Some, I saw, would gladly return. Others will not let this message to the Laodicean church have its weight upon them. They will glide along, much after the same manner as before, and will be spewed out of the mouth of the Lord. Those only who zealously repent will have favor with God.” *Testimonies*, volume 1, 144.

Now, it is obvious by the context here that the Laodicean message has already been presented to Adventism, because she is commenting on fact that there are some that are not going to let it impact them; but, she made this statement in 1856.

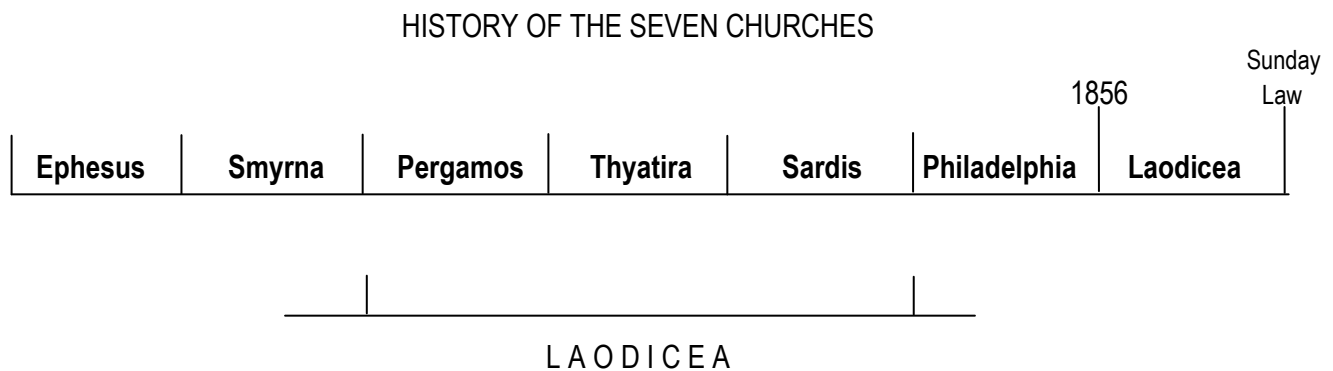


Figure No. 84B.

So, in this flow of events of these Seven Churches, because these Seven Churches represent the history of the Christian Church from the time of the Apostles to the end of the world; and, at minimum we can start Laodicea in 1856.

Does everyone see that?

Is everybody with me on that?

And when do the Laodiceans get spewed out of the mouth of the Lord?

FROM THE AUDIENCE: The Sunday Law.

BROTHER PIPPENGER: The Sunday Law.

MILLER'S RULES

Sister White says in *Review and Herald*, November 25, 1884:

“Those who are engaged in proclaiming the third angel’s message are searching the Scriptures upon the same plan that Father Miller adopted.” *Review and Herald*, November 25, 1884.

They are not searching the Scriptures upon apostate Protestantism’s Biblical interpretation that was brought into Adventism in the 1930s. They are searching the Scriptures based upon the method adopted by William Miller. If you are not using William Miller’s approach to the study of the Scriptures, then based upon this quote you are not giving the Third Angel’s Message.

But, that is not what we are dealing with here.

Early Writings, page 231:

“Preachers and people have looked upon the book of Revelation as mysterious and of less importance than other portions of the Sacred Scriptures. But I saw that this book is indeed a revelation given for the especial benefit of those who should live in the last days, to guide them in ascertaining their true position and their duty. **God directed the mind of William Miller to the prophecies and gave him great light upon the book of Revelation.**” *Early Writings*, 231.

Sister White here says that William Miller was given great light upon the Book of Revelation, and then William Miller taught the first beast of Revelation 13 was Pagan Rome. But, we know the first beast of Revelation 13 was Papal Rome.

And William Miller taught that the second beast of Revelation 13 was Papal Rome, and we know that the second beast of Revelation 13 is the United States.

So, the great light that was given to William Miller, evidently, was not Revelation 13. Right?

Have you ever looked at what William Miller and the Millerites understood about Revelation 17? Sorry, but it does not square with end-time Bible prophecy. Okay. It just does not.

And, Miller was thinking that Revelation 14 was identifying the end of the world. There is not really great light there, is there?

And, I am not trying to be derogatory about William Miller. I am trying to focus in; because, even in looking at William Miller's analysis of Revelation 13, 14, and 17, there is wonderful principles to be gleaned. The way that he identified the first beast of Revelation 13 as Pagan Rome and the second beast as Papal Rome is still worth understanding. Okay? Because, Papal Rome is an image of Pagan Rome, just as the United States is going to form an image to Papal Rome. So, I am not being derogatory in that sense; but, what I am saying is, where the great light was given to William Miller is on the Churches, the Seals, and the Trumpets. There are no problems there. That is where he was given great light: Churches, Seals, and Trumpets.

So, we are going to look at a brief statement of the Churches by William Miller here.

This is William Miller, *Miller's Lectures*, volume 2, lecture 12, page 178.

“The seven churches of Asia is a history of the church of Christ in her seven forms, in all her windings and turnings, in all her prosperity and adversity, from the days of the apostles down to the end of the world.”

The Seven Churches of Asia is a history of the Church, from the Apostles to the end of the world. That is what Miller taught, and Miller was correct.

—“The **seven seals**”—

Now, I hope you realize there are Seven Churches, followed by Seven Seals, followed by Seven Trumpets.

—“The **seven seals** are a history of the transactions of the powers and kings of the earth over the church, and God's protection of his people **during the same time.**”

So, William Miller is saying that the Seals are repeating and enlarging the Churches. He is identifying it without saying it as we say it today, the principle of repeat and enlarge.

Do you follow me?

—“The seven trumpets are a history of **seven peculiar and heavy judgments sent upon the earth, or Roman kingdom.**”—

So, now he is going to tell us that the Trumpets and repeating and enlarging upon the history of the Seals and the Churches.

—“And the seven vials”—

And this is the Seven Last Plagues.

—“are the seven last plagues sent upon Papal Rome.”—

And, of course, Miller did not understand the Seven Vials correctly, because he understood that the Seven Last Plagues were going to come in 1844; but, the Seven Last Plagues are going to come here in the near future. But, nevertheless, he was operating upon the principle of repeat and enlarge with the Churches, the Seals, and the Trumpets.

Continuing on:

—“Mixed with these are many other events, woven in like tributary streams, and filling up the grand river of prophecy, until the whole ends us in the ocean of eternity.

“This, to me, is the plan of John’s prophecy in the book of Revelation. And the man who wishes to understand this book, must have a thorough knowledge of other parts of the word of God. The figures and metaphors used in this prophecy,”—

In the Book of Revelation. And the scholars tell us that two out of three words in the Book of Revelation are derived from the Old Testament; and, this is what Miller is saying here.

—“And the man who wishes to understand this book, must have a thorough knowledge of other parts of the word of God. The figures and metaphors used in this prophecy are not all explained in the same, but must be found in other prophets, and explained in other passages of Scripture. Therefore it is evident that God has designed the study of the whole, even to obtain a clear knowledge of any part.” William Miller, *Miller’s Lectures*, volume 2, lecture 12, 178.

INTERNAL AND EXTERNAL

Okay. Uriah Smith comments on the Churches and the Seals, and I include this here because I like the way he expresses a thought here.

Uriah Smith, *The Biblical Institute*, page 253:

“The seals are introduced to our notice in the 4th, 5th, and 6th chapters of Revelation. The scenes presented under these seals are brought to view in Revelation 6, and the first verse of Revelation 8. They evidently cover events with which the church is connected from the opening of this dispensation to the coming of Christ.

“While the seven churches present the internal history of the church, the seven seals bring to view the great events of its external history.” Uriah Smith, *The Biblical Institute*, 253.

Okay. This is a nice way to explain the repeat and enlarge. The Seven Churches are the internal history of the Church, what is going on between you and me as church members; the Seven Seals, what is happening to us from the outside: internal/external; repeat and enlarge.

It is the same history, though, right? Except that there is a break in the last three. The Seven Churches are structured upon 4:3, the Seven Seals are structured upon 4:3, and the Seven Trumpets are structured upon 4:3. Okay? But, nevertheless, it is repeated and enlarged, and the first four Seals are going to follow the first four Churches, point by point.

THE SAME PERIOD OF TIME

James White said in *Review and Herald*, February 12, 1857:

“We have now traced the churches, the seals, and the beasts, or living beings, as far as they will compare as covering **the same periods of time.**”—

He has just been discussing how the first four Seals covers the history of the first four Churches.

—“The seals are seven in number, the beasts but four.”—

What does he mean by that?

With the first four Seals you have a beast that is associated with each of the Seals; but, when you get to the fifth, sixth, and seventh Seals there is no beast. James White is now going to give us a little bit of insight about this 4:3 breakdown in the Churches, the Seals, and the Trumpets.

What are the last three Trumpets?

FROM THE AUDIENCE: Woes.

BROTHER PIPPENGER: They are Three Woes. Okay?

But, the first four Seals have a beast associated with them, and there is a comment made in the first four Seals, “Come and see.” Okay? The last three Seals, no beast, no “Come and see.”

Back to James White:

—“The seals are seven in number, the beasts but four. And it may be well here to notice, that at the opening of the first, second, third and fourth seals the first, second, third and fourth beasts are heard to say ‘Come and see;’ but when the fifth, sixth and seventh seals are opened, there is no such voice heard. **Neither do the last three churches, and the last three seals, compare, as covering the same periods of time, as the first four churches, and the first four seals do.** But, as we have shown, the churches, seals and beasts do agree, as covering **the same periods of time** for the space of nearly 1800 years, till we come down to a little more than half a century of the present time.” James White, *Review and Herald*, February 12, 1857.

He is saying, until you get to 1798.

PERGAMOS AND THYATIRA, REVELATION 2:12-29

HISTORY OF THE SEVEN CHURCHES

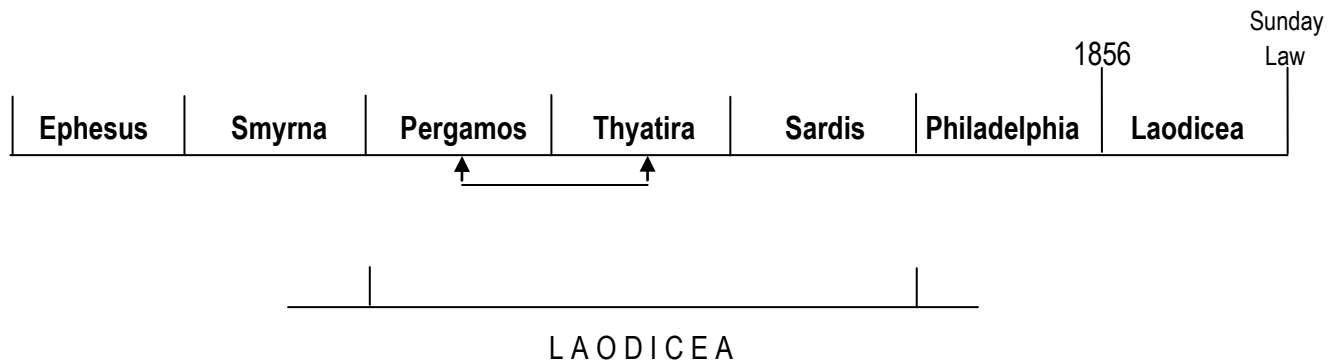


Figure No. 84C.

THE MYSTERY OF INIQUITY

Okay. So, now with that in mind, I am going to look a little bit in the Scriptures at the relationship between Pergamos and Thyatira. All right? Because, in the Scriptures—and that is what Miller said. If you are going to understand these Scriptures, where do you have to go? You have to go to the rest of the Bible.

In the Scriptures, Pergamos and Thyatira are connected like “soup and sandwich” or “a hand and a glove.”

Okay. 2 Thessalonians, chapter 2, verses 5 through 8, is the history of Pergamos and Thyatira. It says,

“⁵Remember ye not, that, when I was yet with you, I told you these things? ⁶And now ye know what withholdeth that he might be revealed in his time.”

Pagan Rome is withholding the rise of the Papacy.

Okay. Pagan Rome is Pergamos. The Papacy is Thyatira.

—“⁷For the mystery of iniquity doth already work: only **he who now letteth**”—

Pagan Rome is the one that is restraining. This word *letteth* is *restraining*.

—“only **he who now letteth** *will let*, until he be taken out of the way.”

Paganism will restrain the Papacy until it is taken away in AD508, when the Daily is taken away in 508.

—“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 2:5–8 (KJV).

After Pagan Rome, Papal Rome.

After Pergamos, Thyatira.

What am I doing here? I am showing you that in the Scriptures these two Churches are connected by cause and effect, **cause and effect**, and that they are referenced many times in the Scriptures.

POWER (AD496) SEAT (330 AND AUTHORITY (533)

Look at Revelation 13:2.

“²And the beast which I saw was like unto a leopard,”—

And the beast that we see in Revelation 13:2 that is like unto a leopard is the Papal beast, the Papacy.

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

And who is the dragon? Pagan Rome. Sister White says the dragon in Revelation 12 is Satan, but in a secondary sense it is Pagan Rome.

Pagan Rome (Pergamos) is going to give three things to the leopard beast, to the Papacy. It says,

—“and the dragon gave him his power, and his seat, and great authority.”
Revelation 13:2 (KJV).

He gave him his power in AD496, when Clovis formed a church/state relationship with the Papacy. He gave him his seat in 330 when Constantine moved the capital to Constantinople, and Justinian gave him his civil authority in the year 533.

But, this is the relationship between Pergamos and Thyatira that is here being marked.

A HOST WAS GIVEN HIM—AD31, 508, 330, 496, 538 - 1260

Daniel 8:11-12 says,

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

Pagan Rome, this is the masculine little horn in Daniel 8. This is Pagan Rome; magnified himself to Christ, who is the Prince of the Host, at His birth when they tried to kill him and at His death when they did kill Him.

—“¹¹Yea, he [*PAGAN ROME*] magnified *himself* even to the prince of the host [*CHRIST*], and by him [*BY PAGAN ROME*] the daily *sacrifice* [*PAGANISM*] was [*LIFTED UP AND EXALTED*] taken away [*RUM*], and the place of his [*PAGAN ROME'S*] sanctuary”—

And Pagan Rome's sanctuary was the Pantheon Temple. It was located in the City of Rome.

—“and the place of his sanctuary [*THE CITY OF ROME*] was cast down [*BY CONSTANTINE AS THE CAPITAL IN THE YEAR 330*]. ¹²And an host [*MILITARY STRENGTH*] was given him”—

This is the feminine little horn.

—“[*MILITARY STRENGTH*] was given him [*THE PAPAL POWER IN 496*] against [*FROM*]”—

Against [from]; we looked at that yesterday, this word *against*, did we not? It can be understood to mean *from*.

—“[*FROM*] the daily *sacrifice*”—

The former Pagan powers provided the military strength that removed the three horns, allowing the Papacy to be placed upon the throne of the Earth,

—“by reason of transgression,”—

And the transgression that allowed this to happen was the combination of church and state between Clovis and the Papacy in AD496.

—“and it [*THE PAPACY*] cast down the truth to the ground; and it practiced, and prospered [*FOR 1260 YEARS, FROM 538 TO 1798*].” Daniel 8:11–12 (KJV).

So, here again we are seeing the relationship in prophecy of Pergamos and Thyatira.

Sister White has an interesting quote. Sometimes I remember it word for word, sometimes I do not, where it says, “The Lord does not repeat things that are of no great consequence. {Ms107-1897 (September 15, 1897) par. 2}” When you see something repeated in the Scriptures often, it is because the Lord is emphasizing it; and, you see this relationship between Pergamos and Thyatira often mentioned.

THE DAILY TAKEN AWAY (AD508) (538)

Daniel 12:11:

“¹¹And from the time [*AD508*] that the daily *sacrifice* [*PAGANISM*] shall be taken away [*SHALL BE REMOVED*], and the abomination that maketh desolate [*THE PAPACY*] set up, *there shall be* a thousand two hundred and ninety days [*1290 DAYS*].” Daniel 12:11 (KJV).

Once again, this is about Paganism (Pergamos) being set aside in order to place the Papacy [Thyatira] for 1260 years.

THEY PLACE THE ABOMINATION THAT MAKETH DESOLATE—AD496, 395-538, 508, 538
Daniel 11:30-31:

“³⁰For the ships of Chittim shall come against him: therefore he shall be grieved, and return,”—

This is Pagan Rome. We have read this in Uriah Smith.

—“therefore he [*PAGAN ROME*] shall be grieved, and return, and have indignation against the holy covenant: so shall he [*PAGAN ROME*] do; he shall even return, and have intelligence with them that forsake the holy covenant.”—

And those that forsake the holy covenant is the Papacy. Pagan Rome is going to now have intelligence with the Papacy. This is Pergamos and Thyatira.

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

And the warfare that takes place prior to the Papacy being placed upon the throne of the Earth.

—“and [*THOSE ARMS, PAGAN ROME*] shall take away the daily ~~sacrifice~~ [*PAGANISM AND THEY WILL SET IT ASIDE*], and they shall place the abomination that maketh desolate [*TO PREPARE THE WAY FOR THE ABOMINATION OF DESOLATION BEING PLACED ON THE THRONE OF THE EARTH IN AD538*].” Daniel 11:30–31 (KJV).

Once again, this is the history of Pergamos and Thyatira.

DANIEL 11:40-45

We closed yesterday with reading of just a part of a passage from Sister White that we will spend probably a great deal of time on. We are going to take one little snippet out of this again.

Manuscript Releases, number 13, page 394:

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

And what we were doing yesterday is showing that Sister White understood that the part of Daniel 11 that was still to be fulfilled was verses 40 to 45. That is all we were doing with that quote yesterday.

But here, I want you to see that she is talking about Daniel 11; but, then she is going to mark a specific principle that is to be recognized in your study of Daniel 11 in the next sentence. She says,

—“Much of the history that has taken place in fulfillment of this prophecy will be repeated.”—

When you are studying Daniel 11, Sister White is saying the future fulfillment of it is verses 40 to 45, but there are histories in verses 1 through 39 that will be repeated when verses 40 to 45 are fulfilled. So, therefore, as a student of prophecy, she is saying, “You need to understand those histories in the first 39 verses so that you have a point of reference for identifying verses 40 to 45.”

And after she emphasizes that principle, then she really marks the history that you need to wrap your mind around. She says,

—“In the thirtieth verse a power is spoken of that ‘verses 30 through thirty-six quoted.’”—

And then she quotes verses 30 to 36 of Daniel 11; and, as soon as she finishes quoting those verses, she says,

—“Scenes similar to those described in these words will take place.”
Manuscript Releases, number 13, 394.

So, Sister White just now in this passage tells us that the histories of verses 30 to 36 of Daniel 11 will be repeated in the last six verses of Daniel 11. And what I want you to see is that verses 30 to 36 include verses 30 and 31; and, verses 30 and 31 are the history of Pergamos and Thyatira.

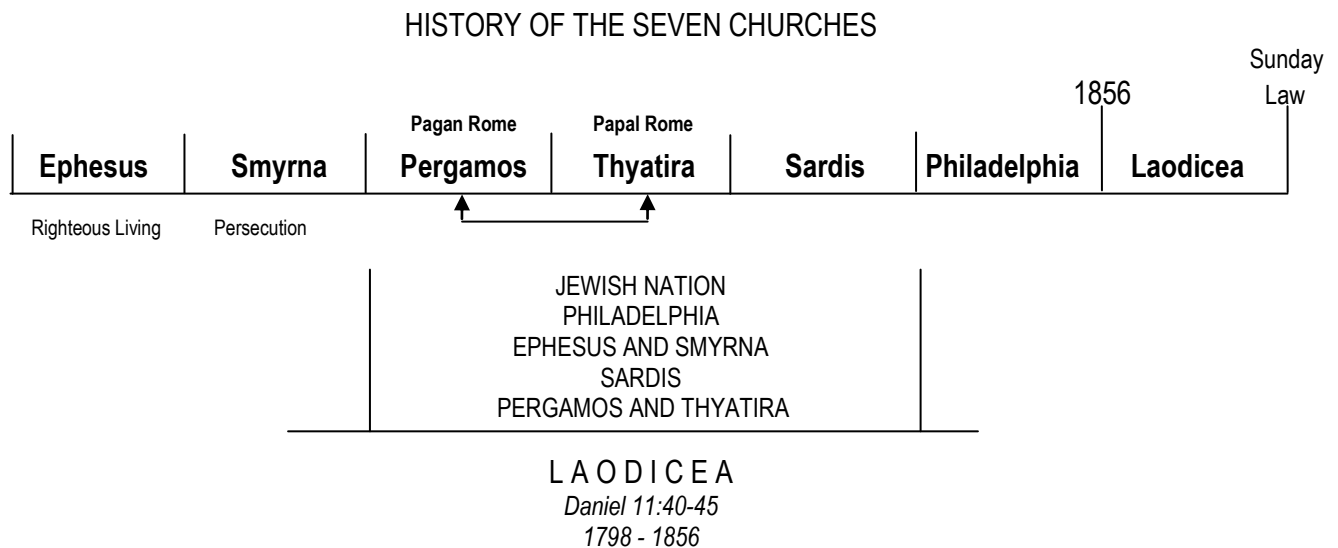


Figure No. 84D.

So, what Sister White is saying, **what Sister White is saying, what she is saying here**, is that the history of Pergamos and Thyatira, it is repeated in the history of Laodicea.

Did you get that?

You should get that; because, she is saying that this history here [of Pergamos and Thyatira] that will be repeated in the history of Laodicea⁵, that it is going to be fulfilled in the history represented by Daniel 11:40 to 45 [Laodicea]. Check that out. Do not let me misguide you on that one.

THE THIRD AND FOURTH SEALS

Okay. The third and fourth Seals are the third and fourth Churches, and the third and fourth Churches are Pergamos and Thyatira.

Pergamos and Thyatira are the internal history of the Church; but, the third and fourth Seals are the external history of that time. And you will find the third and fourth Seals in Revelation 6:6-8.

⁶“And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. ⁷And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. ⁸And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.” Revelation 6:6-8 (KJV).

But, I just want to show you something here from *Manuscript Releases*, volume 9, page 7. Sister White says,

“The same spirit is seen today that is represented in Revelation 6:6-8.”—

That is the history of the third and fourth Seals. She is saying the same spirit is represented today as was represented in the history of the third and fourth Seals; and, then she says this:

—“History is to be repeated. That which has been will be again.” *Manuscript Releases*, volume 9, 7.

She just said that the history of the third and fourth Seals is repeated in Laodicea, and the history of the third and fourth Seals is the history of Pergamos and Thyatira, which she just said is going to be repeated in the history of Laodicea.

Did you get that?

EPHESUS AND SMYRNA

Ephesus and Smyrna.

Okay. This here, Pergamos and Thyatira, Brothers and Sisters, this is cause and effect. Okay? There had to be a falling away first in the time of Pergamos in order to place the Papacy on the throne of the Earth. Pagan Rome was restraining the Papacy, and Pagan Rome had to be set aside for the Papacy to be established. This is a cause-and-effect relationship.

⁵ Corrected misstatement of “Thyatira,” while pointing to Laodicea, (ref DVD 00:38:54) on the timeline of Laodicea.

⁶ Correcting typo in cite of *Early Writings*, 258-260, to pages 259-260.
Habakkuk's Two Tables

And in Ephesus and Smyrna, a cause-and-effect relationship.
2 Timothy 3:12:

“Yea, and all that will live godly in Christ Jesus shall suffer persecution.”
2 Timothy 3:12 (KJV).

Was the Ephesus Church living godly in Christ Jesus?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes. They carried the Gospel to the world.

So, because they were living godly in Christ Jesus, what do we know is going to happen to them?

FROM THE AUDIENCE: Persecution.

BROTHER PIPPENGER: Smyrna, cause and effect: righteous living – persecution. Ephesus and Smyrna, cause and effect.

Sister White says, in *Selected Messages*, book 3, page 397,

“Many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ’s sake in standing in defense of the truth.” *Selected Messages*, book 3, 397.

What is Smyrna, what does it represent? The persecution of Pagan Rome against the Christian Church.

Maybe you have not settled into this, but it is: What is the primary symbol of the dragon power in the Scriptures? We will deal with this, the Lord willing, as we proceed: the number 10. Okay?

In Smyrna it was Pagan Rome. And in Daniel 7 how many nations does Pagan Rome disintegrate into? Ten.

Okay. And Pagan Rome accomplished a persecution in this history [of Smyrna] for how many days?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: Ten.

And what does history tell us about this history? It tells us that in this history, Pagan Rome actually carried out ten different periods of persecution; but, there was one that was worse than all of them, and that was the persecution of Diocletian that lasted how long?

FROM THE AUDIENCE: Ten years.

BROTHER PIPPENGER: Ten years.

So, when it comes to the dragon, Pagan Rome, the number 10 is a symbol.

And at the end of the world down here in the Laodicea time period with us, in Revelation 17 there are Ten Kings that are going to make war against the Lamb. Okay?

So, this warfare of the Ten Kings, this blood spilling that we just read about that there will be many martyrs, that is Smyrna being repeated in Laodicea.

And why is it being repeated in Laodicea? Because the Lord is going to lift up an ensign at The Sunday Law, an ensign that has been made up of the wise virgins of Adventism; and, when they are lifted up, all that lived godly in Christ Jesus are what?

FROM THE AUDIENCE: They are persecuted.

BROTHER PIPPENGER: They are going to suffer Smyrna.

See, Ephesus and Smyrna, it is repeated in Laodicea. And if it is repeated in Laodicea, it is repeated in the last six verses of Daniel 11.

EPHESUS AND LAODICEA

Early Writings, 259-260⁶; *The Great Controversy*, 611; *Joel*

Now, you can see a relationship between Ephesus and Philadelphia and Laodicea often, often marked by Ellen White.

And we have read these next two references more than once in this worship series.

In *Early Writings*, page 259 and onward, Sister White gives a warning to Laodicea, that there was going to be an attack made upon the foundations. That is the first paragraph.

The next paragraph in *Early Writings*, page 259, she talks about a progressive testing process in the time of Christ. She says, “All those that would not receive the message of John the Baptist could not be benefitted by the teachings of Jesus”; and, it concludes with the Jews being left in perfect darkness.

And the third paragraph, she goes to the history of the Millerites, and she says, “All those that would not receive the First Angel’s Message could not be benefitted by the Second Angel’s Message.”

And what she is doing here, the first paragraph is our history, a warning that the foundations are going to come under attack. The second paragraph is Ephesus; the third paragraph is Philadelphia. These three histories, in *The Great Controversy*, page 611, she says, the Mighty Angel of Revelation 18 is going to come down and the Earth is going to be lightened with His glory, and it will be a work similar to what took place in 1840 and 1844 in Philadelphia. And then she says it will be similar as to Pentecost [pointing to the Church of Ephesus on the whiteboard], these three histories.

Okay. In the history of Laodicea, you have repeated the history of Ephesus and also Philadelphia.

Now, I did not put those references in, because if you do not understand this, this far in this worship series, if you do not understand that the Millerite history is repeated in the history of our day and age, if you do not understand that the Seven Thunders represented the delineation of events that transpired under the First and Second Angels’ Messages and that they also represent future events that will be disclosed in their order, if you have not already settled into the fact that the history of Philadelphia is repeated in the history of Laodicea, then go back to the beginning of this worship study. There is plenty of evidence of this.

So, what I am saying is, Ephesus, Philadelphia, Smyrna, Pergamos, and Thyatira are all repeated in the time period of Laodicea.

Notice *Christ’s Object Lessons*, page 170.

“Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey.’ Isaiah 59:14, 15. This was fulfilled in the life of Christ on earth.”—

⁶ Correcting typo in cite of *Early Writings*, 258-260, to pages 259-260.

This was fulfilled in Ephesus. Okay? Right? Sort of?

FROM THE AUDIENCE: (No audible responses.)

BROTHER PIPPENGER: —“He was loyal to God’s commandments, setting aside the human traditions and requirements which had been exalted in their place. Because of this He was hated and persecuted. **This history is repeated.**” *Christ’s Object Lessons*, 170.

Ephesus is repeated in Laodicea.

Southern Watchman, March 21, 1905:

“The work of John the Baptist, and the work of those who in the last days go forth in the spirit and power of Elijah to arouse the people from their apathy, are in many respects the same. His work is a type of the work that must be done in this age. Christ is to come the second time to judge the world in righteousness. The messengers of God who bear the last message of warning to be given to the world, are to prepare the way for Christ’s second advent, as John prepared the way for his first advent. In this preparatory work, ‘every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain’”—

John the Baptist: Ephesus, Laodicea. Right?

And towards the end of the paragraph she says,

—“for **history is to be repeated**, and once again ‘the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.’” *Southern Watchman*, March 21, 1905.

She says the history of John the Baptist is to be repeated.

Selected Messages, book 2, page 111:

“Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth.” *Selected Messages*, book 2, 111.

Hmm. We will deal with this tomorrow; but, let us make note that here she says the history of the Jewish Nation will be repeated.

SARDIS, PHILADELPHIA AND LAODICEA

Manuscript Releases, volume 18, page 193:

“Oh, what a description! How many there are in this fearful condition. I earnestly entreat every minister to study diligently **the third chapter of Revelation**,”—

Now, Brothers and Sisters, I was being a bit facetious earlier on when I was saying that every Seventh-day Adventist knows the Seven Churches; this is basic for us. What churches are in Revelation, chapter 3?

We should know this; but, which churches are represented in Revelation, chapter 3. We should know this without thinking.

FROM THE AUDIENCE: (Responses in unison.)

BROTHER PIPPENGER: Sardis, Philadelphia, and Laodicea; that is what Sister White is talking about, are those three Churches, if you are going to take her simply at her word; His Word, which is faith.

—“I earnestly entreat every minister to study diligently **the third chapter of Revelation**, for in it is portrayed **the condition of things existing in the last days.**”—

That says that in the last days you also have Sardis. We have already noted Philadelphia and Laodicea. Sardis takes place in the time of Laodicea.

So, we have just put into the record that the history represented by all Seven Churches is repeated in our history.

—“Study carefully every verse in this chapter, for through these words Jesus is speaking to you.” *Manuscript Releases*, volume 18, 193.

PIONEER UNDERSTANDING

Okay. The Pioneer understanding, as expressed by Joseph Bates—you may not know this. We are going to read this in a second—the Pioneers believed that in their history, which was the history of what?

FROM THE AUDIENCE: Philadelphia.

BROTHER PIPPENGER: Philadelphia. They believed that in their history of Philadelphia that all three of these Churches [Sardis, Philadelphia, and Laodicea] were there contemporaneously. And that is what Sister White just said, “Read chapter 3 and study it carefully, because this history is going to be repeated, the history of Sardis, Philadelphia, and Laodicea.”

The Millerites believed (the Millerites that were truly following the Lord) that they were Philadelphians; but, they believed that those involved with the Millerite Movement that were rejecting the message of the Millerites, they were Laodicean. But, they believed that their audience, those that they were taking the message to outside of the Millerites, was Sardis. That is why the Millerites saw all three of these Churches at the same time.

Here is Joseph Bates, *Review and Herald*, volume 1, November 1850.

“‘In all the land saith the Lord; TWO PARTS therein shall be cut off, and die;’—*SARDIS AND LAODICEA*—“but the THIRD shall be left therein. God says he will bring the THIRD PART through the fire, and refine them. They shall call upon him, and he will hear them. He will say IT IS MY PEOPLE; and they shall say the LORD IS MY GOD.’ First part, *SARDIS*, the nominal church or Babylon. Second part, *Laodicea*, the nominal Adventist. Third part, *Philadelphia*, the only true church of God on earth, for they ask to be translated to the city of God.

Revelation 3:12; Hebrews 12:22–24. In the name of Jesus, I exhort you again to flee from the Laodiceans, as from Sodom and Gomorrah. Their teachings are false and delusive; and lead to utter destruction. Death! DEATH!!* eternal DEATH!!! is on their track. Remember Lot's wife." Joseph Bates, *Review and Herald*, volume 1, November 1850.

I just want you to see that the Millerites understood that all three of these Churches were in Philadelphia; so, when Sister White says all three of these Churches are in Laodicea, it is simply saying that the Millerite history is repeated to the very letter at the end of the world.

SARDIS

It is interesting to note that Taylor Bunch in his book on Revelation, *The Seven Epistles of Christ*, page 186, says this about Sardis—I like this—it says,

“Sardis not only represents ‘those escaping’ or ‘that which remains’ after the great apostasy and terrible persecutions of the Middle Ages, but some authorities believe that the word *ardis* means ‘remnant’ of ‘an escaped few,’ and therefore represent Protestantism after what was vital in it had evaporated so that there are only a few faithful ones remaining. There would be a ‘remnant’ who would continue the work of reform even after the Reformation had waned and Protestantism in general was dead. There would be ‘a few names,’ or ‘a few souls’ (*Moffatt*), in Sardis who had ‘not defiled their garments.’” Taylor Bunch, *The Seven Epistles of Christ*, 186.

What I read that for is he is identifying from the Greek that *Sardis* means *those that escape*. And in Daniel 11:41 says,

“⁴¹He”—

And this is the Papacy. We have not explained this yet, but I am going to just give you an overview so you can see Sardis in it.

—“He [*THE PAPACY*] shall enter also into the glorious land [*THE UNITED STATES OF AMERICA AT THE SUNDAY LAW*], and many *countries* shall be overthrown:”—

And many Seventh-day Adventists will be overthrown because they are going to be held accountable to the light of Sabbath and Sunday.

—“but **these shall escape out of his hand**,”—

And there is the definition of Sardis, “those that escape.”

And according to Taylor Bunch, that is Babylon. Okay? “These shall escape from His hand, . . .”—

—“even Edom, and Moab, and the chief of the children of Ammon.” Daniel 11:41 (KJV).

That is the threefold makeup of modern Babylon. They are those that escape at The Sunday Law when the message goes forth, Revelation 18, verse 4, “Come out of her my people.”

HASKELL

Okay. Now, if you think that the idea that all of these Churches, that all Seven Churches are repeated in our day and age, in the history of Laodicea, I want you to understand that this is an old Adventist understanding. Stephen Haskell puts it in his book on the Book of Revelation.

Notice what Haskell says on page 69 from the *Story of the Seer of Patmos*. 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.

He has been developing this through several paragraphs, of course. I am just snipping out his conclusion. He says that Ephesus, Smyrna, Pergamos, and Thyatira are repeated in Laodicea.

Then on page 75, speaking of William Miller, he says,

“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.

What was the condition of the people at the first advent of Christ? Well, that is Ephesus, and he was saying it was repeated in Philadelphia, in the history of the Millerites. So, he has already said that Ephesus is repeated in the history of Laodicea in the previous quote on page 69; and, now he is saying that Ephesus is repeated in Philadelphia. So, he is saying that Philadelphia is repeated in Laodicea.

Do you understand the logic?

Pages 75 and 76 of the *Story of the Seer of Patmos*, Haskell 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.

Okay. What history? Well, the history of Pergamos. He just said that Sardis is a repetition of Pergamos, and he has already said that Pergamos is repeated in Laodicea.

So, Haskell is saying that all these Churches are repeated in Laodicea.

And then, of course, 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.

Okay?

So,—what? Are you wanting to say a question?

BROTHER FROM THE AUDIENCE: On Page 75, that is the Jewish nation, is it not—

BROTHER PIPPENGER: Yes, that is the Jewish nation.

BROTHER FROM THE AUDIENCE: —like you were saying earlier?

BROTHER PIPPENGER: Yes. The Jewish nation we will deal with tomorrow.

The question is, we have already put the Jewish nation up there from the Spirit of Prophecy that it is repeated in our history; and, Haskell says the same thing, that it is repeated in our history.

But, we do not want to deal with that today, because we are going to deal with that tomorrow.

What I am saying is, this history here, this is the history of—and correct me if I am wrong—that is the history of the New Testament, the history of the New Testament and beyond, all the way up through 1798 and Thyatira. But, everything in the New Testament, all the way to our day and age, is repeated right here [underscoring Laodicea on the whiteboard].

But, we know from yesterday's study that Daniel 11:40 begins in 1798, and at least by 1856 Laodicea had arrived.

And Daniel 12:1, Daniel 12:1 says, "At that time shall Michael stand up." And we identified yesterday, when Michael stands up it is the close of human probation; and, those first few words in Daniel 12:1 says, "And at that time," meaning that human probation closes somewhere back here in verse 45. So, this history here is Laodicea.

So, what we are saying, Brothers and Sisters, at minimum today, that all the Biblical history, from the time of the Disciples until our day and age, is repeated in the last six verses of Daniel 11. So, when it comes to studying Daniel 11, verse 40, which opens up the events connected with the close of probation and 1989, this is just one argument that this verse is one of the most profound verses in all of God's Word, because it is the verse that opens the door up for us to understand that all of the Bible is portrayed in the last six verses of Daniel 11.

We just showed you the New Testament today. Tomorrow we will show you the Old Testament.

And what for? Because, if we are going to study Daniel 11, verse 40, that was fulfilled in 1989, and demonstrate that in 1989 the Time of the End for the 144,000 arrived, and at the Time of the End in Daniel 12 is the point in time when the Lion of the tribe of Judah, or the Dirt Brush Man of William Miller's dream, unseals the increase of knowledge that is going to be the Everlasting Gospel that is going to test that generation, then we would expect that Daniel 11, verse 40, and 1989 should produce some type of light that qualifies as an increase of knowledge, that identifies that the Book of Daniel has been unsealed.

And in advance of our studying these verses, I want you to understand that the events connected with the close of probation that the multitudes in Adventism do not understand, in those last six verses of Daniel 11 the entire Bible is illustrated upon those verses. And that is pretty profound!

Shall we pray?

Benediction: Heavenly Father, we want to be among those that recognize this increase of knowledge, but we know that in order to do so we must run to and fro in your Word. We thank

you that you have instructed us in Habakkuk 2, that you would have the vision printed upon Tables that those that wanted to study these things could run to and fro in your Word. We thank you that you have given us a point of reference, a key, to unlock these truths, and we want to stand upon that key, upon this foundational truth, though many wish to set them aside and tear them down. We thank you for our study this morning. We ask that you would bless our day of service to you. Keep us safe. Help us do a work that is honorable for you, and ask a continued blessing on the work that we are attempting with the DVDs and LiveStreaming. In Jesus's name, amen.

Habakkuk's Two Tables #43

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a night's rest, for bringing us together to consider your Word this morning and taking us through another week of studies. As we open your Word this morning, we ask that you grant us the presence of your Holy Spirit to direct our thoughts that we might understand these truths connected with Daniel 11—verse 40, 1989, William Miller's dream—that we might understand them in a way to better prepare us to stand faithful in the times that we are living in, and to have a message to share with those we come in contact with. We ask that you take control of our humanity, both mine and the presentation and the brothers and sisters that are listening to these things. And we would ask that you would pour the Latter Rain out upon us at this time by opening our understanding to your Word. We ask for traveling mercies for Kathy, and we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: Well, we are dealing with 1989 in connection with William Miller's dream. We have identified that the seven times that Miller marks the scattering in his dream represent a period of time when these foundational truths of Adventism were covered up. We have taken time to show that that covering up began in 1863, when the first truth that William Miller had discovered was set aside by James White.

And then we have identified but not proven that 1989 is the point where the covering up ceases and the Dirt Brush Man enters in to begin His work of sweeping away the rubbish of error and tradition and custom.

But, in order to do 1989 in a thorough way, we have to look more deeply at Daniel 11, verse 40, which is the verse that marks the collapse of the Soviet Union in 1989 and marks the point in time for the Time of the End where the Reform Movement of the 144,000 begins, which is also the end of William Miller's dream.

As we began this two days ago, we identified that the last six verses of Daniel 11, they begin in 1798, verse 40; and, they go on into the close of human probation in Daniel 12:1 when Michael stands up. And Michael stands up in Daniel 12:1 somewhere in verses 44 and 45; because, it begins saying, "And at that time shall Michael stand up."

I am under the conviction that verse 44 and 45 are describing pretty much the same event, verse 44, "tidings out of the east and north trouble him [*the King of the North*]: therefore he goes forth with great fury to destroy, and utterly make away many, . . . yet he shall come to his end," (Daniel 11:44-45) is describing the last movements of the Papacy, but it is in those last movements where Michael stands up and human probation closes. We will deal with that as we proceed.

So, we identified that we are to understand the great and solemn events that prophecy identifies as we stand on the threshold of their fulfillment. We identified that the great and solemn events are the solemn events connected with the close of probation.

And we identified that repeating the history of Ancient Israel, Seventh-day Adventists today do not understand the events connected with the close of probation by and large, though

they have been clearly revealed and that they are salvational. So, we identified that Daniel 11:40-45 are the events connected with the close of probation.

Yesterday we identified not in a dogmatic way but that in 1856, at least by 1856, you can say that Adventism entered into their Laodicean condition.

And from there we went and showed from the Spirit of Prophecy and from Stephen Haskell that all the histories represented in the Seven Churches of Revelation 2 and 3 are repeated in the history of Laodicea.

In the history of Laodicea, the Everlasting Gospel is going to be accomplished in two classes of worshippers in Adventism, and will be developed and then demonstrated.

The one class that is going to be lifted up as an ensign and receive the Seal of God are repeating the history of Ephesus, the history of the First Seal when as a white horse the Church goes forth to carry the final warning message as prefigured by the Apostles when they carried the Gospel to the world in their history. But, we know that they are lifted up as an ensign at The Sunday Law, and at The Sunday Law persecution begins. So, we know that Smyrna is going to be active in this history, too.

But, in order for The Sunday Law to arrive in the United States and begin this process of persecution, Pergamos will be repeated in the history of the United States. Constantine's combination of Paganism with Christianity is prefiguring the work of the United States setting aside Protestantism and coming into agreement with the Papacy. And we know from Bible prophecy that once this compromise in the United States takes place, as represented in Pergamos, that the Papacy is going to be returned to the throne of the Earth. This is Thyatira. This Thyatira marks 1260 years of Papal rule. In this history there will be three classes of worshippers once The Sunday Law arrives. You will have Sardis (those that escape); and, in Daniel 11, verse 41, you will see those that escape the hand of the Papacy when The Sunday Law arrives in the United States, represented by Sardis. At The Sunday Law in the United States in Daniel 11:41, you will have many overthrown that are the Laodiceans in Adventism; and, then you will have the ensign [Philadelphia] that is lifted up, those that will receive the Seal of God. So, these three histories (Pergamos, Sardis, and Philadelphia) are also repeated here at the end of the world.

So, what we showed, for those that are willing to see, is that when the Lion of the tribe of Judah, the Dirt Brush Man, unseals the prophecy that is going to test this generation, that prophecy is the last six verses of Daniel 11; and, the unsealing begins with a fulfillment of prophecy; and, the prophecy that is fulfilled is verse 40, identifying the collapse of the Soviet Union.

And in agreement with the concept that once this prophecy is fulfilled, the Lion of the tribe of Judah opens up a prophetic truth. What we are seeing is, is He opens up the entire Bible.

FROM THE AUDIENCE: Amen!

THE SEVEN SEALS

ANCIENT ISRAEL

BROTHER PIPPENGER: But, yesterday, all we showed was at least the history of Christianity. Today, we are going to take it a step further; so, let us go to our notes and show that it is the entire Bible that is repeated within the structure, the history, represented in the last six verses of Daniel 11.

Healthful Living, beginning at page 280, says,

“The trials of the children of Israel, and their attitude just before the first coming of Christ, **illustrate the position of the people of God** in their experience before the second coming of Christ.”—

So, now we are not talking about the history of the Christian Church being repeated in Adventism. We are talking about the history of Ancient Israel being repeated in the history of modern Israel; and, Sister White, of course, identifies this principle often.

—“Satan’s snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. **We are repeating the history of that people.**

“**Their history should be a solemn warning to us.** We need never expect that when the Lord has light for his people, Satan will stand calmly by and make no effort to prevent them from receiving it. Let us beware that we do not refuse the light God sends, because it does not come in a way to please us. . . . If there are any who do not see and accept the light themselves, let them not stand in the way of others.”

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.’

“**This song was not historical but prophetic.** While it recounted the wonderful dealings of God with his people in the past, **it also foreshadowed the great events of the future**, the final victory of the faithful when Christ shall come the second time in power and glory.

“The apostle Paul plainly states that **the experience of the Israelites in their travels has been recorded for the benefit of those living in this age of the world, those upon whom the ends of the world are come.** We do not consider that our dangers are any less than those of the Hebrews, but greater.” *Healthful Living*, 280–281.

So, the history of Ancient Israel is going to be repeated at the end of the world. And what we are going to show is that the history of Ancient Israel was governed by the Seven Churches; the Seven Churches illustrate the history of Ancient Israel. And, if this is true, then when we see when the Seven Churches are repeated in Laodicea, it means that Ancient Israel’s history is repeated in Laodicea as well, which means that the history of Ancient Israel is repeated in the last six verses of Daniel 11, which means when the Lion of the tribe of Judah unsealed the prophecy in 1989, He was unsealing the entire Bible.

But, it can only be seen if you take advantage of the principle of bringing line upon line, from here a little, there a little, the principle that we call “proof-texting,” the principle of study that was adopted by William Miller which has been recommended to us by Inspiration.

ALL THE GREAT EVENTS

Selected Messages, book 3, beginning at page 338, it says,

“The Bible has accumulated and bound up together its treasures for this last generation.”—

Now, when Sister White says that, “the Bible,” that precedes even Ancient Israel, does it not?

—“All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.”
Selected Messages, book 3, 338–339.

That takes you all the way back to Adam.

THYATIRA

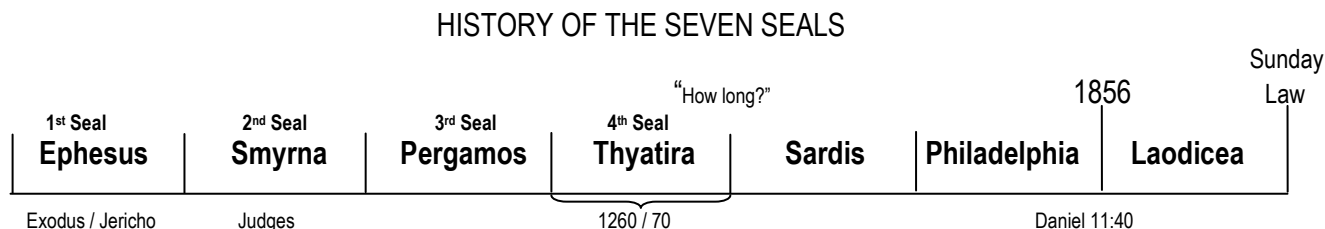


Figure No. 85.

Okay. We have in our worship studies used this next quote more than once. We have used it to show the 70 years of captivity in literal Babylon for literal Israel prefigured the 1260 years of captivity of spiritual Israel and spiritual Babylon.

Prophets and Kings, page 714:

“Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God’s people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord’s great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God’s word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.**” *Prophets and Kings*, 714.

If you are going to apply that prophetically, it means that Thyatira, which was the 1260 years of Papal rule, is the 70 years of captivity in Babylon; therefore, the 70 years of captivity in Babylon for Ancient Israel was Thyatira for Ancient Israel.

PARALLEL LINES: REPEAT AND ENLARGE

Uriah Smith informed us yesterday,

“While the seven churches present the internal history of the church, the seven seals bring to view the great events of its external history.” Uriah Smith, *The Biblical Institute*, 253.

We did not take a great deal of time yesterday to mark it, but Ephesus is the First Seal; Smyrna is the Second Seal; Pergamos is the Third Seal; Thyatira is the Fourth Seal.

Now, whether it is the Churches, the Seals, or the Trumpets, the last three, they are conveying another truth. So, this is sequential history [the First Seal through the Fourth Seal]. This, whether it is the last three Churches, the last three Seals, or the last three Trumpets, it is dealing with God’s people at the end of the world. It is dealing with modern Israel. It is dealing with the beginning of modern Israel, the Millerites; and, the end of modern Israel, the 144,000. So, when you are dealing with the last three Churches, the last three Seals, or the last three Trumpets, there is a special message for modern Israel. But, the first four Seals are paralleling the first four Churches.

But, what we have said is that these 70 years for Ancient Israel was Thyatira, which if this is true, then you are going to have three periods that precede Thyatira. Okay? The first one would be Ephesus, then Smyrna, and Pergamos.

THE FIRST FIVE SEALS

Revelation 6:1-11

But go to Revelation 6.

Unfortunately in Adventism, the Book of Revelation is not familiar ground. It should be; typically, it is not. Those people that do not like me saying that, sorry. I have asked questions to hundreds of Seventh-day Adventists around the world about basic concepts in Daniel and Revelation, and we do not know them anymore. They are just not there.

So, in Revelation 6, the Lion of the tribe of Judah is going to begin to unseal the Book that is sealed with Seven Seals, that Book being the Bible; and, He began to unseal it for the Millerites in 1798. The unsealing is marking a progressive increase of knowledge, because the Seals are removed one at a time.

And beginning in verse 1, it says,

“¹And 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. ²And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.”—

That is the church of the Apostles.

Verse 3,

—“³And when he had opened the second seal, I heard the second beast say, Come and see. ⁴And there went out another horse *that was red*:”—

Red because it is blood; because, it is representing Smyrna and the persecution.

—“and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.—

Verse 5,

—“⁵And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. ⁶And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.”—

The [black] horse of compromise, of Constantine: Pergamos.

Verse 7,

—“⁷And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. ⁸And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth”—

The pale horse of death is the Papacy. It is Thyatira.

Verse 9,

—“⁹And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:”—

He saw those people that had been murdered by the Papacy in the 1260 years; and, the Fourth Seal is Thyatira.

In verse 10,

—“¹⁰And they”—*THOSE THAT HAD BEEN MURDERED*—“cried with a loud voice, saying, How long,”—

Do all the prophets agree with one another?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: All the prophecies have to agree with one another.

Immediately after Thyatira, after the Fourth Seal, there is a question raised, “How long?” The Fifth Seal raises the question, “How long?”

—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? ¹¹And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.” Revelation 6:1-11 (KJV).

And we have looked at two passages where Sister White places the development of this second class of martyrs at The Sunday Law in Revelation 18. Those that were murdered by the Papacy during the Dark Ages are told to rest in their graves until there is another group of martyrs at the end of the world during The Sunday Law crisis that are made up; and, then the Papacy is going to be judged in Revelation 18 double. That is why the Papacy is judged double in Revelation 18; it is for the martyrs for the 1260 and for the martyrs at the end of the world.

But, after the Fourth Seal, after the four Churches, you see the question, “How long?”

You can see these two quotes that I have referenced before, about putting the Sixth Seal in The Sunday Law, in Revelation 18.

Manuscript Releases, volume 20, page 197:

“And **when he had opened the fifth seal . . .** [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.**” *Manuscript Releases*, volume 20, 197.

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.

And you can see the reference from James White that we read yesterday, that the first four Churches cover the same history of the first four Seals; but, the last three are teaching a different lesson.

James White, *Review and Herald*, February 12, 1857:

“We have now traced the churches, the seals, and the beasts, or living beings, as far as they will compare as covering **the same periods of time. . . . Neither do the last three churches, and the last three seals, compare, as covering the same periods of time, as the first four churches, and the first four seals do.** But, as we have shown, the churches, seals and beasts do agree, as covering the same periods of time for the space of nearly 1800 years, till we come down to a little more than half a century of the present time.” James White, *Review and Herald*, February 12, 1857.

WALKING TO AND FRO

Zechariah 1:7-11; Zechariah 6:1-8

Now let us go to Zechariah, chapter 1. And the reason we are going to Zechariah is we have seen that the Spirit of Prophecy says that the 70 years of captivity in literal Babylon typified

the 1260 years of captivity in spiritual Babylon, and those 1260 years are Thyatira; therefore, the 70 years was Thyatira for Ancient Israel. And after Thyatira for the Christian Church, you have the martyrs under the altar asking the question, “How long until you judge the Papacy for murdering us?”

In Zechariah, chapter 1, beginning in verse 7, it says this,

“⁷Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, ⁸I saw by night, and behold a man riding upon a red horse,”—

In the first four Seals we have horses, different colored horses in the first four Seals. Here we see a horse.

—“and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* red horses, speckled, and white. ⁹Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these *be*.”—

Okay. He wanted to know what these horses are, right? He asked the question, “What are these horses?”

And the angel said, “I will show you what they are.”

What does that mean? For a student of prophecy that means you need to wrap your mind around why Zechariah wanted to understand what those were, so when the angel finally explains to him what they are, you will know what they are.

Verse 10:

—“¹⁰And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth.”—

So, what are these horses? They are those which the Lord sent to walk to and fro through the Earth.

Verse 11:

—“¹¹And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is”—

Out of control.

FROM THE AUDIENCE: The Earth is at rest.

BROTHER PIPPENGER: The earth—

—“is at rest.” Zechariah 1:7-11 (KJV).

Okay. These horses have been sent to and fro in the Earth; and, after they have done their task, the Earth is at rest. Do you see that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: For a second witness, and maybe you do not know what we are witnessing here yet; but, for a first and second witness, let us go there. And maybe after you have seen this second witness, you will know what we are witnessing. All right?

Zechariah 6, beginning in verse 1:

“¹And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.”—

How many chariots?

FROM THE AUDIENCE: Two.

BROTHER PIPPENGER: Four.

Where did you get two?

FROM THE AUDIENCE: Sorry.

—“²In the first chariot *were* red horses; and in the second chariot black horses; ³And in the third chariot white horses; and in the fourth chariot grisled and bay horses.”—

So, now we have horses of four different colors.

Have we seen that anywhere else? We have seen it in Revelation 6, the first four Seals.

—“⁴Then I answered and said unto the angel that talked with me, What *are* these, my lord?”—

Zechariah is curious.

—“⁵And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the LORD of all the earth. ⁶The black horses which therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. ⁷And the bay went forth, and sought to go that they might walk to and fro through the earth:”—

These are the same horses, evidently, that we have seen in chapter 1. They are doing the same thing. They are walking to and fro in the Earth. This is the second testimony to chapter 1.

Verse 7 again:

—“⁷And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. ⁸Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.” Zechariah 6:1-8 (KJV).

So, in chapter 1 they make the whole Earth at rest. In chapter 6 they quiet His spirit in the north country. They walk to and fro and, when they are done doing their work walking to and fro, His spirit is quiet.

Go back to Zechariah, chapter 1.

After we see these horses in chapter 1—and what I am suggestion is these horses are the first four Seals. Okay? You can see them real easy in chapter 6: There are four sets of horses. They have a specific work to do, walk to and fro in the Earth. They are going to cause the Earth to be at rest.

But, they are also there in chapter 1. Sometimes it is a little bit more difficult to see in chapter 1. That is why I go to chapter 6 first, to give you a third witness, the first witness being in Revelation 6.

How LONG?

Zechariah 1:12-17

But, what happened after the fourth horse in Revelation 6?

FROM THE AUDIENCE: The Earth was at rest.

BROTHER PIPPENGER: The Earth was at rest, you can make that application; but, when we read chapter 6 of Revelation, what happened in the Fifth Seal? There is a question raised, marking the Fifth Seal. Right?

So, in chapter 1 of Zechariah, verse 12, it says after verse 11, “. . . all the earth sitteth still and is at rest.” Verse 11.

Now, verse 12.

“¹²Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?”—

What is threescore and ten?

FROM THE AUDIENCE: Seventy.

BROTHER PIPPENGER: That is this right here [indicating the end of 1260//70 years marked at Thyatira in Figure No. 85]. The question is, “How long? You have been punishing Israel for 70 years. How long until you are going to have mercy on them, until you rebuild Jerusalem and bring them out of Babylon?” Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, this 70 years, what is it?

FROM THE AUDIENCE: The 1260.

BROTHER PIPPENGER: Well, it is the 1260, but what is it?

Well, it is Thyatira, but what is it?

It is the Fourth Seal. Right? It is all these things.

So, verse 13.

—“¹³And the LORD answered the angel that talked with me *with good words and comfortable words*. ¹⁴So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.”—

He is going to rebuild Jerusalem—right?—after the 70 years. He is jealous for it. He is going to reestablish Jerusalem.

—¹⁵“And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction. ¹⁶Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem. ¹⁷Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.” Zechariah 1:12-17 (KJV).

So, after the 70 years He is going to build Jerusalem. We understand that history.

But, go back now. I want you to see something that you saw, but I want to emphasize it now back in verse 12. He has talked about the 70 years of captivity, that they are going to rebuild Jerusalem thereafter; and, in verse 12, “Then the angel of the LORD answered and said, O LORD of hosts, . . .”—*WHAT?*

FROM THE AUDIENCE: “How long?”

BROTHER PIPPENGER: —“ . . .How long?”

This is the Fifth Seal for this history, the Fifth Seal for Ancient Israel.

See, Ancient Israel is governed by the Seven Churches of Revelation, just as the Christian Church was governed by the Seven Churches of Revelation.

HOW LONG?

Isaiah 6:11-13; Psalm 74:1-10; 79:5-10; Daniel 8:13; Revelation 6:9-11

Go to Isaiah 6. We have dealt with Isaiah 6 a little in this worship series, but we have dealt with a lot of information in this worship series; so, sometimes I am sure that it does not all click.

Now in Isaiah 6, beginning in verse 11—in Isaiah 6, verse 3, the angels—and Sister White applies verse 3 of Isaiah 6 the same way I am going to apply it—in verse 3 of Isaiah 6 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).

This is Revelation 18. Sister White says so. It is in your notes previously.

So, in Isaiah 6, you have Isaiah representing God’s people at the end of the world when the Mighty Angel of Revelation 18 descends, and we know he is purified and prepared to give a message. And once he realizes that he has to give a message to a church that is in apostasy, because the Lord just told him, “You are going to go to a people that seeing won’t see, and hearing won’t hear. They are a rebellious people, unless they would turn and be converted,” when he realizes that is his job assignment, then in verse 11 he says,

“¹¹Then said I, **Lord, how long?**”—

“How long?” Right here [see note above end waymark of Thyatira and beginning of Sardis in Figure No. 85]: And the “How long?” for Isaiah is identified as, “You are going to continue to give this message until the desolation of Jerusalem takes place at The Sunday Law.”

—“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).

This “How long?” is always the same question throughout Scripture. For Isaiah, “You have to give the final warning message to the Seventh-day Adventist Church until the Church is purified at The Sunday Law.”

And when the Church is purified at The Sunday Law, the Lord is going to raise up an ensign, and that ensign is going to be modern Zion that has been rebuilt and reestablished. That is Zechariah.

But, modern Israel, it is in disarray at the end of the world.

Where is it? It is in captivity. It is in the wilderness.

What wilderness? It is in William Miller’s wilderness, the seven times scattering.

The Lord is going to raise up a people out of darkness like He does every time. Every Reform Movement is preceded by a time period of Darkness, a wilderness time period, a scattering time period. And from that scattering time period the Lord will raise up Jerusalem. He will build it.

The 70 years, was Jerusalem destroyed?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, for Zechariah, the question is, “How long until you rebuild Jerusalem?”

For Isaiah, “For how long do I have to give this message to Adventism?”

“Until you rebuild Jerusalem at The Sunday Law”; because, at The Sunday Law He is going to lift up a people like a crown, like an ensign. Jerusalem is going to be the City that all nations flow into.

We have looked at Psalm 74 before, and Psalm 79⁷ before. Both of those places in Psalm you will find the question, “How long?”

Psalm 74:1-10:

“¹O God, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture? 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; *even* all *that* the enemy hath done wickedly in the sanctuary. 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. ⁶But now they break down the carved work thereof at once with axes and hammers. ⁷They 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.

⁷ Corrects misstatement of Psalm 75 to Psalm 79 in DVD at 00:30:15.

⁹We see not our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long. ¹⁰O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?” Psalm 74:1-10 (KJV).

Psalm 79:5-10

⁵How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?
⁶Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name. ⁷For they have devoured Jacob, and laid waste his dwelling place. ⁸O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low. ⁹Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.
¹⁰Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants *which* is shed.” Psalm 79:5-10 (KJV).

But, Daniel 8:13.

If you cannot grasp the significance that the question “How long?” is the same question every time, then you are not really, probably, believing or understanding that all the prophets are speaking about the end of the world and you have to get that concept in your head. And once it is in your head, you realize that every time you see “How long?” it is the same question; and, therefore, each time the question is raised, it is giving another component to this thought.

And in Daniel 8:13, it says,

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

Was Adventism trodden underfoot? Yeah, William Miller’s dream. It was trodden underfoot. It has been scattered.

And what is Daniel 8 talking about, with the question, “How long?” It is talking about reestablishing Jerusalem, the sanctuary.

And, what else?

FROM THE AUDIENCE: Establishing the host.

BROTHER PIPPENGER: Reestablishing the host, because they have both been trodden down.

So, when does it get reestablished? At The Sunday Law.

It is always the same question and answer.

Go back to Psalm 74, just to give you one more line, if you are not familiar with this. Psalm 74; we went over this before.

Beginning in verse 1:

“¹O God, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?”—

That is Adventism, right? We are the sheep of His pasture.

—“²Remember thy congregation,”—

We are His congregation.

—“*which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.”—

We are Mount Zion in Scripture.

Verse 3:

—“³Lift up thy feet unto the perpetual desolations;”—

All the prophets are speaking about the end of the world. What was the perpetual desolations in Adventism? It was William Miller’s dream.

—“*even all that* the enemy hath done wickedly”—*WHERE?*—“in the sanctuary.”—

The sanctuary of Adventism gets covered up by those “wicked feet.” That is what Miller had in his dream, those wicked feet that trod the precious jewels.

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

They are breaking down the sanctuary.

—“⁷They have cast fire into thy sanctuary,”—

Sister White says many will stand with the torch of false prophecy in the pulpits of Adventism.

—“⁷They 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:”—

The Old Paths, the waymarks are gone.

—“⁹We see not our signs: *there is* no more any prophet.”—

We pass a resolution in the General Conference Session saying we are only—we cannot use the writings of the Spirit of Prophecy for faith and practice; and, if you cannot use them for faith and practice, what can you use them for? There is no longer any prophet. The Spirit of Prophecy has been removed, and the last deception of Satan is to make of none effect the Spirit of Prophecy.

—“neither is *there* among us any that knoweth how long.”—

Nobody understands the message of “How long?”

And what is the message of “How long?” The message of “How long?” is how long until The Sunday Law. That is what Isaiah wanted to know, how long until The Sunday Law. And where do we find out how long The Sunday Law is? Where do we find that out?

You may not understand it yet, but you find it out in the last six verses of Daniel 11. “But none knoweth that anymore,” that is what Sister White says in *The Great Controversy*: “Multitudes have no more an understanding of these important truths than if they had never been revealed.” No one knows how long until The Sunday Law.

No one understands that we are living in the history of Daniel 11, verse 40; and, the next thing to happen is verse 41, which is The Sunday Law in the United States. And because they do not know that, they do not know that this is the last moment of time to prepare their character for the Seal of God or they are going to receive the mark of the beast. They do not know that.

Why? Because an enemy has come into the sanctuary and burned it with fire and trampled it underfoot and tore it down with axes. That is not me; that is the prophetic word.

So, anyway, the question is “How long?”

—“¹⁰O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?” Psalm 74:1-10 (KJV).

Revelation 6:9-11:

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

THE LORD WILL CHOOSE ISRAEL

Zechariah 1:17; Isaiah 14:1-7

In Zechariah that we are dealing with is this question, “How long?” [referring to Figure No. 85 on the whiteboard]. It is marking the arrival of the Fifth Seal for Ancient Israel, which means that now we have got a reference to Sardis and a reference to Thyatira for Ancient Israel.

And why was it that God’s people were carried into captivity for 70 years in Babylon? Why was it?

FROM THE AUDIENCE: They never let the land rest.

BROTHER PIPPENGER: It was from Israel participating in the worship of Paganism, right? That is Pergamos. That is Constantine; Constantine is a symbol of mixing the true religion with the false religion. What leads them into Thyatira is Constantine. It is the mingling that took place in this history [of Pergamos].

This here, Smyrna, the persecution, that is the time period of the Judges.

And Ephesus, when they were victorious, that is the time period of coming out of Egypt, bringing down Jericho. This is Ephesus for Ancient Israel.

Go to Zechariah 1:17.

You know, some of us have studied—I mean, as far as I know, those people that are publicly teaching this prophetic message (probably all of them, but at least the majority of them), they teach this very truth that we are teaching here; because, this message sometimes is summarized as the Message of the Little Book. And the Little Book is the Bible; but, the Bible becomes the Little Book because this approach to prophetic application lets you take every passage of the Bible and line it up on the last six verses of Daniel 11, and in this sense it becomes a Little Book.

So, I am sure that everyone that is publicly presenting this message addresses this particular teaching that we are dealing with here this morning and yesterday. So, for those of you in this room, or those of you who are watching LiveStream, once again this may be a redundant presentation. We have been doing some of those along the way.

But, I tell you what, it is unfortunate that if we get to this study that we are doing here and we somehow get so used to this study that we are unable to remember how profound this is the first time you recognized it, that the whole Bible is illustrated on the last six verses of Daniel 11. That is more than amazing! It is more than amazing!

So, if we are going through this and it is kind of like, “Okay. B follows A, which is followed by C and then comes D. All right. If you have studied this before, so be it.” But, if you get to the point that you do not recognize that this understanding is something that only the Dirt Brush Man, the Lion of the tribe of Judah, could open up to the minds of human beings, then you are missing the point: This truth is something that Christ is presenting to His people at this time.

In Zechariah 1:17, it says,

“¹⁷Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.” Zechariah 1:17 (KJV).

Jerusalem is going to be chosen for the final time at The Sunday Law. Okay? And then Jerusalem is going to be lifted up and the eleventh-hour laborers are going to come stand in Jerusalem with the ensign. The Lord is going to choose Jerusalem.

But, back here in this history [of Sardis], He was choosing Jerusalem again and He was bringing them out of Babylon to build Jerusalem.

Go to Isaiah 14:1-7. We still have not answered one question that we raised, probably several questions that we raised but we will try to answer this one. Isaiah 14, beginning at verse 1.

Now, notice that Isaiah is talking about choosing Jerusalem, too, just like Zechariah was in verse 17 of Zechariah, chapter 1.

What does it mean “to choose Jerusalem”? That is the city; that is God’s city.

FROM THE AUDIENCE: The bride.

BROTHER PIPPENGER: The bride.

First verse of Isaiah 14:

“¹For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.”—

What is that? Is that the same story?

He is going to choose Israel. That is Seventh-day Adventists, is it not?

But “strangers,” who is that?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: That is the Gentiles. That is the eleventh-hour workers. Those are the other sheep that He has that when they hear His voice, they shall come.

This is choosing Jerusalem, but it is saying it in a different way. But it is choosing Jerusalem.

Verse 2:

—“²And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. ³And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,”—

This is talking about them being in bondage and captivity [gestures to the Church of Thyatira in Figure No. 85], and the Lord is going to reverse that captivity and make those that were ruling over them in submission to them [those being in bondage and captivity]—this is spiritual submission—when He chooses Jerusalem again, when He chooses Israel.

Verse 4:

—“⁴That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!”—

So now it is being specific. This is about their time period in Babylon. It is about when He is going to end the captivity in Babylon. Right?

Verse 5:

—“⁵The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers. ⁶He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth. ⁷The whole earth is”—

What?

FROM THE AUDIENCE: At rest.

BROTHER PIPPENGER: —“at rest, *and* is quiet: they break forth into singing.” Isaiah 14:1-7 (KJV).

Ahh, when is the whole earth at rest, and is quiet? Well, it is at the end of the 70 years.

What did those four horses do? They went and walked to and fro into the Earth, and what did they cause to happen? The Earth to be at rest. They came to a conclusion right here [indicating the waymark between Thyatira and Sardis as depicted in Figure No. 85].

These four chariots in Zechariah 6, these horses in Zechariah 1, these horses in Revelation 6 is this history here [indicating the first four of the Seven Churches]; and, when you get to the conclusion of the 70 years, or the 1260 years, or the scattering of William Miller, the Lord is going to choose Jerusalem. At that point the Earth is at rest.

So, I hope you see this. Ancient Israel is governed by the Seven Churches of Revelation, chapters 2 and 3.

THE FOUR SCATTERING HORNS

Zechariah 1:19-20; Jeremiah 50:17-18

Okay. Back to Zechariah, chapter 1, verses 19 and 20, and let us start in verse 18. We are going to need to start in verse 18 to understand what he saw.

“¹⁸Then lifted I up mine eyes, and saw, and behold four horns.”—

Zechariah sees four horns.

—“¹⁹And I said unto the angel that talked with me, What *be* these [*FOUR HORNS*]? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.”— (KJV).

Okay. These are the powers that scattered them in the 70 years; during the 1260 years; during William Miller’s dream.

All the other scatterings are typified in the Scriptures as well, because all the prophecies are speaking about the end of the world, telling the same story.

Verse 20:

“²⁰And the LORD shewed me four carpenters. ²¹Then said I, What come these to do? And he spake, saying, These *are* the [*FOUR*] horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them,”—

What are coming to fray thee horns?

What does it mean to *fray*? Chop down, cut them up.

What is coming to fray these horns that scattered Israel?

—“but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.” Zechariah 1:18-21

There are four carpenters. What is a carpenter?

FROM THE AUDIENCE: One who builds.

BROTHER PIPPENGER: One who builds, but who is the Carpenter in the Scriptures?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Okay. These are four symbols of Christ that bring back God's people, put them back in Jerusalem; build Jerusalem.
I am passing over Jeremiah 50:17-18.

¹⁷“Israel is a scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. ¹⁸Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.”
Jeremiah 50:17-18 (KJV).

We will go back to that.

THE LORD RESTORING HIS PEOPLE

In the Spirit of Prophecy, *Prophets and Kings*, pages 580 – 581, it says.

“Zechariah then saw the powers that had ‘scattered Judah, Israel, and Jerusalem,’ symbolized by four horns. Immediately afterward he saw four carpenters, representing **the agencies used by the Lord in restoring His people and the house of His worship**. See verses 18–21.”—

What were the agencies that were used to bring them out of Babylon to rebuild Jerusalem and the sanctuary, and the streets and the wall? It was these Pagan kings that passed what?

FROM THE AUDIENCE: Four decrees.

BROTHER PIPPENGER: [Holding up four fingers]: Four decrees. It is the 3:1 combination.

Continuing on with the Spirit of Prophecy:

—“‘I lifted up mine eyes again,’ Zechariah said, ‘and looked, and behold a man with a measuring line in his hand.’”—

When He is going to rebuild Jerusalem, you see a man with a measuring line.

Did John in Revelation 11 see a man with a measuring line?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: It would be the same man, doing the same thing. The prophets all saw the same vision.

—“‘I lifted up mine eyes again,’”—

Speaking of the carpenters that come to restore Jerusalem.

—“Zechariah said, ‘and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle

therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.' Zechariah 2:1–5.

“God had commanded that Jerusalem be rebuilt; the vision of **the measuring of the city was an assurance that He would give comfort and strength to His afflicted ones**, and fulfill to them the promises of His everlasting covenant. His protecting care, He declared, would be like ‘a wall of fire round about;’ and **through them His glory would be revealed to all the sons of men**. That which He was accomplishing for His people was to be known in all the earth.”—

“In all the Earth,” when does that happen?

FROM THE AUDIENCE: That would be in Revelation 18.

BROTHER PIPPENGER: Revelation 18: The Earth is going to be lightened with His glory.

—“‘Cry out and shout,’”—

What is this here? The Loud Cry.

—“‘thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.’ Isaiah 12:6.” *Prophets and Kings*, 580–581.

FOUR CARPENTERS

Zechariah 1:20-21

“²⁰And the LORD shewed me four carpenters. ²¹Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.” Zechariah 1:20-21 (KJV).

THREE DECREES

But, we are seeing this story about our day and age back here in this history of Sardis for Ancient Israel, the Fifth Seal for Ancient Israel, I their work of rebuilding Jerusalem with the man stretching the line. And the agencies which the Lord used to accomplish that work were the Three Decrees.

And you can see the three Decrees, followed by the fourth Decree of Nehemiah in your notes.

The Great Controversy, page 326:

“In the seventh chapter of Ezra the decree is found. Verses 12–26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built ‘according to the commandment [‘decree,’ margin] of Cyrus, and Darius, and Artaxerxes king of Persia.’ These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every

specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.” *The Great Controversy*, 326.

So, that is what we are saying, is that these three Decrees are prefiguring the Three Angels’ Messages, which are testing God’s people at this time. When the third Decree arrives, Judgment arrives. The third Decree, the third test for us today is The Sunday Law, at which point the Law will be lifted up before the world. The streets and walls will be finished even in troublous times.

MEASURING JERUSALEM

Zechariah 2:1-13; Revelation 11:1-2

Zechariah 2:1-13:

[Sounding of thunder outside of the meeting hall.]

BROTHER PIPPENGER: Praise the Lord for the thunder. Bring on the rain.

FROM THE AUDIENCE: (Indiscernible affirmations).

BROTHER PIPPENGER: “¹ I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. ²Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.”—

Let us drop forward because we just read that from the Spirit of Prophecy, and take it up in verse 6.

—³And, behold, the angel that talked with me went forth, and another angel went out to meet him, ⁴And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: ⁵For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.”—

Sister White did not read verse 6, so we will take it up in verse 6.

—⁶Ho, ho, *come* forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. ⁷Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.”—

When does that take place? The Sunday Law: “Come out of her my people.”

—⁸For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. ⁹For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

“¹⁰Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. ¹¹And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou

shalt know that the LORD of hosts hath sent me unto thee. ¹²And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.”—

That is The Sunday Law.

—¹³“Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.” Zechariah 2:1-13 (KJV).

What happens when the Lord stands up? It is a change of dispensation. We have looked at that before. This is marking the close of probation for Seventh-day Adventists, if we apply it to the end of the world.

But, what we are looking at here more specifically is the measuring of Jerusalem being a symbol of when Jerusalem is rebuilt after their 70 years of captivity, and it is prefiguring the building of Jerusalem that took place in the Millerite History.

In Revelation 11, starting at verse 1, it says:

“¹And there was given me a reed”—

Now, who is this? This is John.

And in the previous verses, and there is no chapter distinctions in the original writings of the Book of Revelation. In the previous verses, John has gone and taken the Little Book out of the Angel’s hands and he ate it. It was sweet in his mouth and became bitter in his stomach.

And then in verse 11 of chapter 10, it says, “And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings,” telling John, as representing the Millerites, that the history of the Millerites will have to be repeated again.

But, then in verse 1 of Revelation 11, it says,

—“¹And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. ²But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.” Revelation 11:1-2 (KJV).

John here in the Millerite History is what? He is building Jerusalem. He is marking that the Lord is once again choosing Jerusalem, entering into covenant with modern Israel. He is told to measure the worshippers therein.

What does the measuring represent? It represents more than one thing. Usually I emphasize something different than I am going to emphasize today.

ALL WILL BE TESTED

Testimonies, volume 7, page 219, says,

“**All who occupy positions in our institutions will be tested.** If they will make Christ their pattern, He will give them wisdom and knowledge and understanding; they will grow in grace and aptitude in Christ’s way; their characters will be molded after His similitude. If they fail of keeping the way of

the Lord, another spirit will control the mind and judgment, and they will plan without the Lord and will take their own course and leave the positions they have occupied. The light has been given them; if they depart from it, let no man present a bribe to induce them to remain. They will be a hindrance and a snare. The time has come when everything is to be shaken that can be shaken, that those things which cannot be shaken may remain.”—

And in Zechariah 2 it was talking about the shaking.

—“Every case is coming in review before God; **He is measuring the temple and the worshipers therein.**” *Testimonies*, volume 7, 219.

So, in this sense, when John is measuring the Temple, it is identifying that on October 22, 1844, Judgment began. It means other things, but the measuring has to do with Judgment.

THE PLUMMET OF THE HOUSE OF AHAB

2 Kings 21:10-13

Go to 2 Kings 21, starting at verse 10. We want to look at a place that is a symbol in the Scriptures that has to do with Judgment, with measuring; and, it is only mentioned three times. Beginning in verse 10 of 2 Kings 21, it says,

“¹⁰And the LORD spake by his servants the prophets, saying, ¹¹Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: ¹²Therefore thus saith the LORD God of Israel, Behold I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. ¹³I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, wiping *it*, and turning *it* upside down.” 2 Kings 21:10-13 (KJV).

When He is stretching this line over Jerusalem, we have already identified it represents Judgment. He is saying that He is going to judge Judah, the Southern Kingdom, with the line of Ahab, with Samaria, the Northern Kingdom.

What was the judgment that was delivered upon the Northern Kingdom?

FROM THE AUDIENCE: It was the 2520.

BROTHER PIPPENGER: It was the 2520.

He says, “The Northern Kingdom was carried into captivity for seven times; and, now, because of the sins of Manasseh, it is going to happen to the Southern Kingdom.”

And what is the symbol of this judgment process, judgment in this passage? You will find it in verse 13. It is the plummet of the house of Ahab, and this plummet is only mentioned three times in the Scriptures; and, it is mentioned in connection with judgment, with the stretching of the line.

Okay. Let us look at the other place where we can see this plummet.

Isaiah 28:14-18

Isaiah 28, verses 14 through 18. This should be familiar ground to us in this worship series by now. We have dealt with this more than once.

But, what I am saying is, when the man is measuring the city, judgment is taking place. And the judgment that was measured upon Judah was the same judgment that was measured upon Samaria; and, the symbol of this judgment is the plummet, **the plummet**.

And in Isaiah 28, starting at verse 14, it says,

“¹⁴Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.”—

And in *Testimonies*, volume 5, page 211, Sister White tells us that Jerusalem at the end of the world is the Seventh-day Adventist Church. So, verse 14 is talking about the leadership of the Seventh-day Adventist Church at the end of the world.

Verse 15 says,

—“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,”—

Now, Brothers and Sisters, do not forget this term, “the overflowing scourge.”

The *overflowing*, does *overflowing* have something to do with dirt? with flowers? It has to do with water. The overflowing scourge is a symbol that is connected with the River Euphrates. It has to do with the King of the North. The overflowing scourge in the Scriptures is The Sunday Law.

But, I want you to remember *overflowing*; because, when we start to take apart Daniel 11:40, the King of the North is going to overflow and pass over. It is one of his characteristics.

Okay. Verse 15:

—“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.”—

Right here [referring to the 1843 Chart], this is what is going to test them, those scornful men that ruled Jerusalem. It is the cornerstone; it is the Rock of Ages. This is a stumbling stone. You either fall on this and are broken or it is going to fall on you and it is going to crush you.

We have already dealt with this, but notice the next verse.

—“¹⁷Judgment also will I lay to the line,”—

What is “laying to the line” represent? Judgment.

—“¹⁷Judgment also will I lay to the line, and righteousness to the”—

What?

FROM THE AUDIENCE: To the plummet.

BROTHER PIPPENGER: The plummet. This is the second time we find the plummet.

The plummet has something to do with the Judgment; but, now we know that the plummet of Judgment that is brought against these scornful men that rule Jerusalem has something to do with the Foundations of Adventism. Do we not? Is that not what it is saying?

—“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.”—

There is The Sunday Law.

—“¹⁸And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.” Isaiah 28:14-18 (KJV).

Zechariah 4

The plummet is also referenced in Zechariah, chapter 4. Go to Zechariah, chapter 4. This is the last place the plummet is referenced.

We will go through this fairly quickly. We are out of time, and I still have to conclude this [referencing the timeline of the Seven Churches on the whiteboard].

Verse 1:

“¹And the angel that talked with me [*ZECHARIAH*] came again, and waked me, as a man that is wakened out of his sleep.”—

Zachariah here is representing God’s people that wake up at the Midnight Cry.

Verse 2:

—“²And [*THE ANGEL*] said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof: ³And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof. ⁴So I answered and spake to the angel that talked with me, saying, What *are* these, my lord? ⁵Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.”—

Zachariah is representing the Millerites here that wake up at the Midnight Cry in the summer of 1844 and then realize they do not know what the Sanctuary is. They do not know what the seven-branch candlestick is.

Zachariah is representing Seventh-day Adventists at the end of the world that wake up at the Midnight Cry at the end of the world and do not realize that the seven-branch candlestick represents the Latter Rain. They do not know what the Latter Rain is. They do not know what the work of the Holy Spirit is.

Verse 6:

—“⁶Then he answered and spake unto me, saying, This”—*WHAT?*—“This [*CANDLESTICK*] This is the word of the LORD”—

The Latter Rain is a message. It is the Word of the Lord.

—“unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.”—

The Latter Rain is the Word of the Lord. It is represented by the candlestick. Seventh-day Adventists at the end of the world do not know that. The Millerites did not know the furnishing of the heavenly Sanctuary because they thought the Sanctuary was the Earth.

Zachariah is representing the beginning and the ending of Adventism, just like John was in Revelation 10.

ZERUBBABEL, the name means *out of Babylon, offspring of Babylon*.

The beginning of Adventism was established upon the power of the Midnight Cry, the Second Angel’s Message, which is “Come out of Babylon.” And the end of Adventism is established in the power of Revelation 18, “Come out of Babylon.”

Zerubbabel is the beginning and the end of Adventism. It is the final gathering that was represented by the gathering in 1844.

Verse 7:

—“⁷Who *art* thou, O great mountain? before Zerubbabel *thou shalt become a plain*.”—

And Sister White tells us thee mountains are the difficulties that will be swept away.

—“and he shall bring forth the headstone *thereof* with shoutings, *crying*, Grace, grace unto it.”—

Zerubbabel is going to put the headstone—what is the headstone? That is the final stone [gesturing that the headstone is the last stone placed on top]. And Zerubbabel is going to put the foundation on. Zerubbabel represents the beginning and the end of Adventism.

—“before Zerubbabel *thou shalt become a plain*: and he shall bring forth the headstone thereof with shoutings, *crying*, Grace, and grace unto it. ⁸Moreover the word of the LORD came unto me, saying, ⁹The hands of Zerubbabel have laid the foundation of this house;”—

Millerite History.

—“his hands shall also finish it;”—

Our history.

—“and thou shalt know that the LORD of hosts hath sent me unto you. ¹⁰For who hath despised the day of small things?”—

There is the day of small things. **There is the day of small things** [referencing the 1843 Chart].

Who is despised in the Millerite History when all this began? Well, there is a group in Adventism that refused to return to those Old Paths. They despised the day of small things.

—“for they shall rejoice,”—

The other group is going to rejoice.

—“and shall see the plummet in the hand of Zerubbabel *with* those seven;”—

What is the plummet? Well, it is a symbol of Judgment. It is a symbol of measuring. And there is going to be a group that despised the Foundations of Adventism (the day of small things); but, there is going to be another group that is going to rejoice when they see the plummet in the hand of Zerubbabel with those seven.

Wow! That word *seven* just happens to be the identical Hebrew word that is translated as *seven times* in Leviticus 26. What is that plummet? They see the 2520.

—“they *are* the eyes of the LORD, which run to and fro through the whole earth.”—

Who runs to and fro through the whole Earth? It is the work of God. **It is the work of God.**

—“¹¹Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof? ¹²And I answered again, and said unto him, What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves? ¹³And he answered me and said,”—

“You don’t know what these are?”

Zechariah is not representing himself. He is representing the Millerites; he is representing us.

—“Knowest thou not what these *be*? And I said, No, my lord. ¹⁴Then said he, These *are* the two anointed ones, that stand by the LORD of the whole earth.”
Zechariah 4 (KJV).

Seventh-day Adventists, the Millerites, they do not understand the Heavenly Sanctuary in their day and age. We do not understand.

We do not understand the two anointed ones.

How many times have I had been confronted with these theologians and these pastors, “Sola scriptura, Brother! Sister White says we are not supposed to use her writings.”

“Well, Brother, you do not understand that the Spirit that inspired the Spirit of Prophecy is the identical Spirit that inspired the Bible. They are both the anointed ones.”

The people that are identified as the remnant in the Book of Revelation, they have the testimony of Jesus Christ. They do not give it lip service; they have it!

These are the two anointed ones that Adventism does not understand: **the Bible and the Spirit of Prophecy.**

So, enough sermonizing. Let us bring this to a conclusion.

SUMMARY

What we are saying is that the history of Ancient Israel is repeated in our history. We read that right off at the beginning. We did not have to do any more. We could have read that and quit early today. Sister White says so.

But, we can show that the history of Ancient Israel is governed—and there is more to do with this study that we are not doing, by the way. Ancient Israel is governed by the history of the Seven Churches.

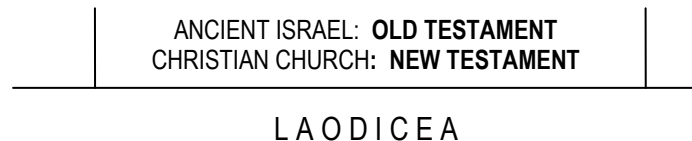


Figure No. 86.

And we showed yesterday that the history of the Seven Churches is all fulfilled in Laodicea.

So, what we are saying is, the history of Ancient Israel, that is the Old Testament; and the history of the Christian Church is the New Testament. It is all repeated in our history.

And our history, our history is a repetition of the Millerite History, of course.

So, what we are saying is, when the Lion of the tribe of Judah unseals the message of Daniel 11, verse 40, that this history down here to Daniel 12:1 when Michael stands up, that this history is the history of Laodicea. And on these verses the entire Bible is structured.

So, when we are talking about the Dirt Brush Man coming in, in 1989, and unsealing the Book of Daniel (Daniel 11:40), and beginning to sweep out the garbage from Adventism, we are talking about an unsealing that is just profound.

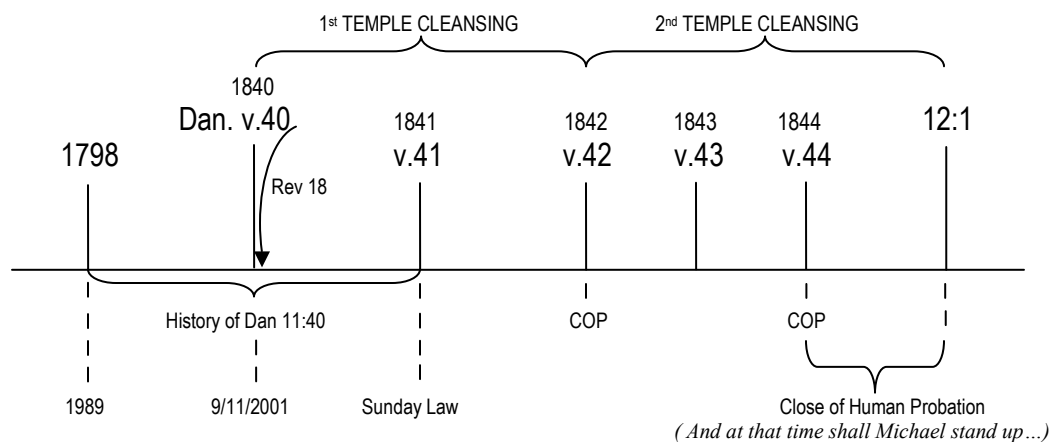


Figure No. 87.

And in the history of verse 40, which begins in 1798, it goes all the way to verse 41, which is The Sunday Law. So, in this history, on 9/11 you had the Mighty Angel come down of Revelation 18, and empowered a message that was taken to the Protestants until they closed their doors in 1842.

In verse 42, the Papacy conquers the world; and, then the world is tested, until probation closes.

Am I getting you confused?

This [verse 40] is 1840.

This is verses 41 and 42: This is 1841 and 1842.

This is the first temple cleansing here [1840 to 1842]; the second temple cleansing goes right down to here [Daniel 12:1]. The second temple cleansing in the history of the Millerites was 1843 and 1844, which is verse 43 and verse 44; because “at that time” in verses 42 and 43 probation closes. Michael stands up [Daniel 12:1] in these histories, just as He stood up in 1844.

Did I lose you?

Brothers and Sisters, this is just one example that the whole Bible is structured on the last six verses of Daniel 11. And this is a study all into itself.

But, what are we doing here? We are trying to emphasize that in 1989 the Dirt Brush Man arrived, the Lion of the tribe of Judah, unsealed the Book of Daniel and an increase of knowledge began to test Seventh-day Adventists. And so far it looks like Seventh-day Adventists are greatly failing the test.

Shall we pray?

Benediction: Heavenly Father, we want to be awakened as was Zechariah, as were the Millerites; but, we want to understand the things that you present to us when we are awakened. We want to understand the increase of knowledge. We want to participate in the work of the Dirt Brush Man. We want to be among those that lead God’s people back to the Old Paths, that work to uncover the genuine jewels, the genuine coin. We thank you for allowing us to see a glimpse of this truth that you are opening to the world, and we ask a blessing upon the work that we are attempting to do here with the DVDs and the LiveStreaming. We set before you this day of work that we each have and ask a blessing upon our service to you and ask for you to keep us safe. And we thank you for all these things in Jesus’s name. Amen.

Habakkuk's Two Tables #44

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together this morning. We thank you for resolving the LiveStreaming problem. We ask as we take up our study this morning that you grant us the presence of your Holy Spirit and that you let us have the discernment to recognize the significance of Daniel 11 and verse 40. We want you to take control of our minds, our hearts that we can understand what you have for us and that the message presented would be from on High and not from a human being. We want the Latter Rain poured out upon us. We ask that you accomplish that for us at this time. In Jesus's name, amen.

THE KINGS OF THE NORTH AND SOUTH

BROTHER PIPPENGER: Do you know who Malachi Martin is? He is dead, but he is a Jesuit and he was a spokesman for the last Pope; and this is probably his most famous book, *The Keys of This Blood*.

I have not busted out this book for years now, but it is marked up all the way through. We used to spend a lot of time dealing with what he said. But, I want to start with his introduction here to *The Keys of This Blood*.

The Keys of This Blood is about a three-way race to take control of the world between the United States, the Soviet Union, and the Papacy; and, his premise is that the Papacy is going to win; and, the United States, the Soviet Union, and the Papacy are the three powers that are in Daniel 11, verse 40. And that is what we are going to look at this morning.

And the Papacy understood this struggle over verse 40.

The "Introduction" to *The Keys of This Blood*, by Martin Malachi:

"Willing or not, ready or not, we are all involved in an all-out, no-holds-barred, three-way global competition. Most of us are not competitors, however. We are the stakes. For the competition is about who will establish the first one-world system of government that has ever existed in the society of nations. It is about who will hold and fill the dual power of authority and control over each of us as individuals and over all of us together as a community; over the entire six billion people expected by demographers to inhabit the Earth early in the third millennium.

"The competition is all out because, now that it has started, there is no way it can be reversed or called off.

"No holds are barred because, once the competition has been decided, the world and all that's in it—our way of life as individuals and as citizens of the nations; our families and our jobs; our trades and commerce our money; our educational system and our religions and our cultures; even the badges of our national identities, which most of us have always taken for granted—all will have

been powerfully and radically altered forever. No one can be exempted from its effect. No sector of our lives will remain untouched.

“The competition began and continues as a three-way affair because that is the number of rivals with sufficient resources to establish and maintain a new world order.

“Nobody who is acquainted with the plans of these three rivals has any doubt but that one of them can win. Each expects the other two to be overwhelmed and swallowed up by the coming maelstrom of change. That being the case, it would appear inescapable that their competition will end up as a confrontation.” Malachi Martin, *The Keys of This Blood*, introductory paragraphs of “The Servant of the Grand Design,” p. 15.

So, he goes through and explains why he thinks in this three-way power struggle the Pope of Rome is going to end up in control of the New World Order, that the Pope of Rome is going to defeat the Soviet Union and the United States.

In Daniel 11:40, it is dealing with those same three powers; and, Malachi Martin was viewing verse 40 from the perspective of Catholicism.

Now, you go to Daniel 11, verse 40, we have said already in these worship studies that verse 40 is one of the most profound verses in God’s Word. And I am not promoting Christmas or birthday presents. In fact, I read a passage from the Spirit of Prophecy within the past week; and, I do not remember the words; this is just a broad paraphrase. Ellen White said something to the effect that “Those that want to send me,” speaking of herself, Ellen White, “birthday presents, you need to understand that I am just going to pass them on to mission work.” She was just being out front, “Give me a birthday present, that’s fine; but, I am going to put it in the mission work.”

And, we certainly do not want to be worshipping Tammuz; but, that being said, we all know about Christmas presents and birthday presents. And the very best present, perhaps, just to make a point, is when you are in the military. When you are in the military and you are overseas and you get a present for Christmas, or whatever, even for your birthday, it is a box and what it is, it has got a present from your Mom, it has got a present from your Dad. It has got several presents in that one box. It has got a present from your niece, a present from your nephew; and, as you open it up, you know, there are the cookies from Mom, and there is the joke gift from your brother, and there is the picture of your little niece; and, you have gotten all these gifts, several of them, all in one box. There is nothing better than that; better than one present.

Daniel 11, verse 40 is like that. There are presents, jewels, gem after gem in this verse. So, I am just telling you that when we deal with verse 40 today, all we are doing is taking the ribbon off the package. We will be in verse 40, the Lord willing, for a long time. And the things that are in verse 40, they are truly amazing. And there is no way that all the things in verse 40 have been recognized yet.

So, verse 40 is talking about a three-way struggle between, as Malachi Martin said, the Papacy, the United States, and the Soviet Union. And the Papacy, and the United States, and the Soviet Union are the beast, the dragon, and the false prophet of Revelation 16 that lead the world to Armageddon. And verse 45 in Daniel 11 is Armageddon.

So, verse 40 of Daniel 11 is opening up the story about how the beast, dragon, and false prophet lead the world to Armageddon; and, that is the kinds of truths that are in there. But, you have to define these symbols in order to see it, and that is where we are going to begin.

In verse 40 of Daniel 11, it says,

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

We need to define the King of the North and the King of the South.

We have already ready referenced Uriah Smith’s book, *Thoughts on Daniel and the Revelation*, is God’s helping hand; and, in your notes you will see where Uriah Smith is commenting on verse 5 of Daniel 11. He quotes verse 5 and then he says this—this is from page 249 of his book:

“‘VERSE 5. And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.’

“The king of the north and the king of the south are many times referred to in the remaining portion of this chapter.”—CHAPTER 11—“It therefore becomes essential to an understanding of the prophecy clearly to identify these powers. When **Alexander’s empire** was divided, the different portions lay toward the four winds of heaven, west, north, east, and south; these divisions of course to be reckoned from the standpoint of Palestine, the native land of the prophet. That division of the empire lying west of Palestine would thus constitute the kingdom of the west; that lying north, the kingdom of the north; that lying east, the kingdom of the east; and that lying south the kingdom of the south. The divisions of Alexander’s kingdom with respect to Palestine were situated as follows: Cassander had Greece and the adjacent countries, which lay to the west; Lysimachus had Thrace, which then included Asia Minor, and the countries lying on the Hellespont and Bosphorus, which lay to the north of Palestine; Seleucus had Syria and Babylon, which lay principally to the east; and Ptolemy had Egypt and the neighboring countries, which lay to the south.

“During the wars and revolutions which for long ages succeeded, these geographical boundaries were frequently changed or obliterated; old ones were wiped out, and new ones instituted. But whatever changes might occur, these first divisions of the empire must determine the names which these portions of territory should ever afterward bear, or we have no standard by which to test the application of the prophecy: that is, **whatever power at any time should occupy the territory which at first constituted the kingdom of the north, that power, so long as it occupied that territory, would be the king of the north; and whatever power should occupy that which at first constituted the kingdom of the south, that power would so long be the king of the south.** We speak of only these two, because they are the only ones afterward spoken of in the prophecy, and because, in fact, almost the whole of Alexander’s empire finally resolved itself into these two divisions.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 249.



Figure No. 88.

So, what we are saying is—this is the map that we are dealing with—is that the power up here that controls the North is the King of the North, and the power that controls Egypt is the King of the South; and, this will carry on all the way through Daniel 11.

Daniel 11 is the only place you are going to see a war between the King of the North and the King of the South in God’s Word. So, the internal rule of definition of who is the King of the North and the King of the South has to be marked, has to be located in Daniel 11. That is what Uriah Smith was saying.

BEFORE AND AFTER THE TIME PERIOD OF THE CROSS

Isaiah 43:9-12; 46:5-10; 44:1-8; 41:4; Galatians 4:22-26; 3:6-9, 26-29; Romans 2:28-29; 1 Corinthians 15:42-47

Now, there is a trick or a rule, something you have to understand if you are going to deal with verse 40. Verse 40 says, “And at the time of the end,” and we have already identified that is 1798 in a previous worship; but, 1798, the King of the South and the King of the North must be understood as spiritual entities because there is a rule in Bible prophecy—some people say it is the most important rule—and that rule is that prophecy that is fulfilled before the time period of the cross is to be understood in its literal application, and prophecy that is fulfilled after the time

period of the cross is to be understood in its spiritual application. And this rule will show you from God's Word, if you go to Isaiah 43:9-12, it says,

“⁹Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is truth.* ¹⁰Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. ¹¹I, even I, *am* the LORD; and beside me *there is* no saviour. ¹²I have declared, and have saved, and I have shewed, when *there was* no strange god among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.” Isaiah 43:9-12 (KJV).

So, in this passage of Isaiah, the Lord is saying, “Gather all nations together. We are going to show you who is God, who is the Savior by the demonstration of the former things.”
Go to Isaiah 46:5-10.

“⁵To whom will ye liken me, and make *me* equal, and compare me, that we may be like? ⁶They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith, and he maketh it a god: they fall down, yea, they worship. ⁷They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble. ⁸Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors. ⁹Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, ¹⁰Declaring the end from the beginning, and from ancient times *the things* that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.” Isaiah 46:5-10 (KJV).

The Lord here is contrasting Himself with idolatry, and He is saying what proof that He is God is that He illustrates the end from the beginning. The former things illustrate the end. And this is the biggest argument in God's Word about proving who God is: He is the One that identifies the end of the world by the former things, and He says we are to be witnesses of this very fact.

Isaiah 44:1-8:

“¹Yet now hear, O Jacob my servant; and Israel, whom I have chosen: ²Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. ³For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: ⁴And they shall spring up *as* among the grass, as willows by the water courses. ⁵One shall say, I *am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and *surname* himself by the name of Israel. ⁶Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.

⁷ And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. ⁸ Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it*? ye *are* even my witnesses. Is there a God beside me? yea, *there is* no God; I know not *any*.” Isaiah 44:1-8 (KJV).

Once again He is identifying that He is God because He declares the end from the beginning, and He says that we are to be witnesses of this principle, of this fact; but, in accomplishing the work of declaring the end of the world from the former things, He says He has appointed the “ancient people.”

The ancient people in the Old Testament are what illustrate the end of the world. Isaiah 41:4 says,

“⁴Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first and with the last; I *am* he.” Isaiah 41:4 (KJV).

So, the proof that God is God, in contrast with idolatry, the thing that we are to witness to at the end of the world is that Jesus is the God that illustrates the end of the world from the beginning of the world; and, the ancient people in the beginning of the world illustrate the people at the end of the world. And once you understand that, then you just have to understand that those literal people at the beginning of the world are prefiguring their spiritual fulfillment at the end; and, that is the rule about before the time period of the cross is literal, and after the time period of the cross is spiritual.

The spokesman for this rule probably is Paul. If you go to Galatians, Galatians, chapter 4, beginning at verse 22, it says,

“²²For it is written, that Abraham had two sons, the one *by* a bondmaid, the other by a freewoman. ²³But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. ²⁴Which things are an allegory: for these are two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. ²⁵For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which *now* is, and is in bondage with her children. ²⁶But Jerusalem which is above is free, which is the mother of us all.” Galatians 4:22-26 (KJV).

Here Paul is identifying two Jerusalems: literal Jerusalem, which is still there; but, he is living in the time period of the cross and he is identifying spiritual Jerusalem, which is above. He is saying that the true Jerusalem of prophecy in his time period is Jerusalem, which is above, which is free.

Look at Galatians 3, verses 6 through 9:

“⁶Even as Abraham BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS. ⁷Know ye therefore that they which are of faith, the same are the children of Abraham.”—

That they which are of faith are the children of Abraham, not those that are blood descendants of Abraham.

Verse 8:

—⁸“And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. ⁹So then they which be of faith are blessed with faithful Abraham.” Galatians 3:6-9 (KJV).

So, here, the seed of Abraham, after the time period of the cross, is based upon a spiritual relationship, not a blood relationship.

Look at verse 26 of the same chapter.

“²⁶For ye are all the children of God by faith in Christ Jesus. ²⁷For as many of you as have been baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. ²⁹And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.” Galatians 3:26-29 (KJV).

It is not literal descendants of Abraham. Now it is spiritual descendants of Abraham after the time period of the cross.

Romans 2: 28-29:

“²⁸For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: ²⁹But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise is not of men, but of God.” Romans 2:28-29 (KJV).

From literal to spiritual, the time period of the cross.

1 Corinthians 15:42-47, says,

⁴²So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: ⁴³It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: ⁴⁴It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. ⁴⁵And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. ⁴⁶Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. ⁴⁷The first man *is* of the earth, earthy; the second man is the Lord from heaven.” 1 Corinthians 15:42-47 (KJV).

After the cross, spiritual; before the cross, natural.

So, when you come to 1798, the Time of the End in Daniel 11, verse 40, you are after the time period of the cross and you are not looking for the power that controls literal Egypt or the power that controls literal Babylon to identify the King of the North and the King of the South. You are identifying the powers that control spiritual Babylon and spiritual Egypt.

THE NORTH IS BABYLON

Jeremiah 25:9; Ezekiel 26:7 (a king of kings); Joel 2:15-20 (between the seas); Ezekiel 38:14 – 39:7 (falls upon the mountains)

Jeremiah 25:9: We are now going to try to nail down the King of the North, understanding that all the prophets are speaking about the end of the world more than the days in which they lived; and, all prophets agree with one another. Jeremiah 25:9:

“⁹Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.” Jeremiah 25:9 (KJV).

The king of Babylon is the King of the North in this passage.

And upon the testimony of two or three a thing is established. Go to Ezekiel 26:7:

“⁷For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings,”—

Now, please take note that this is adding a layer of truth to the King of the North, the king of Babylon, to Nebuchadrezzar. He is also a king of kings, identifying that the King of the North at the end of the world would be a counterfeit christ, because Christ is the King of Kings. And when Christ is represented in the Bible as a King of Kings, the King is with a capital “K”; and, you notice here that Nebuchadrezzar as a king of kings, it is just a little “k,” but representing a counterfeit christ, which is one of the characteristics of the King of the North. And I just want you to note it while we are here, right now all we are showing you is that the King of the North is the king of Babylon.

—“⁷For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.” Ezekiel 26:7 (KJV).

That is two places where the King of the North is the king of Babylon.

Go to Joel 2:15-20.

Remember that in verse 45 of Daniel 11, the King of the North, whoever he is in the last six verses of Daniel 11, he comes to his end right here, between the Mediterranean Sea and the Dead Sea. He comes to his end with none to help in the Valley of Megiddo.

And in Joel, chapter 2, beginning at verse 15, we are just looking at the King of the North here, but you will see why I added that in there. It says,

“¹⁵Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:
¹⁶Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. ¹⁷Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people,

O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God?

“¹⁸Then will the LORD be jealous for his land, and pity his people. ¹⁹Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil,”—*ALL THREE: THE THREE ANGELS' MESSAGES*—“and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen.

²⁰But I will remove far off from you the northern *army*,”—*THIS IS THE KING OF THE NORTH*—“I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.” Joel 2:15-20 (KJV).

He comes to his end between the seas, this northern army, the King of the North. This is Daniel 11, verse 45.

Ezekiel 38:14 through 39:7: The King of the North, this is the king of Babylon. He is a counterfeit christ; he is a king of kings. He comes to his end in between the seas.

“Ezekiel 38:14 Therefore, son of man, prophesy and say unto Gog,”—

There is a lot of false teaching about Gog and Magog.

—“Ezekiel 38:14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know *it*? ¹⁵And thou shalt come from thy place out of the north parts,”—

Gog comes from the north parts. Gog is the King of the North.

—“thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: ¹⁶And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days,”—*IT IS GOING TO BE AT THE END OF THE WORLD*—“and I will bring thee against my land,”—*HIS LAND, PALESTINE*—“that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. ¹⁷Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them? ¹⁸And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face. ¹⁹For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; ²⁰So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. ²¹And I will call for a sword against him throughout all my mountains,”—*HE IS GOING TO COME TO HIS END ON THE MOUNTAINS OF ISRAEL*—“saith the Lord GOD: every man's sword shall be against his brother. ²²And I will plead against him with pestilence and with blood; and I

will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone. ²³ Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

„Ezekiel 39:1-7 Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal: ² And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: ³ And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. ⁴ Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. ⁵ Thou shalt fall upon the open field: for I have spoken *it*, saith the Lord GOD. ⁶ And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD. ⁷ So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and the heathen shall know that I *am* the LORD, the Holy One in Israel.” Ezekiel 38:14 – 39:7 (KJV).

So, Gog that comes against Israel at the end of the world—and that is what the King of the North does in Daniel 11:40-45—he comes out of the north, and he is going to come to his end with none to help.

So, the King of the North is the king of Babylon; but, in verse 40 of Daniel 11 in 1798 has to be spiritual Babylon.

The Great Controversy, page 382, is commenting on Revelation 17.

Please notice, as we identify the King of the North and the King of the South we are going to get our definitions from the Book of Revelation, and we are going to use the Spirit of Prophecy as the second testimony to confirm it. Upon the testimony of two a thing is established. And the testimony of the two witnesses about these spiritual entities will be *The Great Controversy* and the Book of Revelation.

The Great Controversy, page 382, says,

“The woman (**Babylon**) of Revelation 17 is described as ‘arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness: . . . and upon her forehead was a name written, Mystery, **Babylon the Great**,’—

This woman is Babylon the Great.

—“the mother of harlots.’ Says the prophet: ‘I saw the **woman** drunk with the blood of the saints, and with the blood of the martyrs of Jesus.’ Babylon is further declared to be ‘that great city, which reigneth over the kings of the earth.’ Revelation 17:4–6, 18. The power that for so many centuries maintained despotic sway over the monarchs of Christendom is **Rome**.” *The Great Controversy*, 382.

The King of the North is spiritual Babylon. It is the Papacy.

THE SOUTH IS EGYPT

Verse 40 of Daniel 11 says, “And at the time of the end,” in 1798, shall the king of the south begin a war against the Papacy.

SOUTH: *Strong’s Concordance* 5045—from an unused root mean. To be parched; the south (from its drought); spec. the Negeb or southern district of Judah; occasional, **Egypt** (as south to Pal).

The word *SOUTH* in the verse is *Negeb*. You will see from *Strong’s* it says, from an unused root meaning to be parched; the south (from its droughts); specifically, the Negeb or the southern district of Judah, occasionally, Egypt.

KING OF THE SOUTH

Daniel 11:5-8; Isaiah 30:1-7; Revelation 11:8

Okay. The King of the South is the King of Egypt.

And if you are just looking at this verse for the first time, you may not catch something that sometimes people stumble over; but, you should not stumble over it because it is actually a clarification; and, it is this: The Papacy is going to conquer the King of the South in verse 40; but, the symbol of the King of the South is Egypt. And in verse 42 the Papacy, the same power, is going to conquer Egypt.

So, is God being redundant? Does He conquer Egypt, the King of the South, in verse 40; and, then, conquer Egypt again in verse 42? You know, is there some kind of miscommunication going on here? And the answer is no. **The answer is no**, and it is explained very clearly in the Scriptures. But, I want you to at least see it.

What identifies the King of the South is the power that controls Egypt, and *south* is a word that is sometimes translated as Egypt.

In Daniel 11, beginning at verse 5, it says,

“⁵And the king of the south shall be strong,”—

And this is the verse that Uriah Smith was commenting on that we read.

—“⁵And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion. ⁶And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times.”—

So the king of Egypt, he gives a daughter in marriage to the King of the North in this history. And after a little while, the King of the North, he sets aside this wife and takes another wife.

Okay? So, there is going to be a conspiracy to overthrow this king [the King of the North] by his ex-wife, or his set-aside wife. But that is the history that we are talking about here.

Now, I am not too worried about the history here. I want you to see why we are calling the King of the South “Egypt.”

So, in verse 7 it says,

—“⁷But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army,”—

Okay. One of her relatives back here in Egypt, he does not like that she got set aside for another wife; so, he is going to exercise revenge.

—“⁷But out of a branch of her roots”—*THE WIFE THAT GETS SET ASIDE BY THE KING OF THE NORTH*—“shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:”—

Okay. The King of the South here, the king of Egypt, he is going to attack in retaliation for this wife being dishonored.

And in verse 8, it says,

—“⁸And [*he*] shall also carry captives”—

He is also going to take some captives from Babylon, from the King of the North.

—“⁸And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.” Daniel 11:5-8 (KJV).

And all I want you to see there is that when he goes and attacks here [indicating on the whiteboard against the King of the North], he carries captives and booties, and he carries it back to where?

FROM THE AUDIENCE: Egypt.

BROTHER PIPPENGER: To Egypt. Egypt is the King of the South. These verses here are defining the King of the South as Egypt.

Isaiah 30, verses 1-7:

“¹Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:
²That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!
³Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. ⁴For his princes were at Zoan, and his ambassadors came to Hanes. ⁵They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach. ⁶The burden of the beasts of the south: into the land of trouble and anguish, from

whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them. ⁷For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.” Isaiah 30:1-7 (KJV).

They were not supposed to go to Egypt; but, Egypt here is the “burden of the beasts of the south.” Egypt is the South, the King of the South. The power that controls Egypt is the King of the South.

Revelation 11:8.

In 1798 we are looking for spiritual Egypt, Revelation 11, verse 8, spiritual Egypt, in the time period of 1798. And Revelation 11 is about the French Revolution, which is the history of 1798.

In 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,”—*SPIRITUALLY, SODOM AND EGYPT*—“where also our Lord was crucified.” Revelation 11:8 (KJV).

In Revelation, spiritual Egypt is France, atheistic France. And as a second witness to this spiritual King of the South, in *The Great Controversy*, commenting on this verse, *The Great Controversy*, page 269, says,

“This is **atheism**, and **the nation represented by Egypt** would **give voice** to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance.” *The Great Controversy*, 269.

Spiritual Egypt in the 1798 time period is atheistic France that “would give voice.”

All right. *The Great Controversy*, page 443, says,

“**The speaking of the nation** is the action of its **legislative** and **judicial** authorities.” *The Great Controversy*, 443.

And in the French Revolution, France legally enshrined Atheism into their constitution. They gave voice; and this influence continues all the way to the end of the world.

Education, page 228, says,

“The worldwide dissemination of **the same teachings** that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France.” *Education*, 228.

And the teachings of the French Revolution are the teachings of the United Nations; but, we are not going there yet. We just want you to see that spiritual Egypt in the 1798 time period was atheistic France. So, verse 40 of Daniel 11 says, “And at the time of the end,” in 1798, atheistic France shall push against the Papacy, spiritual Babylon.

PUSH

PUSH: *Strong's Concordance* 5055—to butt with horns; fig. **to war against:** gore, push.

And the word *PUSH*, in your notes, means to butt with horns, to war against.

Daniel 8:4

And if you will go to Daniel 8:4, you will see the same word, only it is translated a little bit differently but it is recognizable. Daniel 8:4 says,

“I saw the ram pushing”—*THE SAME WORD PUSH*—“I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.” Daniel 8:4 (KJV).

This is the Medes and Persians, and this is identifying the areas of their conquering the world. They went West, North, and South. The pushed; it was war.

So, in 1798, verse 4 says, at the Time of the End in 1798 shall atheistic France begin a war against the Papacy. And, of course, we know that this is so.

COME AGAINST LIKE A WHIRLWIND

In verse 40 of Daniel 11, once the war has begun in the first part of the verse, and then there is a colon and it says,

“⁴⁰ . . . : and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships: and he shall enter into the countries, and shall overflow and pass over.” Daniel 11:40b (KJV).

And you see the Hebrew words *COME*, *AGAINST*, and *WHIRLWIND* in your notes.

COME: *Strong's Concordance* 8175—a prim. root; **to storm;** by impl. to shiver, i.e. fear:-be (horribly) afraid, fear, hurl as a storm, be tempestuous, **come like (take away as with) a whirlwind.**

AGAINST: *Strong's Concordance* 5921—same as 5920. 5920—from 5927. 5927—to ascend, intrans. (be high) or act. (mount)—**arise (up). (cause to) ascend up.**

WHIRLWIND: *Strong's Concordance* 8175—same as ‘come’ above.

To *come against*, *COME* means to storm, to come like (take away as with) a whirlwind.

Against, *AGAINST* is worth taking note of. *AGAINST* means to ascend. So, not only is the Papacy, when it retaliates against the king of Atheism, going to sweep away the king of Atheism like a whirlwind, like a tornado, but at the same time he will begin to ascend to the

throne of the Earth; because, Satan is the power that wants to ascend to the throne of God, and Satan's representative on Earth is the Pope of Rome. It is characteristic of both Satan and the Papacy. They are the power that ascends.

CHARIOTS AND HORSES

Exodus 14:9; 1 Kings 1:5; 20:1

Satan and the Papacy are going to come with an ally that gives the chariots, horses, and ships.

Exodus 14.

So far all our claims are based upon the testimony of two or three. Exodus 14:9, and according to God's Word if you have two witnesses it is established.

“⁹But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.” Exodus 14:9 (KJV).

Chariots and horses represent army/military strength.

1 Kings 1, verse 5:

“⁵Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.” 1 Kings 1:5 (KJV).

1 Kings 20, verse 1, third witness - chariots, horsemen, and military strength:

“¹And Benhadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.” 1 Kings 20:1 (KJV).

Horses, chariots, and military strength in 1798, atheistic France would begin a war against the Papacy; but, as history unfolded, the Papacy would retaliate against the king of Atheism, the King of the South. And when he did so, he would bring an ally that supplied military strength.

In *Review and Herald*, March 9, 1911, it says,

“Everything in God's world—men and doctrines, and nature itself—is fulfilling God's sure word of prophecy, and accomplishing his grand and closing work in this world's history. We are to be ready, and waiting for the orders of God. Nations will be stirred to their very center. Support will be withdrawn from those who proclaim God's only standard of righteousness as the only sure test of character. **And all who will not bow to the decree of national councils, and obey the national laws to exalt the sabbath instituted by the man of sin to disregard God's holy day, will feel, not the oppressive power of popery alone, but of the Protestant world, the image of the beast.**” *Review and Herald*, March 9, 1911.

I am missing page 3. Does anyone have page 3? My notes do not; I do not have pages 3 or 4.

FROM THE AUDIENCE: (Provides Brother Pippenger with the missing pages.)

BROTHER PIPPENGER: *The Great Controversy*, beginning on page 615:

“As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument many centuries ago was brought against Christ by the ‘rulers of the people.’ ‘It is expedient for us,’ said the wily Caiaphas, ‘that one man should die for the people, and that the whole nation perish not.’ John 11:50. This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, **after a certain time, to put them to death. Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts.** —

“The people of God will **then** be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob’s trouble.—”

So, in the Old World, NATO is going to carry out the persecution, and in the Western World, the armies of the United States are going to carry out the persecution; but, they are going to be doing it in agreement with the directions of the Pope of Rome.

And in this passage here, if you look carefully, it is not talking so much about The Sunday Law in the United States. It is talking about when the Death Decree is passed. Sister White says, “denouncing them as deserving of the severest punishment.”—

What is the severest punishment?

FROM THE AUDIENCE: Death.

BROTHER PIPPENGER: Death.

—“and giving the people liberty, **after a certain time, to put them to death.**”

Okay. This is the Death Decree.

Then in the next paragraph she says, “Then comes the time of Jacob’s trouble,” and the time of Jacob’s trouble takes place after probation is closed. So, she is inferring that the close of human probation, when Michael stands up, is at the Death Decree.

—‘Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. . . . All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.’ Jeremiah 30:5–7.” *The Great Controversy*, 615–616.

Acts 7:54-60.

And if you go to Acts, chapter 7, verse 54, you will get your Biblical support for that application. Acts 7:54 says,

“⁵⁴When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth. ⁵⁵But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.”—

Michael just stood up.

“—⁵⁶And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. ⁵⁷Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. ⁵⁸And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man’s feet, whose name was Saul. ⁵⁹And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. ⁶⁰And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.” Acts 7:54-60 (KJV).

So, when Michael stands up, it is at the Death Decree.

SHIPS

Psalms 107:23; Proverbs 31:14; Revelation 18:17-19; 2 Chronicles 9:21-22

Ships, what are ships? Because, when the Papacy retaliates against the king of Atheism, he is going to bring not only armies, chariots and horsemen, but also ships.

Psalms 107:23: What are ships?

“²³They that go down to the sea in ships, that do business in great waters; . . .”
Psalms 107:23 (KJV)

Ships represent economic strength.

Proverbs 31:14:

“¹⁴She is like the merchants’ ships; she bringeth her food from afar.”
Proverbs 31:14 (KJV).

Merchants’ ships, food, and commerce.

Revelation 18:17-19:

“¹⁷For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off. 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 18:17-19 (KJV).

Ships represent economic strength.

2 Chronicles 9:21-22.

Of course, ships are important to recognize because Islam is what brings down the ships at the end of the world; and, the primary symbol of economics in terms of the ships are the ships of Tarshish, and this is what the east wind brings down. But, we are not studying Islam at this time.

2 Chronicles, chapter 9, beginning at 21, says,

“²¹For the king’s ships”—*SOLOMON’S*—“went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks. ²²And king Solomon passed all the kings of the earth in riches and wisdom.” 2 Chronicles 9:21-22 (KJV).

So, when the King of the North retaliates against the King of the South, when the Papacy retaliates against the king of Atheism at the end of the world, he brings an ally with him that supplies military and economic strength; and, it is going to pass over the countries.

Countries

Daniel 11:40, 41, 42

You will notice in your notes Daniel 11:40, 41, and 42.

And as I said, all we are doing is taking the bow off the package of verse 40 here this morning. We are just getting started, but we have to have a point of reference as we take some of these other jewels out in the coming worships.

But, at the end of verse 40, when the King of the North sweeps away the king of Atheism, when the Papacy in conjunction with the United States collapses the Soviet Union in 1989, it passes over the *countries*. That is what verse 40 says. It shall enter into the *countries*, in the plural. And that is in there.

But, in verse 41, it says,

“⁴¹[*When the king*] shall enter into also into the glorious land, and many ***countries*** shall be overthrown.”—

And that word *countries* is a supplied word [shown as italics in the King James Bible]; because, when the glorious land (the United States of America) is conquered by the Papacy at The Sunday Law—and that is what verse 41 is identifying—many Seventh-day Adventists will be overthrown, but not many “countries.”

But, then in verse 42, it says,

“⁴²He shall stretch forth his hand also upon the **countries**: and the land of Egypt shall not escape.”

This word “countries” is in there, and Egypt here is representing all the countries of the world. So I just want you to see that there is light to be gleaned from marking this word countries/*countries* in these three verses, and noting that in verse 41 it is a supplied word. But what we are saying is that in 1989 the Soviet Union was swept away by an alliance between the Pope of Rome and Ronald Reagan, and that even though verse 40 begins in 1798, the King of the South, the king of Atheism, was one nation, the nation of France. As history progressed, the new king of Atheism, the Soviet Union, was made up of a confederacy of countries. So for verse 40 to say when he sweeps away the King of the South and he is going to pass over the “countries,” this is absolutely accurate.

OVERFLOW AND PASS OVER

OVERFLOW: *Strong’s Concordance* 7857—a prim. root; **to gush**; by impl. to **inundate**, cleanse; by anal. to gallop, **conquer**;- drown, (over-) flow (-whelm), rinse. run. rush. **(thoroughly) wash (away)**.

PASS: *Strong’s Concordance* 5674—a prim. root; **to cross over**.

This word *OVERFLOW* [Daniel 11:41], when he going to overflow the countries, it means a primary root; to gush; by implication to inundate, to conquer, to (thoroughly) wash (away).

And *PASS* means to cross over.

The reason why I am taking time to note some of these more mundane words in the verse is letting the Hebrew define what they mean you will find that the secular reporters of this history of 1989, they would repeatedly use these words that are found in verse 40.

PROPHECY DEFINED

We have a definition of *prophecy* here. There are two things that I want you to see in this definition. One is the definition of *prophecy*; the other is what the last scenes of prophecy are.

It says from *Selected Messages*, book 2, page 102,

“Historical events, showing the direct fulfillment of prophecy, were set before the people,”—

And what we are going to do here in closing out this study is we are going to set before you historical events to substantiate the claim we just made about verse 40; and, the claim we just made about verse 40 is that in 1798 atheistic France began a war against the Papacy by delivering the deadly wound to the Papacy. But at the end of the world, the king of Atheism is no longer France; it is the Soviet Union, and that the Papacy is going to retaliate against the Soviet Union with its end-of-the-world ally, the United States that supplies military and economic strength, and there is going to be a mighty sweeping away of the Soviet Union. It is going to happen almost overnight. All the commentators are amazed on how fast it happened,

and that is consistent with the word *whirlwind* in the verse. And at this point the Papacy is going to once again begin to ascend to the throne of the Earth with this mighty sweeping away, and it is going to pass over the countries. So, historical events were set before the people and prophecy was seen. And the way that you prove the fulfillment of prophecy is with historical events. That is why we are using this quote.

—“Historical events, showing the direct fulfillment of prophecy, were set before the people, and prophecy was seen to be a figurative delineation of events leading down to the close of this earth’s history.”—

And that is where these verses are going. They are going right down to the close of this Earth’s history.

Then she says,

—“**The scenes connected with the working of the man of sin are the last features plainly revealed in this earth’s history.**” *Selected Messages*, book 2, 102.

Right there, that sentence there, if you are willing to see, tells you that the King of the North in the last six verses of Daniel 11, it has got to be the man of sin; because, “The scenes connected with the working of the man of sin are the last features plainly revealed in this earth’s history.” And in Daniel 12:1 human probation closes.

But, we are not using that proof-text. We are just laying that over the top of this presentation.

Education, page 184:

“From the rise and fall of nations as made plain in the pages of Holy Writ, they need to learn how worthless is mere outward and worldly glory.”
Education, 184.

We are saying that when the Soviet Union was swept away in 1989 that it was a fulfillment of Daniel 11, verse 40, and that it was the fall of a nation.

PUSH

THE ONGOING WAR

Now, I had to be selective about the visual aids that I brought today.

This is one of my favorites. This is from this history. This is from *Time* magazine, February 1992. It is called “Holy Alliance.” It is talking about the alliance between the Vatican and the United States, Reagan and the Pope, to sweep away the Soviet Union.

And the main article in this magazine was written by Carl Bernstein. Carl Bernstein is the son of a famous conductor. Carl Bernstein got the Pulitzer Prize for the Watergate Scandal, along with another man, that I am not remembering his name [Bob Woodward, with *The Washington Post*]; but, it does not matter. And when he was asked to do this article, Bernstein, in this *Time* magazine—and we are going to quote from this magazine about the demise of the Soviet Union in 1989—he says (and we will show you this tomorrow. We will show you the

interview that Carl Bernstein has with [talk show host] Larry King). Carl Bernstein says, that he realized that this was the greatest story of his lifetime. So, he collaborated with a man who was an expert on the Vatican and he wrote this book, *His Holiness John Paul II and the Hidden History of Our Time*, the hidden history being the secret alliance between Ronald Reagan and the Pope of Rome.

And when you read this magazine or you read this book, it is 100 percent in agreement with what we are saying about verse 40. It is about how the United States used its money, for instance, to prop up the Solidarity Union in Poland to keep them in protest mode, and that is where the collapse began, was in Poland.

The CIA smuggled in \$50 million to support them, to support that union that was on strike, bringing down Poland. And at that time, what do you suppose those union workers made a week? What was their paycheck? \$3.00 a week. So, how much money is \$50 million, and how did the United States get \$50 million cash into Poland? Through the priests of the Catholic Church.

So, that is the “ships,” the economics.

And that is just one minor illustration of the economic struggle that went on there.

The military struggle is the United States took the missiles that were in Western Europe and it turned those nuclear warheads towards the Soviet Union; but, it only did so as the Pope of Rome told them that they could do it. Reagan never pointed one missile towards the Soviet Union, except when he first got permission from the Pope of Rome. And when they did that, the Soviet Union was forced to counter and bring its military to the borders of Western Europe in defense of what they could see what was happening, and it brought about an economic collapse.

Military and economics—chariots, ships, and horsemen—being directed by the Pope of Rome.

We will deal a little bit more with that tomorrow.

Now, through the years, there are people that have been fighting this message. You know, they say, “Well, you know, I think the collapse was really 1991. What are you saying 1989?”

And initially I used to say, “Well, you know, 1989, 1991, you know, big deal. I believe it was 1989.”

Some people even went farther than that, down to Year 2000.

But, this is a recent—when was it?—a couple of years ago. I like this one. This is *Time* magazine, “1989: The Year that Defined Today’s World.” They marked 1989 as the collapse of the Soviet Union, no matter what these Adventists that are sleeping on want to argue about. 1989. Okay?

1989, and then to William Miller’s dream.

The Man of the Century, this book is about the man of the Century because he [Pope John Paul II] brought down the Soviet Union: The man of sin of the Century.

I like this one from *Life* magazine, once again on the bringing down of the Soviet Union: “Pope John Paul II: A Tribute.” The reason why I like this one: with a forward by the Reverend Billy Graham. There is a secret alliance, not with the political but with the religious apostate protestants; Billy Graham praising the Pope, praising the man of sin.

So, what we are going to do here in closing is we are going to take some of the statements from the reporters that were reporting on the collapse of the Soviet Union and demonstrate that the history that was recorded is in agreement with what we are saying about in verse 40.

Time magazine, December 4, 1989, says,

“Until recently, the battalions of Marxism seemed to have the upper hand over the soldiers of the Cross.”—

The “soldiers of the Cross” being the Catholic Church; but, what I want you to see here is they are noting a long drawn-out war, a war that began in 1798.

—“In the wake of the Bolshevik Revolution of 1917,”—

And the Bolshevik Revolution, what is another word for the Bolshevik Revolution? It is the Russian Revolution, is it not?

And the Russian Revolution is when Russia becomes the King of the South. It becomes the king of Atheism, and you will see something. It is not an accident.

Who is the first King of the South? France.

And where does France become the King of the South? When? What is the historical event that brings Napoleon into power?

FROM THE AUDIENCE: The French Revolution.

BROTHER PIPPENGER: In the French Revolution.

Wherever the King of the South goes in history, you will find a revolution. As Atheism spread throughout South America or Asia or Africa, the way that the King of the South accomplishes his conquering is he goes into a country and he begins to spread his civil unrest to accomplish a revolution. It is one of the characteristics of the King of the South, is revolution.

The Bolshevik Revolution is marking the beginning of the modern King of the South, just as the French Revolution marked the beginning of the first King of the South.

And in history it is called the Bolshevik Revolution; it is called the Russian Revolution. And what else is it called?

FROM THE AUDIENCE: The October Revolution.

BROTHER PIPPENGER: The October Revolution.

Why is it important to note that it is the October Revolution? Because, it was in 1917.

In 1917, in October, the most important date for the Soviet Union, that is where they get started. That is their birth. That is like 1776 on July 4th here in the United States, July 4th. Okay? That is the starting point for them.

What else happened in October of 1917?

FROM THE AUDIENCE: Fatima.

BROTHER PIPPENGER: The Miracle of Fatima.

And the most important point of reference for this man [Pope John Paul II] and for the Catholic Church today is Fatima.

I was looking at this, this morning; and I have not looked at this book, *The Keys of This Blood*, by Malachi Martin, for years. I have it marked up, all over the place; but, these pages here that are folded, they were for when I was going to do presentations on this, it is about and saying that Pope John Paul II was directed by the messages of Fatima. Okay? The Miracle of Fatima took place in October of 1917; same month, same year.

The starting point for the King of the South in verse 40 is the starting point for the modern King of the North in verse 40. And when you understand the Fatima message, you understand more about verse 40; but, we are not going there.

—“Until recently, the battalions of Marxism seemed to have the upper hand over the soldiers of the Cross.”—the war began in 1798. He pushed against them—“In the wake of the Bolshevik Revolution of 1917, Lenin had pledged toleration but delivered terror. **‘Russia turned crimson with the blood of martyrs,’** says Father Gleb Yakunin, Russian Orthodoxy’s bravest agitator for religious freedom. In the Bolsheviks’ first five years in power, 28 bishops and 1,200 priests were cut down by the red sickle. Stalin greatly accelerated the terror, and by the end of Khrushchev’s rule, liquidation of the clergy reached an estimated 50,000. After World War II, fierce but generally less bloody persecution spread into the Ukraine and the new Soviet bloc, affecting millions of Roman Catholics and Protestants as well as Orthodox.” *Time*, December 4, 1989.

What is my point? Verse 40 says the king of Atheism was going to begin a war against the Papacy. He was going to push against him. This was a war. Blood was being spilled.

And notice that this commentary is coming in connection with the collapse of the Soviet Union in 1989. It is being drawn from these secular testimonies of this history.

Life magazine, December 1989:

“In 1935 Josef Stalin, absolute ruler of the Soviet Union, was given some unsolicited advice. Make a propitiatory gesture to the Vatican, he was told. **Pushed** too far, his country’s Catholics might become counterrevolutionary.”—

Pushed? If the King of the South pushes the King of the North too far, he might have a counterrevolution on his hands, the same words.

—“Stalin’s great mustache amplified his sneer. ‘The pope. And how many divisions has he?’ The answer then was that he has none. The answer now is that he needs none. The structures of Communism are crumbling to the touch.” *Life*, December 1989.

A WHIRLWIND

“Days of the Whirlwind” Title in *Newsweek*, December 25, 1989.

I have this magazine here. This is another one of my favorite magazines, but I did not locate it yesterday; but, it is over there. It is *The Newsweek Magazine* from December 1989, and the title of the magazine is “Days of the Whirlwind.” He will sweep them away as a whirlwind!

And in this magazine, it gives the chronology of the collapse of the Soviet Union in the Days of the Whirlwind. And what does verse 40 say? “He shall come against him like a”—what?

FROM THE AUDIENCE: Whirlwind.

BROTHER PIPPENGER: —“like a whirlwind.”

“Of all the events that have shaken the Soviet bloc in 1989, none is more fraught with history—or more implausible—than the polite encounter to take place this week in Vatican City. There, in the spacious ceremonial library of the

16th century Apostolic Palace, the czar of world atheism, Mikhail Gorbachev, will visit the Vicar of Christ, Pope John Paul II.

“The moment will be electric, not only because John Paul helped inflame the fervor for freedom in his Polish homeland that **swept like brush fire across Eastern Europe**.”—

Go look at these Hebrew words in verse 40. It is a mighty sweeping away.

—“Beyond that, the meeting of the two men **symbolizes the end of the 20th century’s most dramatic spiritual war**, a conflict in which the seemingly irresistible force of Communism battered against the immovable object of Christianity.” *Time*, December 4, 1989.

This was a war between the King of the South and the King of the North.

And after Gorbachev met with him, he went back and finished off the collapse of the Soviet Union. And then what did Gorbachev do?

He stepped down and he moved. He had been the King of the South; but, he stepped and he moved and took a position in Egypt, in the United Nations, and he still works there today. Because, this is the dragon here. The King of the South is the dragon, and the dragon moves through history; but, that is another story.

Time magazine, December 4, 1989:

“While Gorbachev’s hands-off policy was the immediate cause of the chain reaction of liberty that has **swept through Eastern Europe** in the past few months, John Paul deserves much of the longer-range credit.” *Time*, December 4, 1989.

Swept being one of the definitions of a whirlwind.

Reader’s Digest, March 1990:

“With the Pope’s support, Solidarity (Polish Labor Union) was formed, and John Paul II sent word to Moscow that if Soviet forces crushed Solidarity, he would go to Poland and stand with the people.”—

Okay. So, they are starting their protest in Poland, and he threatens them, this Pope threatens them, “If you are going to stomp these guys out, I am going to go over there and stand with them.”

Why is that a threat? Why is a man in Italy threatening to come to Poland a threat to them?

It has to do with Fatima. **It has to do with Fatima.**

See, there was a time—the Miracle of Fatima in Portugal was in a little, tiny village and it took place in the part of the village called the Cova da Iria on October 13, 1917; and, because the virgin Mary appeared to these three young children and gave them some messages, the Catholic Church, of course, turns this into a shrine and they built a church there now and it is a gigantic cathedral, Catholic church since 1917.

But, in order to build that church, they had to raise money to build that church. So, they made little Virgin of Fatima dolls and they sold them, and they raised their money by selling little Virgin of Fatima dolls. And there came a point of time in this history of building Fatima that they had a Virgin of Fatima statue, and they sent it around the world to visit certain countries to raise money. The Catholic Church is about raising money. And every country that this statue went to, there were miracles.

It went to Egypt, and as soon as it went to this Catholic Church in Egypt, the virgin Mary started appearing in Egypt.

It went to Brazil, and they put it in a courtyard in Brazil so people could come to see it; and, as soon as it got there, a flock of doves landed on its feet while thousands of people milled around for two weeks. Those doves never ate; they never drank. Do you know how long a bird can go without drinking water? It cannot go two weeks; but, those birds were alive the whole two weeks.

Miracles like this happened everywhere that statue went, and finally it went to Poland. And the communist authorities in Poland said, “We don’t want that statue. Send it home.” So, they sent it back to Portugal.

And then all these countries where these miracles had happened, they contacted the Polish authorities and they said, “You really ought to receive that statue. It has been a blessing.”

So, the Polish Government, they went to Cardinal Wyszyński, who was the head of the Polish Catholic structure at that time, and they said, “We will take your statue.”

And Cardinal Wyszyński said, “We don’t want your statue here now. What we want to do is build a church.”

And the Communists said, “Well, now, we said you could bring the statue.”

And he said, “No, we want to build a church.”

So, after some interplay, the Polish Government said, “Okay. You can build a church.”

It was the first church that was built in the Soviet Union since World War II. Of course, the Catholics understand that that church, the first Catholic Church that was built since World War II, was built because of the intercession of the Virgin Mary of Fatima.

So, they built the church and the Bishop that was in charge of building the first Catholic Church since the Communists took control of the Soviet Union after World War II, he builds the church and then in front of the church he puts a great big cross.

And the Communists came and said, “Hey, we told you that you could build a church; but, we didn’t tell you, you could put that cross up there.” So, they took a chainsaw and they cut it down.

So, this Bishop, he rebuilds the cross.

The Communists cut it down.

He rebuilds the cross.

The Communists cut it down.

He rebuilds it, and the Communists give up. They give up, and the historians point to that argument right there is what broke the mentality of the Communists in Poland, was this Bishop had the guts to stand up to the Communist authority and he won. And that Bishop ended up being Pope John Paul II. So, when he says, “If you crush this Solidarity Union, I am coming back to Poland,” they thought, “Oh, man! We don’t need this.” And they backed down.

That is the history about this statement, about his threat to come to Poland.

—“The Soviets were so alarmed that they hatched a plot to kill him. . . .”—

When we first started teaching this, there was still an argument, “Oh, the Soviets really didn’t hire this Islamic guy to try to assassinate the Pope.” But, since we first start teaching this, they have opened up the archives of the Soviet Union and, without a doubt, it is all there in black and white. It was the Soviet Union, the King of the South, that hired Mehmet Ali Ağca to assassinate Pope John Paul II.

But, he did not assassinate him, did he. He just gave him the deadly wound that was healed.

—“The Pope cautioned Solidarity leaders, particularly his friend Lech Walesa, to proceed slowly. They did. In 1988 General Wojciech Jaruzelski, the Polish communist leader, went to them offering a deal. Solidarity insisted on an election, which it carried with some 80 percent of the vote. When the Communist government fell, the impact on Eastern Europe was electrifying.” *Reader’s Digest*, March 1990.

Moving on. There is so much history on this verse, and it has been a long time since I have gone through this history. This is kind of fun.

Time magazine, December 11, 1989.

“When the Holy Roman Emperor Henry IV decided to seek pardon of Pope Gregory VII in 1077, he stood barefoot for three days in the snow outside the papal quarters in Canossa, Italy. Though Gorbachev’s concordat with the church was less arduous, it was no less significant in its way.” *Time*, December 11, 1989.

When he went to bow to the Pope, the demise of the Soviet Union was underway.

“GORBY’S BOW TO THE ROMAN LEGIONS” Title in the *US News & World Report*.

And the title of the *US News & World Report* from 1989 is, “Gorby’s Bow to the Roman Legions”: The King of the South bowing to the King of the North.

“The Soviet president’s session Friday with Pope John Paul II is the latest development of a revolution in the Communist world that the pope helped spark and Gorbachev has allowed to happen.” *USA Today*, cover story.

Life magazine, December 1989:

“In private meetings with heads of state, back room consultations with dissident groups and persistent propagandizing for his crusade against tyranny, he [John Paul II] has helped bring about the greatest policy change since the Russian Revolution.” *Life*, December 1989.

Dropping down to the next paragraph:

Jubilee, April 1990:

“In Poland the freedom movement was born almost three decades ago when the bishop of Krakow sought approval to build a new church. When Communist authorities denied his application, the bishop had a giant cross erected and celebrated open-air masses. The Communists tore it down. The church members replaced it over and over until finally the Communists gave up.” *Jubilee*, April 1990.

Time magazine, December 4, 1989:

“His [*Pope John Paul II*] triumphant tour of Poland in 1979, says Polish bishop, altered the ‘mentality of fear, the fear of police and tanks, of losing your job, of not getting promoted, of being thrown out of school, of failing to get a passport. People learned that if they ceased to fear the system, the system was helpless.’ Thus was born Solidarity, backed by the church and led by such friends of the pope as Lech Walesa and Tadeusz Mazowiecki, who subsequently became the Soviet bloc’s first Christian Prime Minister.” *Time*, December 4, 1989.

But, also, “altered the ‘mentality of fear . . . ,’” is that the United States pumped \$50 million in to be keeping them alive during this protest.

From *Life* magazine, December 1989:

“In May, 1981, before a vast audience in St. Peter’s Square, Pope John Paul was shot and severely wounded by Mehmet Ali Agca. There was immediate speculation that the gunman had been sent by East bloc plotters from Bulgaria, sponsored by the Soviet secret police. Their aim: to silence **the one man capable of shaking the foundations of international Communism.**” *Life*, December 1989.

And what is Pope John Paul II’s story? And you cannot believe these Catholic stories, but this is the story: He is in the car. The idol that Pope John Paul II worshipped was Mary of Fatima, and he sees a little girl with a Mary of Fatima button on, so he bends down to bless her, right as the guy is shooting. And had he not bent down, he would have been killed; but, he gets wounded. They take him to the hospital and he looks out the window, and the Miracle of Fatima takes place outside his window.

So then he calls for the secret messages of Fatima to be brought to him that none of the Popes had been willing to receive. They were all supposed to receive it. And he realizes that he is the Pope that is supposed to fulfill the message of Fatima.

And the message of Fatima, according to Catholics—and this is satanic prophecy—is that Pope John Paul II was the Good Pope, and that the Good Pope was going to be followed by the Bad Pope. I guess this makes this guy [Pope Benedict/Pope Francis] the Bad Pope.

And in the time of the Bad Pope, the Third World War was going to begin, even with nuclear weapons.

Are you watching what is going on in Iran?

And that this Third World War was going to annihilate some countries, but it is going to be brought immediately to an end very quickly because Jesus is going to return. And in the

Miracle of Fatima, they know it is Jesus because, when he returns, what does he do? He calls fire down out of Heaven.

So, the Miracle of Fatima, when you look closely at it, you can see that it has the design and the mentality of Catholicism to receive Satan as Christ; and, it agrees with Adventist understanding of end-time events.

Time magazine, February 24, 1992:

“A COMMON BRUSH WITH DEATH—At their first meeting, Reagan and John Paul II discussed something else they had in common: both had survived assassination attempts that occurred only six weeks apart in 1981, and both believed God had saved them for a special mission. And both referred to the ‘miraculous fact that they had survived.’” *Time* magazine, February 24, 1992.

CHARIOTS AND HORSEMEN

HOLY ALLIANCE, *Time* magazine, February 24, 1992, Cover Title.

“Only President Ronald Reagan and Pope John Paul II were present in the Vatican Library on Monday, June 7, 1982. It was the first time the two had met, and they talked for 50 minutes. . . .

“In that meeting, Reagan and the pope agreed to undertake a clandestine campaign to hasten the dissolution of the Communist empire. Declares Richard Allen, Reagan’s first National Security Advisor: **‘This was one of the great secret alliances of all time.’** . . . “—

And I want you to take note, if you would, that as we go through this worship, that when we are identifying 1989 as the fulfillment of Daniel 11, verse 40, any historian that has any sensibilities about them would tell you that the greatest historical event in the 20th Century was the collapse of the Soviet Union in 1989.

And as we proceed on in this worship study and we get to 9/11/2001, with the bringing down of the Twin Towers, once again any historian that is worth his salt would tell you that the greatest historical event of the 21st Century was 9/11.

So, when the Lord says that He confirms the fulfillment of prophecy by historical events, it is not just minor, obscure historical events. The greatest historical event of the 20th Century is Daniel 11, verse 40, the collapse of the Soviet Union.

And you may think that we have got another 88 years in this century, so something else may happen that is more significant than 9/11; but, if you are thinking that, you really need to pinch yourself, because you are asleep. 9/11 is what is guiding the whole direction of Planet Earth right now.

So, we are making a point about the significance of which histories the Lord uses to fulfill prophecy.

—“**‘This was one of the great secret alliances of all time.’**

“‘Reagan came with very simple and strongly held views,’ says Admiral Bobby Inman, former deputy director of the CIA. ‘It is a valid point that he saw

the collapse (of Communism) coming and he **pushed** it hard.’ During the first part of 1982, **a five-part strategy** emerged that was aimed at bringing about the collapse of the Soviet economy. . . .

1. The **U.S. defense buildup**, already under way, aimed at making it too costly for the Soviets to compete militarily with the U.S. Reagan’s Strategic Defense Initiative-Star Wars became a centerpiece of the strategy.

2. **Covert operations** aimed at encouraging reform movements in Hungary, Czechoslovakia, and Poland.”—

Smuggled the money into the Solidarity Union.

—“3. **Financial aid** to Warsaw-Pact nations calibrated to their willingness to protect human rights and undertake political and free-market reforms.”—

Start giving the poor nations of the Soviet Union money, so their sympathies would be drawn away from the leadership in Moscow.

—“4. **Economic isolation** of the Soviet Union and the withholding of Western and Japanese technology from Moscow. The administration focused on denying the USSR what it had hoped would be its principal source of hard currency in the twenty-first century: profits from a transcontinental pipeline to supply natural gas to Western Europe. . . .”—

The reason why Russia right now, today, has some cash flow is because they finally finished a pipeline from Siberia, all the way down to Western Europe; and, they were building that pipeline during this time period, but they did not have any money to build that pipeline. The money came from the United States. What Ronald Reagan did is he quit giving them money to build that pipeline, and they had been getting money from banks under the premise that “When the pipeline is finished, we’ll pay you back because we will have a bunch of oil.” So, once the United States quit giving them money to build the pipeline and the pipeline stopped, they had no collateral to get money from the banks. Ships, **ships**—

—“5. Increased use of Radio Liberty, **Voice of America** and Radio Free Europe to transmit Administration’s messages to the people of Eastern Europe. . . .

“‘Like all great and lucky leaders, **the pope and President exploited the forces of history to their own ends.**’ ” *Time*, February 4, 1992, 29–30.

—and propaganda.

CHARIOTS

Reader’s Digest, March 1990:

“In 1981, the Communist bloc got another shock. A new American President, Ronald Reagan,”—

Why did Ronald Reagan say he wanted to bring down the Soviet Union? Because he said he believed it was the antichrist of Bible prophecy, and Ronald Reagan professed to be a Christian. And Sister White says that all those that become confused on the meaning of *antichrist* will ultimately end up on the side of antichrist, and he ended up in a secret alliance with the man of sin, even though every Protestant church at one point in time identified the Pope of Rome as the man of sin. He became confused in his understanding and he thought the Soviet Union was the antichrist of Bible prophecy, so he formed an alliance with the antichrist of Bible prophecy.

—“A new American President, Ronald Reagan, began fulfilling his promise to challenge the Soviets, not to placate them. Over the next few years, he accelerated the *military buildup* and announced the Strategic Defense Initiative (SDI), a space-based system for protecting against missile attack. He backed anti-communist rebels in Nicaragua, Angola, Cambodia, and Afghanistan. And with American troops, he liberated the island of Grenada from Communist thugs.

“The Soviets’ confidence was shaken. . . .

“The Western Europeans also pressured the Soviets. NATO forged ahead with military modernization. German voters spurned Soviet ‘peace overtures’ and elected a government that voted to deploy new intermediate-range missiles. . . .

“**Military pressure** from America and its Western allies had caused the Soviets to flinch.” *Reader’s Digest*, March 1990.

SHIPS

Time magazine, December 1989:

“Gorbachev has also grasped the fact that political and **economic survival** depends upon the goodwill of the Soviet people, among whom Christians have always outnumbered Communists. Gorbachev, moreover, needs the cooperation of the West, observes Father Mark, a reform-minded Orthodox priest in Moscow, who considers Gorbachev’s program within the USSR ‘a result of foreign policy necessity.’ ” *Time*, December 4, 1989.

Gorbachev was realizing that he was going bankrupt.

Reader’s Digest, March 1990:

“In the 1980s, **Communist economies, always inefficient, went belly up**. Before, they had lacked consumer and luxury goods. Now perennial shortages of staples worsened as well. When Soviet miners went on strike in 1989, their demands included soap, toilet paper, and sugar.” *Reader’s Digest*, March 1990.

And you have evidence of this.

US News and World Report, January 1990:

“For Gorbachev, the ferment in the Baltics is shaking not just a small corner of the empire built by Lenin and Stalin, but the foundations of the empire itself. The nationalities question is a potent distillation of many other signs, from **a crumbling**

economy to violent ethnic clashes, that the breathtaking disintegration of the Soviet empire in Eastern Europe may not stop at the Soviet border. As **the economy deteriorates** and shortages grow, public disillusionment with Communism and with Gorbachev himself is rising, and hostile republics, nationalities and interests groups are competing more fiercely for political power and for shares in **the shrinking economy**. Corruption and crime are rampant; minors and railway workers threaten to cut off fuel supplies during the bitter winter; Azerbaijanis cut the rail line to an Armenian enclave in their midst; farmers hoard food, leaving city shelves bare.” *US News and World Report*, January 15, 1990.

OVERFLOW

From *Life* magazine, December 1989:

“The rush to freedom in Eastern Europe is a sweet victory for John Paul II.” *Life*, December 1989.

Life magazine, December 1989:

“THE TRIUMPH OF JOHN PAUL II—The tide of freedom **washing over** Eastern Europe answers his most fervent prayer.” *Life*, December, 1989.

The reason why I am reading these, these are the words from Daniel 11, verse 40.

HE SHALL PASS OVER

You will have evidence that as the Soviet Union collapsed, the political leaders that began to get elected into office were Catholics.

U S News and World Report, May 1990:

“When Tadeusz Mazowiecki took over in August 1989 as Poland’s first non-Communist prime minister in 45 years, he was asked if he was a socialist. ‘I am a Catholic,’ he answered tersely.” *US News and World Report*, May 21, 1990.

Time magazine, December 1989:

“Last year Lithuania’s two leading bishops were returned to head dioceses after a combined 53 years of internal exile, and the cathedral in Vilnius, previously used as an art museum, was restored for worship. This year the Belorussian republic got its first bishop in 63 years. That paved the way for Archbishop Angelo Sodano, who oversees the Vatican’s foreign relations, to make the arraignments for Gorbachev’s historic visit to the Holy See.

“These concessions to Catholicism are only part of Gorbachev’s religious liberalization.” *Time*, December 4, 1989.

Life magazine, December 1989:

“Three new Catholic bishops have recently been named in Czechoslovakia. And this month Gorbachev meets Pope John Paul II during a visit to Italy-the first face-to-face encounter between leaders of the Kremlin and the Vatican. The sessions may lead to legalization of the long-banned Ukrainian Catholic Church in the USSR.” *Life*, December, 1989.

US News and World Report, December 1989:

“The revival of religious freedom is expected to include lifting of an official ban on the five-million-member Ukraine Catholic Church, which has survived underground since 1946 when Stalin ordered it absorbed into the Russian Orthodox Church. Winning legalization for the Ukrainian Church has been a primary aim of the pope’s. Officials in the Soviet Union say they will clear the way for legalization by permitting Ukrainian Catholics to register, as other religious groups are now required to do under Soviet law.” *US News and World Report*, December 11, 1989.

SUMMARY

So, what are we saying?

Daniel 11, verse 40, begins at the Time of the End in 1798. It is one of the most profound verses in God’s Word.

In 1989 this verse was fulfilled with the collapse of the Soviet Union, marking the Time of the End for the 144,000. That is pretty profound in itself, that the Time of the End for the beginning of Adventism and the Time of the End for the end of Adventism is in the very same verse.

But, the history that we are suggesting for this verse, we gave you two or three witnesses for every symbol, and the historians are loud and clear that what we say about that history is accurate.

We have more to say about that tomorrow.

Shall we pray?

Benediction: Heavenly Father, we want to be benefitted by the fact that you as the Lion of the tribe of Judah, as the Dirt Brush Man, began to unseal the testing truth for your people with the collapse of the Soviet Union in 1989. We want to be among those that run to and fro in your Word and understand this increase of knowledge and allow this increase of knowledge to perfect your character within us. We know that time is short. We have been sleeping on as Laodicean Adventists, well beyond the fulfillment of verse 40, and we would ask that you would help us be about our business of preparing ourselves for the times that are just ahead, when verse 41 is fulfilled at The Sunday Law. We thank you for another day that we can serve you. We ask that you keep us safe and let us work in a way that we would glorify you this day, and we would ask for your continued blessing upon the work that we are attempting here. We thank you for these things in Jesus’s name. Amen.

Habakkuk's Two Tables #45

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us here this morning to consider the truth of your Word. We ask that you would resolve the problem that we have with the LiveStreaming today, after we finish here that we can continue on with this work. And as we take up the study of Daniel 11, verse 40, this morning, we ask that you grant us the presence of your Holy Spirit, that you would help us to understand the relevance and significance of the history of this verse, that the Holy Spirit might use it to further perfect our character that we might more fully represent you. I would ask that you take charge of this presentation and overrule my humanity, hide me behind your cross. Forgive me in any way that I have prevented you from speaking through me, and prepare the hearts and minds of those that are listening to these things to receive it as you intend. In Jesus's name, amen.

BROTHER PIPPENGER: We had a rough start yesterday for a few minutes getting the LiveStream going; and, so I was a little bit anxious as we were going through.

And what we were looking at yesterday was the basic rundown of Daniel 11, verse 40, that in 1798, atheistic France began a war against the Papacy, but that the verse then describes when the Papacy will return and sweep away the king of Atheism, who at that in history is the Soviet Union.

And then we looked at a quote where in *Selected Messages*, book 2, page 102, where we were told historical events showing the direct fulfillment of prophecy were set before the people, and prophecy was seen to be a figurative delineation of events leading down to the close of this Earth's history.

So, we then began to look at the historical record of the collapse of the Soviet Union in 1989, and that is where I was kind of moving quickly. If you have those notes, one of the things that you want to look at as you go through is how often these secular authors would pull words right out of the 51 words that are in verse 40 to describe this history of verse 40. It is not an accident that this took place.

And to summarize down the relationship of the Papacy and the United States, we said that the United States was represented by the chariots, ships, and horsemen, and that in 1992 *Time* magazine wanted to go back and cover this history, and they got Carl Bernstein to do an article in here covering the history, just as we describe it, the history of the underground behind the scenes being accomplished by the operatives of the Catholic Church and the Soviet Union, and that the United States was supplying the financial pressure and the military pressure.

And when Bernstein wrote this article, he understood that this was the biggest story that he had ever covered; so, he went ahead and wrote this book, *His Holiness John Paul II and the Hidden History of Our Time*.

And I have not watched this Larry King interview for quite some time, but in it one of the things that always amazes me is that when he is going to interview Carl Bernstein about this book and tell some of the history that will confirm the history that we are identifying, there is a point—I forget exactly what it is, but we will find out in a moment—where he identifies that

when this book was released, it was released in 11 languages, simultaneously. I think it was 11; maybe it was 6. My mind is foggy on that. But, if you have ever worked in publishing a book, to publish a book is one thing but to have it translated simultaneously into several languages and get them all published at the same time, for me that was always significant; because, it is this history that Seventh-day Adventists are going to be held accountable for understanding in terms of the Time of the End, the increase of knowledge, the Dirt Brush Man coming and beginning His work. So, you can see when the historians began to elaborate on this history, this perhaps was one of the most significant books. When it was released, it was released where Adventists in several different languages could get a hold of it.

So, we are going to look at this [video]. We cut it off short, because towards the end of the interview, it gets into areas we do not need to look at.

(At DVD 04:40 the Larry King Live interview of Carl Bernstein is shown to the audience.)

Announcer: Now from New York, here is Larry King!

Larry King: Good evening. A good show tonight: Valentino, Marla Maples, and Trump later. We are going to spend the first half hour with one of the best in the business, Carl Bernstein, the award winning journalist who, along with his former partner, Bob Woodward, changed the face of America in journalism, with “All the President’s Men” and their coverage of Watergate.

We now have his new book, *His Holiness*, from Doubleday. There you see its cover. It was co-written with Mr. Politi, an Italian journalist.

How did that come about?

Carl Bernstein: Marco Politi.

Larry King: Marco Politi.

Carl Bernstein: Well, this is a book that is really a biography, and at the same time it is history, the secret history of the end of the Cold War and the Pope’s role in it. And because I do not have a Catholic or widely known Christian background, I thought that I really needed a collaborator who could put context to information that I was getting.

Larry King: So, this was your baby, and you went to him?

Carl Bernstein: Exactly.

Larry King: And the two of you—is that hard? Well, you are used to it—right?—collaborating.

Carl Bernstein: I am used to it. It was a wonderful experience in the sense that Marco brings a dimension to this book, a European sensibility and understanding of the history of the Papacy and the Vatican that I just don’t have.

Larry King: Who did what writing? How did that work?

Carl Bernstein: I ended up sewing it all together, but he drafted some sections. The last part of the book, he is largely

responsible for, in which you see the Pope in isolation in the declining years of his life.

Larry King: Well, maybe I am stupid, but is this your first major biography of this Pope?

Carl Bernstein: It is the first biography that really tells you what he has done and how he has been the great leader of our time.

Larry King: How did you, who are associated with other things, come to do a biography of the Pope, which Bob Woodward said on this program that it is one of the best books he has ever read?

Carl Bernstein: Well, First of all, it is about the power, and all of my books and work have been about power and the exercise of power.

I wrote a cover story for *Time* magazine saying that Pope John Paul II and Ronald Reagan had collaborated secretly to keep Solidarity—the Solidarity Labor Movement alive in Poland after the imposition of martial law, and this was the turning point and the great event at the end of the Cold War.

To my amazement, Gorbachev wrote a response to my piece in the *New York Times*, saying, “Yes, and without this Pope none of the events in Eastern Europe would have occurred.”

And at that point I said that my intuitive sense of this man is one thing, but this is really the great story of our time.

Larry King: But did you attempt an interview?

Carl Bernstein: Yes. I did not get it, but we traveled with him. Marco has traveled with the Pope for 15 years, which is another dimension that Marco brings to this book. But, I really talked to the people closest to him and had access to remarkable secret documents, particularly in Washington, detailing the secret relationship, the visits made by CIA Director Casey to the Pope. Special Ambassador Vernon Walters, the one that took visits every six months that were totally secret, one of the biggest secrets that we had, to see the Pope.

Larry King: You got the cables?

Carl Bernstein: I got the cables.

Larry King: Are they in the book?

Carl Bernstein: Yes. Some of them. It talks about how the Pope examined satellite photos, Soviet troop deployments. We shared all of our most important intelligence with the Pope, particularly about Poland, which was the lynch pin to the end of Communism and the Soviet Union.

Larry King: Maybe Marco may be better to answer this, but I will ask of you: Why don’t Popes do interviews?

Carl Bernstein: I think they feel that they are above it. I think that is a good enough reason.

Larry King: They do talk occasionally to a Cardinal—yes?—to do a Q&A.

Carl Bernstein: This Pope is the most media conscious Pope that there has ever been. He has written a book. He puts out a version of events that he wants to be put out.

And he has done interviews. He does interviews in which he has the questions submitted to him, and then he brings it out as a book later.

Larry King: (Laughter).

Carl Bernstein: Which we should all be able to do interviews like that.

Larry King: Like Bob Hope.

Carl Bernstein: Yes, exactly!

Larry King: Not a bad move (laughter).

Carl Bernstein: Yeah.

Larry King: But he is though, is he not, a great study in contradiction, that we can make the case that inside the Church he is one of the most conservative prelates; outside he is a Socialist. He is anti-capitalism. He is against big money. He thinks we should share the wealth, *et cetera*. Is he two people?

Carl Bernstein: He is more, than anything, a man of contradiction. He feels very close to women, and at the same time he has a tormented relationship, obviously, with all of womankind. He has got huge problems with the women in his church; they are leaving. The nuns are angry at him for not giving them an increased role in the Church. He is a dogmatic conservative and a liberal humanist.

Larry King: We can find very few of them in the United States, very few of them anywhere. How do you explain it? You must go back and explain this.

Carl Bernstein: Well, I think you have to look at his Polishness. He grew up under the Nazi occupation and then under the Communists in Catholic Poland, which was an area of Catholicism that was untouched by Western Catholicism.

But, I think the important thing to understand about this man is that he believes that he is divinely inspired. He is a mystic. That is the other key thing about him. He is a true mystic. He prays six to eight hours a day, lying down on the floor, his arms prone, as if he were on the cross.

Larry King: Hmm.

Carl Bernstein: He believes in apparitions of the Virgin. He believes he is the own life has been saved by the Virgin of Fatima. So, he seeks and acts on what he believes is divine inspiration, and this was particularly true in his struggle with the Communists, and particularly true in deciding that he and Ronald Reagan could work together.

Larry King: That is where the Humanism came from—right?—the struggle against oppressors?

Carl Bernstein: Well, I think the Humanism comes from his interpretation of God's will. I think it is more than just oppressors. He is someone who believes. He is a great champion of human rights and universal values, although there are women who would say that—

Larry King: In the area of human rights, abortion aside, maybe the number one spokesman in the world.

Carl Bernstein: Absolutely, he and Mandela. He and Nelson Mandela are the only great spokesmen in the world for universal principles.

Larry King: Our guest has been Carl Bernstein. The book has been published in about—what?—15 countries, simultaneously.

Carl Bernstein: Twelve countries.

Larry King: Twelve countries; that may be a first.

The book is *His Holiness*. The publisher in the West is Doubleday.

We will be back with Carl Bernstein on Larry King Live right after this.

(Break in program, and video resumes with President Ronald Reagan speaking)

President Ronald Reagan (presentation in progress, opening with camera shot of Pope John Paul II): In Poland you experienced Nazism and Communism. As Pope you suffered a terrorist attack that nearly claimed your life. Still you proclaim that the central message of our own time, that the central message of all time is not hatred but love.

(Applause)

Larry King: Tonight's show is the Road to Rome. Valentino later.

Our guest is Carl Bernstein. His book, *His Holiness*, from Doubleday, written with Marco Politi.

Right?

Carl Bernstein: Right.

Larry King: And published in 12 countries, simultaneously.

Carl Bernstein has always been very good at unearthing secrets. He finds a big one in this book, which is . . . ?

Carl Bernstein: Well, the United States' greatest secret of the end of the Cold War was that it spent \$50 million for the CIA to keep Solidarity alive underground after martial law had been imposed by the Communists.

And I went to Bob Gates, who had been Bill Casey's Assistant Director and later Director of the CIA, and I said, "How did this secret keep?"

Because, had it been blown, it would have been devastating and the whole Cold War might have turned out differently.

And he looked at me and he said, "Good secrets keep. Bad secrets leak."

And this was our great secret.

Larry King: And the Pope is involved.

Carl Bernstein: The Pope was aware of it. He was told by President Reagan, by Casey during his visits, and by Walters of this support for Solidarity. He gave his own financial support to Solidarity.

But, what really happened, is Casey and the Pope engaged in what Casey called a geostrategic dialogue. He would come to Rome first on his visits when he would go around the world and come to see the Pope, and they would discuss particularly what was happening with the Soviet Union and what was happening with Soviet leadership, what was going on in Central America where the Pope and the Reagan Administration were very much in alliance. In fact, Oliver North gave money illegally to priests in Nicaragua. So, this was an alliance quite unlike anything that had ever happened.

Larry King: Was it a tough story to work?

Carl Bernstein: Yes, because it was an institution that I was unfamiliar with and, at the same time—you know, I believe people tell the truth. People want to tell the truth. And if you are a good listener and you go to see them and they know you have no preconceived notions about what it is that you are going to write, except what you find out to be the truth, you learn great things.

Larry King: What surprised you the most about the Pope?

Carl Bernstein: The greatest—well, the greatest surprise about this secret alliance to me—the greatest surprise about the Pope was his mysticism.

But, the greatest surprise about the secret alliance, I think, was the fact that the Pope was a crucial factor in our introducing cruise missiles into Europe. As a Deputy Secretary of State told me, the American Bishops, the European Bishops were all against the deployment of those missiles, which were the crucial aspect of American strategy in the Reagan defense buildup. And as the Deputy told me, he said if the Pope had gotten up one Sunday and said, "We don't want cruise missiles in one of the Catholic countries in Europe," this would have been the end of the deployment of cruise missiles.

So, what these secret cables from Walters show is almost every visit that Walters made to visit the Pope, you see the

reference it says, “I showed the Pope the overhead photography,” which means the satellite photos.

And then he says, “I gave him the SS-20 briefing,” which is to brief him on American nuclear strategy and why the United States felt that those missiles were so important in Western Europe.

Larry King: Therefore, he is not just one of the more important Popes.

Carl Bernstein: Oh, no.

Larry King: He is one of the more important people.

Carl Bernstein: He is one of the great political figures of this century; and, certainly with Gorbachev and Reagan, these are the three men that have dominated the last part of our century.

Larry King: Why didn’t Gorbachev and Reagan discuss this more?

Why didn’t they give him credit?

Carl Bernstein: They do.

Larry King: They probably made speeches where—

Carl Bernstein: I went to see Ronald Reagan in 1991 when I first worked on this story. And I said, “Mr. President, how did this happen?”

And he said, “It was easy. I wanted to make them an ally,” he said of the Vatican. And that is what he proceeded to do.

Larry King: But we didn’t read this daily in our newspapers.

Carl Bernstein: Of course not. It was a great secret. It was our great secret. Here was a strategic super power and a spiritual super power combining their intelligence capabilities.

Remember, this is not a formal signed alliance. This is a convergence of interests, parallel interests.

Larry King: Can one say maybe religion shouldn’t have been involved in this kind of story, that another Pope might have said, “Leave me out!”?

Carl Bernstein: Well, I think there are more serious questions about the separation of church and state in America.

Larry King: Yeah, sure.

Carl Bernstein: I mean, we certainly don’t show satellite photos to the Dalai Lama; and, the Pope is in great competition—

Larry King: Or to the head of the Greek Orthodox Church?

Carl Bernstein: Well, exactly. And he is in competition with souls with the Protestant Fundamentalist Sects, with the Muslims. And each time the Pope would go to a country that he would visit—and this is the most peripatetic Pope, of course, that has ever been. He has traveled, you know, to a hundred countries in the world. We would brief him on the country he was about to

go to. He would receive the CIA briefing materials on that country. So, it raises some serious questions about—

Larry King: Extraordinarily bright?

Carl Bernstein: Very bright, extraordinarily bright. He is a poet. He is a philosopher.

Larry King: A playwright?

Carl Bernstein: He is a playwright, an extraordinary man; one of the great men of our time.

Larry King: More about this fascinating gentleman by this fascinating author, Carl Bernstein. The book, *His Holiness*, from Doubleday. Don't go away.

(Break in program)

Larry King: Back a little, this book, *His Holiness*—back a little: How did Pope John Paul II get to be Pope?

Carl Bernstein: Well, his predecessor died after 33 days.

Larry King: He has been Pope for how long now?

Carl Bernstein: He has now been Pope since 1978. So, he has been Pope longer than any other Pope in this century, except one. And although he is very ill and infirm, he wants to be alive for the Millennium. And I wouldn't count him out.

Larry King: You would not?

Carl Bernstein: I would not.

Larry King: He looks so frail.

Carl Bernstein: He is frail. He has got Parkinson's. He may have another tumor. He is undergoing what they say is an appendectomy this week, which I think will also involve some exploratory surgery.

Larry King: He has been shocked.

Carl Bernstein: And he has been shocked.

The assassination is fascinating.

Larry King: Well, how did he get to be Pope?

Carl Bernstein: He got to be Pope because the Cardinals were looking (1) for someone who was tough on doctrine, which he is; (2) who was a humanist, who could be a force at the same time against the trends towards materialism in the West, back towards more spirituality; and (3) above all, his experience with the Communists. They were finally ready for a non-Italian Pope, the first non-Italian Pope in 450 years.

Larry King: And they chose someone that nobody could say, "I totally dislike," or "I totally love."

Carl Bernstein: Exactly.

(End of video interview)

BROTHER PIPPENGER: So, what we are saying is, historical events are set before the people, and prophecy is confirmed. And what we are suggesting is represented in Daniel 11, verse 40, has been confirmed loud and clear by the historians of our time period.

About three weeks ago, four weeks ago, they dedicated a couple of statues in Poland, one of the Pope and one of Reagan. You just cannot get away from the fact that this was the biggest history of the last century, and that this is a fulfillment of the Book of Daniel, and it is from the Book of Daniel that God marks the Time of the End and the increase of knowledge.

So, we are going to switch gears here now, still dealing Daniel 11, verse 40, and we are going to start on page 1 of our notes.

Oh, before, I knew there was something that I wanted to say. Somewhere in the past worship service we have mentioned Daniel 11, verse 30. We dealt with it a little bit. And in verse 30 of Daniel 11 is the end of the story of Pagan Rome and the transition to Papal Rome, and we have looked at what Uriah Smith said about it.

And Pagan Rome is coming to a conclusion in Daniel 11, verse 30. And what marks the end of Pagan Rome being the primary subject in this passage is when it has intelligence with them that forsook the holy covenant, them that forsook the holy covenant being the Papacy.

And I hope you saw that the way this secret alliance was carried out is by the Central Intelligence Agency, and they were having intelligence with the man that has forsook the holy covenant; and, from this point on in the passage, then, the Pope becomes the point of reference, the Papacy.

This is worth noting because as we proceed through this study, Sister White is going to quote verses 30 through 36 of Daniel 11, in connection with the final fulfillment of Daniel 11, and saying, “Similar to those described in these words, verses 30 to 36 will be repeated in verses 40 to 45. So, this confirmation of the intelligence between the United States and the Vatican, it even uses the same word: *intelligence*, Central Intelligence Agency.

So, now to our notes. We will get to this repetition of history somewhere down the line in the future.

THE RISE OF THE GREAT CONTROVERSY

Education, page 391 says,

“The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God’s original purpose for the world, of **the rise of the great controversy**,”—

There are people that fight against what we are teaching, and one of the arguments is that their prophetic understanding is based upon the book, *The Great Controversy*. And if it is not specifically marked in the book, *The Great Controversy*, then it is just speculation on these men’s parts about what they are saying.

But, the book, *The Great Controversy*, is absolutely the present truth book for the hour. I am not downplaying that; but, the book, *The Great Controversy*, is based upon the principle that the Great Controversy began in Heaven with Lucifer’s rebellion, and it continues until the end of the issue; and, the Great Controversy is much broader than simply the book, *The Great Controversy*.

—“He [*THE STUDENT*] should gain a knowledge of its grand central theme [*OF THE BIBLE*], of God’s original purpose for the world, of **the rise of the great**

controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should **learn to trace their working through the records of history and prophecy, to the great consummation**. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the **one or the other of the two antagonistic motives**; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.” *Education*, 191.

So, we want to add a component to our consideration of Daniel 11, verse 40 to 45, and that being that this is the climax of the Great Controversy. And because this is the climax of the Great Controversy, these verses, at least on Planet Earth; because, when you get to Daniel 12:1, Michael stands up and human probation closes. This is the climax of the Great Controversy in terms of probationary time for human beings.

MICHAEL: “WHO IS LIKE GOD?”

Revelation 12:7-9

Daniel’s last vision, chapters 10 through 12, is placed in the context of the Great Controversy; and, it is done so by the term “Michael.”

You see in your notes, “Michael,” and it means *Who is like God?* So, when you see Christ represented as Michael, that means *Who is like God?*, and it is telling you that when Christ is set forth in the Scriptures as Michael, there is a controversy going on about *Who is like God?*. And you are only going to find “Michael” mentioned three times in the Scriptures; but, upon the testimony of two or three a thing is established. So, every time you see “Michael” in the Scriptures, you see Him in direct confrontation with Satan.

Okay. So, when it comes to the King of the North, the King of the North is the Pope of Rome, but the Pope of Rome is the representative of Satan upon Earth.

And the true King of the North is Christ. And this Great Controversy that is symbolically represented by Michael is giving us another line to understand who the King of the North and what the King of the North in Daniel 11 is all about.

In Revelation 12, verses 7 through 9, it is familiar to all of us. It says,

“⁷And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, ⁸And prevailed not; neither was their place found any more in heaven. ⁹And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.” Revelation 12:7-9 (KJV).

Here we see Michael at the very beginning of the Great Controversy in war with Satan, and Satan is cast out with the angels to Planet Earth.

In *Seventh-day Adventist Bible Commentary*, volume 7, page 973:

“In so deceptive a way did he [Lucifer] work that the sentiments that he inculcated could not be dealt with until they had developed in the minds of those who received them.

“The influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God. This power Satan used in his work of instilling evil into the minds of the angels, and he made it appear that he was seeking the good of the universe. As the anointed cherub, Lucifer had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. Many of them listened to his suggestions and believed his words. ‘And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.’

“Cast out of heaven, **Satan set up his kingdom in this world**, and ever since, he has been untiringly striving to seduce human beings from their allegiance to God. He uses the same power that he used in heaven—**the influence of mind on mind**. Men become tempters of their fellow men. The strong, corrupting sentiments of Satan are cherished, and they exert a masterly, compelling power. Under the influence of these sentiments, men bind up with one another in confederacies.” *The Seventh-day Adventist Bible Commentary*, volume 7, 973.

So, one of the things about the Great Controversy, when you see Michael illustrated, is that the way that Satan works is mind upon mind; and, we need to understand that in our own sphere of influence and interaction, who is it that is going to deceive us? Well, it is going to be another mind, and it is going to be another mind that we have respect for, someone that has been exalted in religious things.

We are not going to be deceived by the drug addict on the street. We are going to be deceived by this wonderful flowery pastor or preacher, and he is going to work upon our mind and give us errors that we do not even realize that we are receiving, until they have already developed their fruit in our own minds. At least, that is sometimes part of the story.

MICHAEL THE ARCHANGEL

Jude 1:5-9

Jude 1, beginning at verse 5:

“⁵I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. ⁶And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. ⁷Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. ⁸Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities. ⁹Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” Jude 1:5-9 (KJV).

So, here we see Michael in confrontation once again with Satan over the resurrection of Moses.

Now, these are the three points in the story of Michael: (1) the war in Heaven; (2) whether Christ has the power and authority to resurrect; and, then, of course, (3) we know in Daniel 12:1 Michael stands up. And now He is demonstrating His power to save a group of people that do not need to be resurrected; because, when He stands up, everyone that has the Seal of God, they are going to live without dying until Christ returns.

So, the story of Michael is the story of the rebellion in Heaven, and the story of Christ's authority to resurrect the righteous, and His authority to save those that we call the 144,000 that do not die.

And, there is more to what went on in that interaction between Satan and Michael at the resurrection of Moses. Sister White says this in *The Spirit of Prophecy*, volume 1, pages 342 – 343:

“Satan exulted that he had succeeded in causing Moses to sin against God. For this transgression, **Moses came under the dominion of death**. If he had continued faithful, and his life had not been marred with that one transgression, in failing to give to God the glory of bringing water from the rock, he would have entered the Promised Land, and would have been translated to Heaven without seeing death. **Michael, or Christ**, with the angels that buried Moses, came down from Heaven, after he had remained in the grave a short time, and resurrected him, and took him to Heaven.”—

I wonder how long he was in the grave. I have no idea. I get criticized for speculation, but I bet you he was resurrected on the third day.

FROM THE AUDIENCE: (Laughter).

BROTHER PIPPENGER: —“As Christ and the angels approached the grave, Satan and his angels appeared at the grave, and were guarding the body of Moses, lest it should be removed. As Christ and his angels drew nigh, Satan resisted their approach, but was compelled, by the glory and power of Christ and his angels, to fall back. **Satan claimed the body of Moses**, because of his one transgression; but Christ meekly referred him to his Father, saying, ‘**The Lord rebuke thee**.’ Christ told Satan that he knew Moses had humbly repented of this one wrong, that no stain rested upon his character, and that his name in the heavenly book of records stood untarnished. Then Christ resurrected the body of Moses, which Satan had claimed.” *The Spirit of Prophecy*, volume 1, 342–343.

So, when we see Michael in the Scriptures—“Michael,” meaning *Who is like God?*—He is always in confrontation with Satan.

DANIEL’S LAST VISION

This is the Great Controversy. It is the issue of Christ or Satan. And the climax of this story is in Daniel’s last vision, and Daniel’s last vision reaches its climax in the last six verses of Daniel 11. So, this truth about the Great Controversy about Michael, it has to be one of the components that you factor in to your understanding of the last six verses of Daniel 11.

SAR: Strong's Concordance H8269—a *head* person (of any rank or class):—captain (that had rule), chief (captain), general, governor, keeper, lord, ([-task-]) master, **prince** (-ipal), ruler, steward.

And Daniel's last vision, which is chapters 10 through 12, you are going to see in chapter 10 a confrontation between "Michael your prince," and "the prince of Persia."

And this word *PRINCE* is *sar*. It means *a military commander*. You see it defined there: a *head* person, a captain, a chief (captain), a governor, a keeper, lord, master, prince, ruler, steward.

When you see Michael in a confrontation with Satan, it is a war. It is a controversy. It is a struggle.

These princes in Daniel, chapter 10, the prince of Persia and Michael your prince, are representing the warfare that is going on in this time period.

And this word *sar*, occurs 420 times in the Old Testament, and it refers especially to military commanders.

In Joshua 5:15, it says,

“¹⁵And the captain [**sar**] of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.”
Joshua 5:15 (KJV).

So, the prince of Persia and Michael your prince in Daniel 10, it is representing this Great Controversy, this argument about *Who is like God?*, and it is representing a spiritual warfare.

Sister White comments on Daniel 10 in this truth found in *The Seventh-day Adventist Bible Commentary*, volume 4, page 1173. She quotes verses 12 and 13 of Daniel 10. Let us read that. Daniel 10: 12-13:

“[Daniel 10:12–13 quoted.] ¹²Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. ¹³But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.”—

Okay. Gabriel was trying to convince Cyrus to follow through on his willingness to allow the children of Israel to go back and rebuild Jerusalem. Cyrus is the king of Persia.

But, in Gabriel's attempt to direct the mind of Cyrus, Satan is there, the prince of Persia; and, he is having to deal with the prince of Persia, Satan, and he cannot prevail. So, Michael your prince comes in.

But, you will notice in those verses 12 and 13 that you have the prince of Persia and the king of Persia. Sister White quotes those two verses, and then she says this:

—“By this we see that heavenly agencies have to contend with hindrances before the purpose of God is fulfilled in its time. **The king of Persia was controlled by the highest of all evil angels.**”—

Who is the highest of all evil angels?

FROM THE AUDIENCE: Satan.

BROTHER PIPPENGER: Satan.

—“He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his representations against the Jews. But **Michael** came to his help, and then he remained with the kings of Persia, holding the powers in check, giving right counsel against evil counsel. Good and evil angels are taking a part in the planning of God in His earthly kingdom. It is God’s purpose to carry forward His work in correct lines, in ways that will advance His glory. But Satan is ever trying to counterwork God’s purpose. Only by humbling themselves before God can God’s servants advance His work. Never are they to depend on their own efforts or on outward display for success.

“We have before us in the Word of God instances of heavenly agencies working on the minds of kings and rulers, while at the same time satanic agencies were also at work on their minds. No human eloquence, in strongly set forth human opinions, can change the working of satanic agencies. Satan seeks continually to block the way, so that the truth shall be bound about by human devising; and those who have light and knowledge are in the greatest danger unless they constantly consecrate themselves to God, humiliating self, and realizing the peril of the times.” *The Seventh-day Adventist Bible Commentary*, volume 4, 1173.

Okay. In our studies here, and this might challenge some people’s understanding of what we teach or how you are to teach the message, but we are going to get to the point where we are going to look at Ezekiel 37. In Ezekiel 37 you have two messages. You have the First and Second Angels’ Messages marked in Ezekiel 37. And the First Message causes a noise and a shaking. So, we are going to get to a point in time where we look at Ezekiel 37’s First Angel’s Message, and it causes a noise and a shaking. And this word *noise* is translated that way, but it can be translated as *the voice*. Okay. The First Message is the voice crying in the wilderness.

And this voice, this First Message in Ezekiel 37, it causes a shaking, but it also brings the body together, the bones, the sinews, the flesh. It brings them together, but they are not alive until the Second Message comes, the Message of the Four Winds.

So, when we get to that point in our study, we are going to put that into the mix, because the shaking, **the shaking**, is part of the prophetic message.

Okay. When the First Message comes, in 1989 when the Dirt Brush Man begins to sweep away the rubbish, the customs and traditions in Adventism that are preventing some of God’s people from seeing that Daniel 11, verse 40, was fulfilled and that the Lord is now bringing His people together to finish the work, there is a shaking that goes on in Adventism. And the shaking is caused by those people that are resisting this message.

So, once this message came into history, there have been certain personalities in this history that have opposed it and have caused some people grief if you name those men and say, “This man did this,” or “This man did that.” But, it is part of the prophetic record and it needs to be addressed; because, there are some of their arguments that were brought against this message that was what the Lord used to further open up light.

Okay. I will give you an example. We will deal with it in detail later, but I will give you an example. There was an argument that the glorious land was the Seventh-day Adventist Church, but the glorious land is the United States of America. So, this argument went on a great deal. And the Lord in seeking to be clear about the glorious land being the United States of America, He opened up the fact that Pagan Rome, when it took control of the world, they had to conquer three geographical areas; and, when Papal Rome took control of the world, they had to remove three geographical areas. Therefore, when modern Rome in Daniel 11:40-45 is taking control of the world, those obstacles have to be geographical areas. This truth would not have been recognized if there had not been anybody saying, “Hey, the glorious land is the Seventh-day Adventist Church.” But, there is a whole group of people saying the glorious land is the Seventh-day Adventist Church. This false argument was used by the Lion of the tribe of Judah to lead the students of prophecy deeper into their study of God’s Word to recognize one of the arguments against that—that is not the only argument against that false teaching—but, when you recognize that argument, then you recognize something that had not been recognized before. And what is that?

You would think this group would know. What is that? What is it that I just explained to you?

Pardon me?

FROM THE AUDIENCE: The glorious land?

BROTHER PIPPENGER: No. We were talking about the glorious land, but we are talking about the argument to defend the glorious land was—

FROM THE AUDIENCE: The repeat of history?

BROTHER PIPPENGER: The repeat of history, close.

FROM THE AUDIENCE: Triple application?

BROTHER PIPPENGER: Triple application of prophecy: Pagan Rome, Papal Rome, modern Rome. And suddenly you can see Elijah, the first; John the Baptist, Elijah the second; and, Elijah the third at the end of the world.

The triple application of prophecy allows you to see that is the First Woe is Islam and the Second Woe is Islam, then the Third Woe is Islam.

So, the shaking that goes on in this history, represented and marked by Ezekiel 37’s First Message, is part of the story. So, we are going to address some of those issues so we can understand how the Lion of the tribe of Judah put these things in place.

So, when it comes to Daniel 11, verse 40 through 45, there were people—not very many, but there have been some—that argued that the King of the North here in these last six verses is not the Papacy.

We have shown that from the Bible the power that opposes God’s people at the end of the world that it is the Northern King, and that Northern King is Babylon; and, we have shown that at the end of the world, we are looking for a spiritual Babylon and that Revelation 17 marks the Papacy as spiritual Babylon and, therefore, the Papacy is the King of the North.

We have shown also that the only place that you see the struggle between the King of the North and the King of the South in the Scriptures is in Daniel 11, and that the power that controls Babylon is the King of the North. So, we have been putting some arguments in place to identify that the King of the North is the Papacy.

We have also shown that in verse 31, when the abomination that maketh desolate is placed in AD538 that this is the Papacy and that there is no grammatical change from verse 31 to 40 that allows you to identify different kings than the Papacy.

But, what we want to add to that now is that we read a quote, the first quote we talked about this morning. I left off the last sentence of the quote from *Selected Messages*, book 2, page 102, I believe. It is on page 3 of your notes from yesterday. The last sentence in that quote says,

“ . . . The scenes connected with the working of the man of sin are the last features plainly revealed in this earth’s history.” *Selected Messages*, book 2, 102.

So, when we understand that the last six verses of Daniel 11 are the last scenes of Earth’s history, then you expect to see the man of sin portrayed in those scenes; therefore, to identify the King of the North as the Papacy is in agreement with that passage.

But, also, when you understand that the climax of the story of Michael in the Scriptures is in Daniel’s last vision, and you understand that Michael is the controversy over *Who is like God?*, then you see that this controversy should be in these verses that lead to Michael standing up.

And on page 3 of your notes—and I am not going to go all the way through this. I am going to close this with just making a point, and then we are going to take up our notes tomorrow right here on page 3.

THE SIDES OF THE NORTH

Isaiah 14:12-17; Psalm 48

But, in Isaiah 14, beginning in verse 12, it says,

“¹²How art thou fallen from heaven, O Lucifer, son of the morning!”—

When did he fall from Heaven? When there was war in Heaven.

With whom?

FROM THE AUDIENCE: Michael.

BROTHER PIPPENGER: Michael.

—“*how* art thou cut down to the ground, which didst weaken the nations! ¹³For thou hast said in thine heart, I will ascend into heaven,”—

Remember, the whirlwind in verse 40, the mighty sweeping away, it means *to ascend*. When the Papacy is sweeping away the Soviet Union in 1989, it is beginning its ascent to the throne of the Earth. And *ascending* is a characteristic of the Papacy and Satan.

And Sister White tells us that the Protestants of the United States are going to restore the last ascendancy of the man of sin.

So, in verse 13, it says,

—“¹³For thou has said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation,

in the sides of the north: ¹⁴I will ascend above the heights of the clouds; I will be like the most High.”—

So, if you are careful in your consideration of these verses, you see that Satan wants to seat himself on two places. He wants to exalt his throne above the stars of God, but he will sit also—“I will sit also”—upon the mount of the congregation. Satan wants to sit upon God’s political throne, and he wants to sit upon His religious throne, the Church; and, his Church is the mount of the congregation, which is in the sides of the North.

—¹⁵“Yet thou shalt be brought down to hell, to the sides of the pit. ¹⁶They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, Is this the man that made the earth to tremble, that did shake kingdoms; ¹⁷*That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?” Isaiah 14:12-17 (KJV).

And if you go to Psalm 48, Psalm 48 tells us what the sides of the North are. Beginning in verse 1, it says,

¹“Great is the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness. ²Beautiful for situation, the joy of the whole earth, *is* mount Zion, **on the sides of the north**, the city of the great King. ³God is known in her palaces for a refuge. ⁴For, lo, the kings were assembled, they passed by together. ⁵They saw *it*, *and* so they marvelled; they were troubled, and hasted away. ⁶Fear took hold upon them there, *and* pain, as of a woman in travail. ⁷Thou breakest the ships of Tarshish with an east wind. ⁸As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah. ⁹We have thought of thy lovingkindness, O God, in the midst of thy temple. ¹⁰According to thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness. ¹¹Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. ¹²Walk about Zion, and go round about her: tell the towers thereof. ¹³Mark ye well her bulwarks, consider her palaces; that ye may tell *it* to the generation following. ¹⁴For this God *is* our God for ever and ever: he will be our guide *even* unto death.” Psalm 48 (KJV).

Okay. The king that sits upon Mount Zion is God; but, who wants to sit there?

FROM THE AUDIENCE: Satan.

BROTHER PIPPENGER: Satan. Satan wants to counterfeit God.

And what is the counterfeit about in this sense? It is a counterfeit King of the North, the sides of the North.

So, when you understand that Satan is counterfeiting the King of the North, and you come back into Daniel 11:40-45 and you ask yourself who is the King of the North, you have another line of reasoning to identify the King of the North as Satan.

And if you return to your notes now, it says, from *Testimonies*, volume 9, page 230,

“The determination of **antichrist** to carry out **the rebellion he began in heaven** will continue to work in the children of disobedience.” *Testimonies*, volume 9, 230.

Who is the antichrist of Bible prophecy?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: Everyone just said the Papacy; but, is that what she is saying here: “The determination of **antichrist** to carry out **the rebellion he began in heaven . . .**” ?

You see, Satan and the Pope are interchangeable terms. When you see the antichrist, you have to determine by context if it is talking about the Papacy or Satan.

This antichrist here, this is the one that caused the rebellion in Heaven.

But, what does he want to do; what does Lucifer want to do? He wants to be seated on the sides of the North. He wants to be the King of the North. Satan wants to be the King of the North.

How does he accomplish that?

The next quote, *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, if the Bishop of Rome is the antichrist, and Satan is the antichrist, and Satan wants to be the counterfeit King of the North, what does the Pope want to be? The counterfeit King of the North. This is another argument to identify who the King of the North is in the last six verses of Daniel 11; but, it should be understood in the context of what Daniel’s last vision is all about.

What is Daniel’s last vision all about?

From Daniel 10 to Daniel 12, who is there? Michael. It is about Michael. It is about the Great Controversy, *Who is like God?* Is it Satan or is it Christ? It is about his efforts, Lucifer’s efforts, to counterfeit Christ; because, he wants to be King of the North.

Signs of the Times, November 19, 1894:

“**Through the pope of Rome the same work has been carried on here on earth as was carried on in the courts of heaven** before the expulsion of the prince of darkness. Satan sought to correct the law of God in heaven, and to supply an amendment of his own. He exalted his own judgment above that of his Creator, and placed his will above the will of Jehovah, and in this way virtually declared God to be fallible. The pope also takes the same course and, claiming infallibility for himself, seeks to adjust the law of God to meet his own ideas, thinking himself able to correct the mistakes he thinks he sees in the statutes and commands of the Lord of heaven and earth. He virtually says to the world, I will give you better laws than those of Jehovah. What an insult is this to the God of heaven!” *Signs of the Times*, November 19, 1894.

The Great Controversy, page 50:

“This compromise between paganism and Christianity resulted in the development of ‘the man of sin’ foretold in prophecy as opposing and exalting himself above God. **That gigantic system of false religion**”—

What gigantic system of false religion?

FROM THE AUDIENCE: Catholicism.

BROTHER PIPPENGER: The Catholic system.

—“**That gigantic system of false religion** is a masterpiece of Satan’s power—a **monument**”—

A monument of what?

—“**of his efforts to seat himself upon the throne to rule the earth according to his will.**” *The Great Controversy*, 50.

Satan built the Catholic Church so that he would have a throne on the Earth to sit on when he comes and personates Christ. And when he comes to do this, his personation of Christ, his claim that he is Michael, includes his claim that he is the true King of the North; and, his representative on Earth is the Pope of Rome, therefore the Pope of Rome is the counterfeit King of the North.

So, when we are dealing with Daniel 11, we need to be clear about who the King of the North is in this passage. And when we are clear, it opens a wealth of information about what is being illustrated in these verses.

We will return to this point tomorrow in our study.

Shall we close with a word of prayer?

Benediction: Heavenly Father, we thank you that the history that you have chosen to identify as the fulfillment of Daniel 11, verse 40, is not an obscure or a remote history, that it is the biggest historical event of the 20th Century, and that there is an abundance of information in the secular reports that confirm the history that you have represented in verse 40. As your people, we want to understand this correctly and what it means to us. We ask that you would grant us the presence of your Holy Spirit that our discernment might be fine-tuned to recognize that in 1989, when the collapse of the Soviet Union took place, that the Dirt Brush Man, the Lion of the tribe of Judah, began to remove the Seals, the customs, the traditions that have been handed down in Adventism. He began to remove those things that his people might understand this final experience, this final message in such a way that it will change them in your image and provide them with a message that they can carry to the world. Help us awaken out of our Laodicean condition, that we can see that we are now twenty-something years after the fact and by-and-large still in this Laodicean state. Forgive us for this. Forgive us for not fulfilling our responsibility to be students of prophecy and awaken us to this responsibility so that we can finish the work and go home with you soon we pray in Jesus’s name. Amen.

Habakkuk's Two Tables #46

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together this morning to continue our study of 1989 and Daniel 11, verse 40. We ask that you take control of this presentation and grant us the presence of your Holy Spirit, that you would allow us to enter by faith into the Most Holy Place with you that we can receive the light that you have for us this morning. Please prepare our hearts and minds for that light and take control of the words that I present, that they can be words that will glorify and honor you. And we want the Latter Rain poured out upon us, please. Prepare our vessels for this. We ask you for all these things in the name of Jesus. Amen.

BROTHER PIPPENGER: We are still dealing with 1989 as the ending point for William Miller's dream, as the Time of the End for the 144,000; and, we are showing that 1989 is a fulfillment of Daniel 11, verse 40.

Yesterday we dealt with a little bit on the fact that the last six verses of Daniel 11 is the climax of the Biblical teaching of Michael, "Michael" meaning *Who is like God?*, talking about the desire of Satan to take the place of God; and this controversy that has been carried on since the rebellion began in Heaven.

THE SIDES OF THE NORTH (CONTINUED)

Isaiah 14:12-17; Psalm 48

Today in our notes, we had closed out with the first few quotes in this presentation. We looked at Isaiah 14, where Satan wants to stand and sit upon God's throne, and sit upon the sides of the North; and, then we went to Psalm 48 to identify that the sides of the North is Zion, Jerusalem, God's Church. Satan wants to sit upon God's political throne and His religious throne.

And we noted that in the first quote there in *Testimonies*, volume 9, that Satan is called the antichrist, just like the Pope of Rome is the antichrist.

And then in *The Great Controversy*, page 50, we showed that the Pope is a representative of Satan on Earth; they are interchangeable, and their prophetic characteristics allow you to see either Satan or the Pope of Rome, and you have to determine who is being discussed in the Scriptures based upon the context.

We read the quote from *Signs of the Times*, November 19, 1894, that Satan is seeking to carry out the same work here on Earth that he began in Heaven through the Papacy, through the Pope of Rome.

And then we closed with *The Great Controversy*, page 50, which says,

"This compromise between paganism and Christianity resulted in the development of 'the man of sin' foretold in prophecy as opposing and exalting himself above God. **That gigantic system of false religion** is a masterpiece of

Satan's power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will." *The Great Controversy*, 50.

Satan has built the Catholic Church for the purpose of ruling Planet Earth when he comes to personate Christ.

UNITES WITH THE DRAGON

Now, in this presentation, this is kind of a preparatory presentation for tomorrow when we are going to look at Armageddon.

We have said more than once now that Daniel 11, verse 40 is one of the most profound verses in God's Word. And rightly understood, in verse 40 you have the Papacy as the King of the North, and you have the dragon as the King of the South, and you have the United States as the False Prophet, represented in chariots, ships, and horsemen. And these three powers, the Beast, the Dragon, and the False Prophet, they are the three powers that lead the world to Armageddon.

So, Armageddon is noted in Revelation 16; and, therefore, if you are really going to understand how the world gets led to Armageddon, you need to understand that this struggle that takes the world to Armageddon begins in Daniel 11, verse 40, with the King of the North, the King of the South, and the United States—the Beast, the Dragon, and the False Prophet. This is one of the truths that is in verse 40 that has opened up in 1989, at the Time of the End; and, these verses are dealing with the interaction of the Beast, the Dragon, and the False Prophet all the way through. So, we want to look at that.

And we want to look at where the Beast (the Papacy, the King of the North) comes to his end in verses 44 and 45, so that we have the context for when we look at Armageddon tomorrow.

So, we are going to look at these three powers: the False Prophet, the United States; the Beast/the King of the North (the Papacy); and, the Dragon.

So, our first quote is from *Manuscript Releases*, volume 14, page 162. And there are a lot of things in here. We are going to pull certain things out and emphasize them.

“Satan will work the miracles to deceive those who dwell upon the earth. Spiritualism will do its work by causing the dead to be personated. Those religious bodies who refuse to hear God's messages of warning will be under strong deception, and will unite with the civil power to persecute the saints. The Protestant churches will unite with the papal power in persecuting the commandment-keeping people of God. This is that power which constitutes the great system of persecution which will exercise spiritual tyranny over the consciences of men.

“He had two horns like a lamb, and he spake as a dragon.”—

Who is that?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: That is the United States of America

—“Though professing to be followers of the Lamb of God, men become imbued with the spirit of the dragon. They profess to be meek and humble but they speak and legislate with the spirit of Satan, showing by their actions that they are the

opposite of what they profess to be. This lamb-like power **unites with the dragon**”—

We are going to show this fact as we proceed in this worship study. We have not proven this yet; but, in Daniel 11, verse 41, you have a Sunday Law in the United States. That is also Revelation 13:11. When the United States speaks as a dragon, that is The Sunday Law in the United States.

And from verse 11 in Revelation 13, then the United States goes out and it forces the world to come under the authority of the United Nations. In verse 14 of Revelation 13, it says it commands the whole Earth to set up an image of the beast, and the only definition of the image of the beast is a combination of church and state, with the church in control of the relationship. The United States is the one that forces this.

So, one of the tricks to see in this Movement is Revelation 13, Daniel 11, Revelation 16, and Revelation 17. They are talking about the Beast, the Dragon, and the False Prophet. But, once the United States passes The Sunday Law, it then goes and commands the world to come under the umbrella of the Ten Kings of Revelation 17, the dragon power. And sometimes it is hard for people to recognize that as it implements, as the United States deceives the world in accepting this One World Government, this One World Government is represented by these Ten Kings in Revelation 17 and they are the Dragon. The Ten Kings are the Dragon; but, the United States unites with them. In fact, if you are going to be technical to the prophetic passage, when the United States is overcome in Daniel 11, verse 41 at The Sunday Law, and then Egypt, which is the world, is conquered in verses 42 and 43, the world there in Revelation 17 is these Ten Kings. But, they receive how many kingdoms according to Revelation 17?

FROM THE AUDIENCE: One.

BROTHER PIPPENGER: One kingdom.

And who is the primary king in those Ten Kings? It is the United States.

And it is technically correct, even today, that half the military strength of the United Nations is supplied by the United States, and over half the financing is already supplied by the United States to the United Nations. It [the United States] already controls it.

And, of course, this is the story of Jezebel; the Papacy, the King of the North; and the prophets of Baal that is the False Prophet, that is the United States. And, it is the story of Ahab (the Ten Kings).

Ahab was the king of how many tribes?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: Ten.

And the United States is Ahab. It is the one that is going to be directing the Ten Kings. But anyway, in this quote,

—“This lamb-like power **unites with the dragon**”—*THE DRAGON IS THE TEN KINGS*—“in making war upon those who keep the commandments of God and have the testimony of Jesus Christ. And **Satan unites with Protestants and papists,**”—

So, what do you have there? We have what in Adventism we call the threefold union. Satan is the Dragon; Protestants are the False Prophet; papists are the Beast—a threefold union.

—“And **Satan unites with Protestants and papists, acting in consort with them as the**”—*what?*—“**the god of this world,**”—

Satan is going to act as the god of this world, and our previous quote from *The Great Controversy*, page 50, he is prepared the Catholic Church so that he can be enthroned over Planet Earth.

—“And **Satan unites with Protestants and papists, acting in consort with them as the god of this world**, dictating to men **as if they were the subjects of his kingdom**, to be **handled** and **governed** and **controlled** as he pleases.”—

This is not just a metaphor about Satan controlling the world. When he takes control of the world, he is going to govern it, handle it, and control it. He is here. **He is here.**

Continuing on:

—“If men will not agree to trample underfoot the commandments of God, the spirit of the dragon is revealed. They are imprisoned, brought before councils, and fined. ‘He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads’ [Revelation 13:16]. ‘He had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed’ [verse 15]. Thus **Satan** usurps the prerogatives of Jehovah. **The man of sin sits in the seat of God, proclaiming himself to be God, and acting above God.**” *Manuscript Releases*, volume 14, 162.

The man of sin here, by context of this passage, is not the Pope of Rome. It is Satan. And once again he is sitting in the seat of God, proclaiming himself to be God. So, in this history, you are going to have the Beast, the Dragon, and the False Prophet; but, you are going to have the activities of Satan going on as well.

The Great Controversy, beginning at page 624, says,

“Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons.”—

Now, if you have studied anything about the Papacy and the last Pope and this Pope, the last Pope and this Pope are like-minded into what their most important idol is. Both of them profess that the idol that directs them is Mary of Fatima. And since 1917 the messages of Fatima have been what have directed the Papacy in their understanding of end time events; and, these messages of Fatima are confirmed in the Catholic mind by apparitions that appear in the Heavens: you know, the Virgin Mary appears in the Heavens. And somewhere we even have recordings where the Virgin Mary was appearing in Georgia about 15 years ago, and there are people from a secular news station were there waiting for the apparitions to take place so they could record it with their news camera, and they did not take place. But what happened, it was a perfectly clear day and out of the sky it started raining rose petals everywhere. And this was recorded by secular people that did not believe it.

So, it depends on whether you believe a “Thus saith the Lord.” “Fearful sights of a supernatural character will soon be revealed in the heavens,” and that is where these miracles that are preparing the Catholic Church to believe the messages of Fatima are taking place.

And if you have paid attention over the past three or four weeks in this same place in Georgia, I am pretty sure, there is now a Catholic person that has come from Medjugorje, which is one of the places in Europe where the apparitions of Mary were taking place. And this person had seen the apparition of Mary way back when and has had dreams and visions, or whatever, since that time, and she is now visiting Georgia and thousands of people are going to this place in Georgia, right now, to be blessed by her.

How many of you have heard of that? Did you know that was going on?

FROM THE AUDIENCE: (Negative responses.)

BROTHER PIPPENGER: Seventh-day Adventists, they are too wrapped up in what they are wrapped up in, in their Laodicea daily activities.

But, when you look at Fatima, you see that Satan has prepared the Catholic Church with an understanding of end time events that allows them to believe that when Satan personates Christ that they are going to turn their Church over to him. Okay? That is what it means that he has taken the time and trouble to prepare the Catholic Church so that he has a throne to rule from; and, he is going to announce a curse against the Bad Pope. And according to the message of Fatima, the Pope that is ruling right now is the Bad Pope and he is going to pronounce a blessing upon the Good Pope, and that is Pope John Paul II that is dead. I would not be surprised to see him resurrected when Satan appears. That is what it says is going to happen, because he is the Good Pope.

“Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ Himself, and claiming the title and worship which belong to the world’s Redeemer. They will perform wonderful miracles of healing and will profess to have revelations from heaven contradicting the testimony of the Scriptures.

“As the crowning act in the great drama of deception, Satan himself will personate Christ.”—

This is marked in Revelation 13:13. He causes fire to come down out of heaven, and the messages of Fatima, as I have already said, have informed the Catholic Church that when Christ returns they will know that he is “Christ” because he is going to return and call fire down from out of heaven.

“As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour’s advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13—

15. **The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld.** The shout of triumph rings out upon the air: ‘Christ has come! Christ has come!’ The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, **he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed.** He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is ‘the great power of God.’ Acts 8:10.

“But the people of God will not be misled. The teachings of this false christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image, the very class upon whom the Bible declares that God’s unmingled wrath shall be poured out.” *The Great Controversy*, 624–625.

Now, one of the things that we are saying here is, in verse 40 we are preparing the way for tomorrow so we can see Armageddon; we can see that verse 40 is addressing Revelation 16 and the world getting led to Armageddon. But, in verse 40 you have the story of Fatima, if you are willing to see it; because, in verse 40 you have the struggle between the King of the North and the King of the South, and the starting point, the historians tell you the starting point for the modern King of the South, the Soviet Union, was in October of 1917 at the Bolshevik Revolution, a/k/a the Russia Revolution, the October Revolution.

But the starting point for the messages of Fatima was October 1917 as well; and, on the 13th of the month, for five consecutive months leading up to October 13th—or maybe it was six consecutive months—the Virgin Mary would meet with three young children in Portugal. She would appear to them and promise to do a miracle in October of 1917 to prove that she had really been meeting with these children—and I will not go through that history at this time. But, she left some messages with these children that is the point of reference for Catholic prophetic understanding. And one component of the message is that the Pope that was in power at that time was supposed to call a special meeting of all the Cardinals, bring them together, and pray for Russia and dedicate Russia to the Virgin Mary. And if they would have done this, then Russia would have been healed and returned to Mary; but, if they refused to do that, then Russia was going to propagate the errors that it was holding onto and it was going to cause a Second World War. They had just got out of the First World War in that history; and, it even predicts a Third World War.

And with these messages were carried to the Vatican, and every Pope that became a Pope from that point on, 1917 onward, they would all read the messages but none of them would call this special meeting, not even Pope John Paul II. He did not call the special meeting until he was shot. And when he was taken into the hospital, then the Miracle of Fatima that had occurred in October 1917 appeared outside the window of his hospital room—this is Catholic; you can believe what you want to believe. I am not saying that you have to believe this, but this is their

story—it appeared outside his window, and then he sent for those messages and realized that he was the man to call this Conclave, and he was the Good Pope. But it was already too late. It was already too late. They had not dedicated Russia to the Virgin Mary, and Russia was going to propagate its errors in the world and the Second World War had already passed.

The point being, those messages of Fatima that were given in October 1917, they were well in advance of the Second World War; and, who could be sure in October 1917 (the very month and year of the Bolshevik Revolution), who was going to know that the Russians were even going to be successful as they went in and killed the Tzar's family and began the Revolution?

Maybe when they kicked down the doors and killed the Tzar and his family, there were men there waiting for them with guns and they would blow them all away and Communism does not even get started. But, the messages of Fatima addressed the fact that the philosophy of Communism was going to be propagated over the years.

So, when you see the purpose of the Fatima miracle, you see it right there in verse 40, because the starting point for the modern King of the North and the starting point for the modern King of the South is the same month, the same year, and it is in the history of verse 40 and it is what is directing the mindset for both of those powers.

And you see in the messages of Fatima the philosophical preparation of Satan to the Catholic Church to prepare the Catholic Church to receive him as Christ when he personates Christ. That is, if you believe that he is going to personate Christ.

The next quote, *The Seventh-day Adventist Bible Commentary*, volume 5, page 1105:

“As the second appearing of our Lord Jesus Christ draws near, satanic agencies are moved from beneath.”—

A power came down from above on 9/11; a power rises from beneath.

—“Satan will not only appear as a human being, but **he will personate Jesus Christ**; and the world that has rejected the truth will receive him as the Lord of lords and King of kings. He will exercise his power, and work upon the human imagination. He will corrupt both the minds and the bodies of men, and will work through the children of disobedience, fascinating and charming, as does a serpent. What a spectacle will the world be for heavenly intelligences! What a spectacle for God, the Creator of the world, to behold!” *The Seventh-day Adventist Bible Commentary*, volume 5, 1105.

PERSONATE: To represent by a fictitious or assumed character so as to pass for the person represented. *Webster's 1828 Dictionary*.

So, what does *PERSONATE* mean? To represent by a fictitious or assumed character so as to pass for the person represented.

Satan is going to be here in person, pretending to be Christ.

REVELATION 13:11-13

Okay. Let us go to Revelation 13, verses 11 through 13.

Verse 11:

“¹¹And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.”—

Now, we are going to show you here—but I am going to say it in advance so when we finally show it you will have a second or a third testimony so it will sink in—Sister White clearly identifies that Revelation 13 begins in 1798. She says, “When the Papacy was robbed of its strength” —that is 1798—“John beheld a new power coming up out of the earth,” and then she speaks about the lamb-like beast of the United States. So, Sister White plainly says that in 1798, when the Papacy was robbed of its strength, that is when John sees the Revelation 13 vision. That is when he sees the United States coming up out of the Earth. So, verse 11 is where the United States is introduced.

And the Spirit of Prophecy is clear that the speaking of a nation is an action of its legislative and judicial authority. So, when this lamb-like beast in verse 11 speaks as a dragon, it is marking The Sunday Law in the United States.

So, what I want you to see is that verse 11 begins in 1798 and it ends at The Sunday Law; and, Daniel 11, verse 40, begins in 1798 at the Time of the End, and it ends in verse 41, which is The Sunday Law. It is not an accident that the history of Daniel 11:40 is the identical history of Revelation 13:11. And Revelation 13:11 ends when the Papacy conquers the glorious land, Daniel 11:40.

And then verse 12 says,

—“¹²And he [*the United States*] exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. ¹³And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, . . .”
Revelation 13:11-13 (KJV).

So, the United States is the power that is the False Prophet.

Two out of three words in the Revelation comes from the Old Testament. Where is John getting verse 13 from? Where is verse 13 of Revelation 13 derived from, what passage in the Old Testament? Elijah.

Elijah calls fire down from out of Heaven. And when Elijah calls fire down out of Heaven, what is happening there? We have studied this in the worship. What is taking place?

FROM THE AUDIENCE: The contest between the true and false prophets.

BROTHER PIPPENGER: The true and false prophets are being demonstrated.

And who is the true prophet?

FROM THE AUDIENCE: Elijah.

BROTHER PIPPENGER: Elijah.

But, this is not the true Prophet, is it?

FROM THE AUDIENCE: (Negative response.)

BROTHER PIPPENGER: Who is it? It is the United States.

This is the proof text that the United States is the False Prophet of Bible prophecy. The United States is the one that is going to force the world to accept the mark of the beast, the image of the beast. It is the False Prophet.

The Great Controversy, page 553, this passage here is one of several but on this theme Seventh-day Adventists need to wrap their minds around.

“Many endeavor to account for spiritual manifestations by attributing them wholly to fraud and sleight of hand on the part of the medium. But while it is true that the results of trickery have often been palmed off as genuine manifestations, there have been, also, marked exhibitions of supernatural power. The mysterious rapping with which modern spiritualism began was not the result of human trickery or cunning, but was the direct work of evil angels, who thus introduced one of the most successful of soul-destroying delusions. Many will be ensnared through the belief that spiritualism is a merely human imposture; when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them as the great power of God.

“These persons overlook the testimony of the Scriptures concerning the wonders wrought by Satan and his agents. It was by **satanic aid that Pharaoh’s magicians were enabled to counterfeit the work of God**. Paul testifies that before the second advent of Christ there will be similar manifestations of satanic power. The coming of the Lord is to be preceded by ‘the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness.’ 2 Thessalonians 2:9,10. And the apostle John, describing the miracle-working power that will be manifested in the last days, declares: ‘He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do.’ Revelation 13:13, 14. No mere impostures are here foretold. Men are deceived by the miracles which **Satan’s agents have power to do**, not which they pretend to do.” *The Great Controversy*, 553.

So, I know that when I told you that there were rose petals falling from a blue sky, raining on this place in Georgia, you probably thought that it was pretty far-fetched; but, it has been recorded.

PENTECOST

Now, this is a familiar passage in what we have been studying, *The Great Controversy*, starting at page 611; but, I want to pull something out of this passage. This is where Sister White compares Millerite History with our history of Revelation 18, and then there is a paragraph where she says,

“The work will be similar to that of the Day of Pentecost. . . .

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The 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.

“Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. **Satan also works, with lying wonders,**”—

Who works?

FROM THE AUDIENCE: Satan.

BROTHER PIPPENGER: Satan.

—“**even bringing down fire from heaven in the sight of men. Revelation 13:13.** Thus **the inhabitants of the earth** will be brought to take their stand.” *The Great Controversy*, 611–612.

Satan is going to bring fire from down out of heaven, according to the Bible and the Spirit of Prophecy, to prove that he is Christ. The Catholic Church has been prepared by the messages of Fatima, which find their roots in Daniel 11, verse 40, to turn their church over to “Christ” when “Christ” calls fire from down out of heaven.

WHEN

We have put in place here that in the history of these verses, Daniel 11:40-45, one of the things that takes place is that Satan is going to personate Christ. Now we want to mark when this takes place.

Testimonies, volume 5, page 451:

“**By the decree** enforcing the institution of the Papacy in violation of the law of God, **our nation will disconnect herself fully from righteousness.**”—

This is The Sunday Law, right?

FROM THE AUDIENCE: (Affirmation responses.)

BROTHER PIPPENGER: Which Sunday Law? It is The Sunday Law in the United States. Okay?

—“**When** Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, **when** she shall reach over the abyss to clasp hands with Spiritualism, **when**, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, **then** we may know that **the time has come for the marvelous working of Satan and that the end is near.**” *Testimonies*, volume 5, 451.

So, when does Satan begin his marvelous acts?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: At The Sunday Law in the United States.

And there is a principle here just on how the Spirit of Prophecy works that you should pay attention to as a student of prophecy. Often Sister White would say, “When this . . .,”

“When this,” “When this,” “When this,” “When this, then this will happen.” And this is one of those paragraphs.

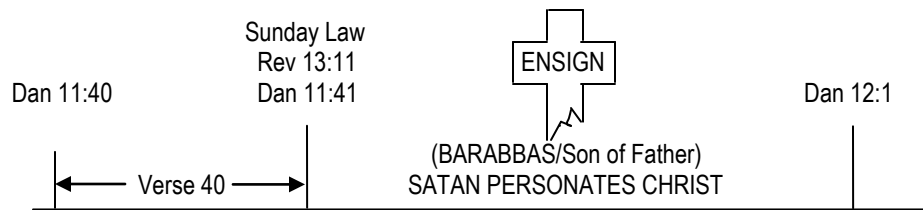


Figure No. 89.

So, what we are saying is—and we have not proved Daniel 11, verse 41, though, at this point—that this is Daniel 11, verse 41.

This is Daniel 11, verse 40 [referring to Figure No. 89].

This is the history of verse 40. And the history of verse 40 ends at verse 41, which is Revelation 13:11, when the United States speaks as the dragon. This is The Sunday Law.

When The Sunday Law comes, Satan personates Christ. This may be something you never thought about; it may be something that you already know; but, there are people that think otherwise. They think Satan comes before The Sunday Law; but, that is not what the Scriptures say.

Satan comes in Revelation 13:13. He calls fire down out of heaven, and verse 13 comes after verse 11; and, in verse 11 the United States speaks as a dragon. And here Sister White says it is at The Sunday Law, the decree in the United States; then, the time has come for the marvelous workings of Satan, and we can know then that the end is near.

Now, maybe you do not understand the necessity of marking when Satan personates Christ, but it is a waymark that we are going to put in place.

The next quote, *The Seventh-day Adventist Bible Commentary*, volume 7, page 911:

“The time is coming when Satan will work miracles right in your sight, claiming that he is Christ; and if your feet are not firmly established upon the truth of God, then you will be led away from your foundation. The only safety for you is to search for truth as for hid treasures. Dig for the truth as you would for treasures in the earth, and present the word of God, the Bible, before your Heavenly Father and say, Enlighten me; teach me what is truth. . . . You should store the mind with the word of God; for you may be separated, and placed where you will not have the privilege of meeting with the children of God.

“None need be deceived. The law of God is as sacred as His throne, and by it every man who cometh into the world is to be judged. There is no other standard by which to test character. ‘If they speak not according to this word, it is because there is no light in them.’”—

What is she saying?

They are saying that Sunday is supposed to be sacred. It is Satan.

—“Now, shall the case be decided according to the Word of God, or shall man’s pretensions be credited?

“Says Christ, ‘By their fruits ye shall know them.’ If those through whom cures are performed, are disposed, on account of these manifestations, to excuse their neglect of the law of God and continue in disobedience, though they have power to any and every extent, it does not follow that they have the great power of God. On the contrary, it is the miracle-working power of the great deceiver. He is a transgressor of the moral law, and employs every device that he can master to blind men to its true character. We are warned that in the last days he will work with signs and lying wonders. **And he will continue these wonders**”—*AND HE WILL CONTINUE THESE WONDERS*—“**until the close of probation,**”—

This is Daniel 12:1.

Do you see that? You will get arguments from people. They say that Satan is still doing a work of deception in the Seven Last Plagues.

I do not doubt that he is still lying during the time period of the Seven Last Plagues; but, when Michael stands up in Daniel 12:1 and human probation closes, there is not anyone else to deceive. Every case is decided.

—“**And he will continue thee wonders until the close of probation, that he may point to them as evidence that he is an angel of light and not of darkness.**

“Satan will work his miracles to deceive; he will set up his power as supreme. **The church may appear as about to fall, but it does not fall.** It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat”—

The sinners in the Seventh-day Adventist Church, they go out. They are the ones that go out.

—“This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. . . . The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy.” *The Seventh-day Adventist Bible Commentary*, volume 7, 911.

When do the sinners in Zion go out?

FROM THE AUDIENCE: The Sunday Law.

BROTHER PIPPENGER: Right here (indicates The Sunday Law).

So, the righteous in Zion at The Sunday Law, what do they become?

FROM THE AUDIENCE: They are without spot.

BROTHER PIPPENGER: They are without spot, but what are they, prophetically.

FROM THE AUDIENCE: The ensign.

BROTHER PIPPENGER: The ensign. There is going to be an ensign lifted up.

And who is Satan here? He is personating Christ, but who is he in this story?

FROM THE AUDIENCE: The King of the North.

BROTHER PIPPENGER: No, he is Satan. The King of the North is the Papacy.

FROM THE AUDIENCE: The Dragon.

BROTHER PIPPENGER: [“Writes ‘Barabbas’ into the history’s timeline.] See, the world is choosing again. This is the cross all over again. They are choosing between Christ and Barabbas.

BAR, what does BAR mean?

FROM THE AUDIENCE: *Son of.*

BROTHER PIPPENGER: *Son of.*

What is ABBA?

FROM THE AUDIENCE: *Father.*

BROTHER PIPPENGER: This is a false “christ.” This is Satan personating Christ.

At this same time that he appears and the world is going to be choosing between Barabbas and the righteous in Zion. The righteous in Zion we have been emphasizing is the ensign. Right? So, the world is choosing between the ensign and Barabbas.

And what is the ensign? It is the 144,000 that are on the cross. Barabbas is not on the cross.

Let that sink home, because it gives you an idea of what is going to happen to the righteous at this time.

NEVER AGAIN

And if you are not sure that the Adventist Church does not fall because you are one of those Adventists that think the Seventh-day Adventist Church is Babylon and that we are supposed to separate from it, upon the testimony of two a thing is established. The next quote, *Manuscript Releases*, volume 18, page 11, says,

“‘God’s people are rising,’ said the angel, ‘never to fall again.’ ‘Be careful,’ said the angel, ‘lest the branches be cut off and others are raised up in their stead.’” *Manuscript Releases*, volume 18, 11.

So, there are some branches in Adventist that are going to be cut off. Who is that? That is those in the previous passage that go out from among us.

And, those branches are going to be replaced with what? The eleventh-hour workers in this history [between Daniel 11:41 and Daniel 12:1]. So, the Church does not fall; The Sunday Law purifies it.

Now, one of the things that I want to put in place for future reference is that from The Sunday in the United States, Daniel 11:41 to Daniel 12:1, this period of time, this is a special period of time. It is marked in prophecy from a variety of ways. And one of the things that takes place in this period of time is Satan is personating Christ. There are other things. Keep that in your memory bank. We will return to that thought at some point in time, Lord willing.

THE BATTLE OF ZION AND BABYLON (FIRST AND LAST)

Revelation 1:8; Daniel 1:1-2; Daniel 11:44-12:1

Now, we want to close by putting one more thing in place in advance of tomorrow’s presentation.

Jesus is the First and the Last, and His signature in the Scriptures is that He illustrates the end from the beginning. And there is another argument that is valid that shows you that the King of the North in the last six verses of Daniel 11 is Babylon, and it is based upon “the First and the Last.”

Go to Daniel 1.

You will see in your notes that we have reference there Revelation 1:8, identifying that Christ is the Alpha and the Omega, the First and the Last.

“⁸I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” Revelation 1:8 (KJV).

Daniel 1, verses 1 and 2, says,

“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).

So, the beginning of the testimony of Daniel is the war between the King of the North and Jerusalem. And because Jesus is the First and the Last, the Alpha and the Omega, the end of Daniel’s testimony is talking about this identical war. And if the enemy that is attacking Jerusalem in Daniel 1, verses 1 and 2, is the King of the North (the king of Babylon), then the enemy that is attacking Jerusalem at the end is going to be the King of the North (the king of Babylon); and, spiritual Babylon at the end of the world in Revelation 17 is the Papacy.

So, if you do to Daniel 11, verse 44, we will see the end of this story.

So, based upon the First and the Last in the Book of Daniel, you can see who the King of the North is. It is the king of Babylon.

Beginning at verse 44 of Daniel 11, it says,

“^{chapter 11:44}But tidings out of the east and out of the north shall trouble him:”—
SHALL TROUBLE THE KING OF THE NORTH, THE KING OF BABYLON (THE PAPACY)—
“therefore he shall go forth with great fury to destroy, and utterly to make away many. ⁴⁵And he shall plant the tabernacles of his palace between the seas ~~in~~ [AND] the glorious holy mountain; yet he shall come to his end, and none shall help him.

“^{chapter 12:1}And at that time shall Michael stand up, ...” Daniel 11:44 - 12:1 (KJV).

So, Daniel’s story begins with the battle of Jerusalem and Babylon; it ends with the battle of Jerusalem and Babylon. In the first reference, Babylon defeats Jerusalem; but, here at the end, Babylon comes to his end and none shall help.

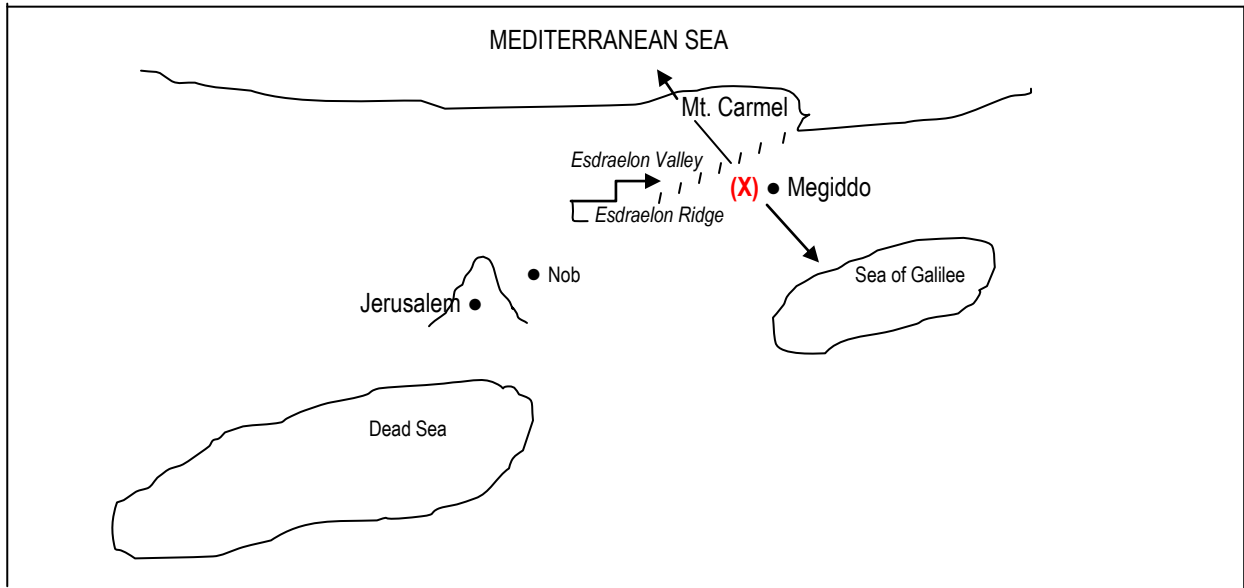


Figure No. 90.

And where he comes to his end is between the seas and the glorious holy mountain; and, the glorious holy mountain is Jerusalem.

And my brother Noel, he did not get here early. I did not ask him to, so he had no way to know. So, this is my artwork. This is not his artwork.

This is the glorious holy mountain; this is Jerusalem.

And this is the Mediterranean Sea.

This is the Sea of Galilee.

This is the Dead Sea.

And the King of the North in verses 44 and 45 of Daniel 11, he is going to come to his end with none to help, between the seas and the glorious holy mountain, somewhere right in here.

And this right here, this is Esdraelon Valley; and, this is the Esdraelon Ridge; that is what these lines are.

And this is Mount Carmel.

And this (the Mediterranean Sea) is the ocean where Elijah had them go out and get the water.

Mount Carmel, this is the story of Elijah.

But, right here, this is Megiddo. This is Armageddon.

So, when Daniel 11, in verses 44 and 45 is saying the Papacy (Babylon, the King of the North) comes to his end with none to help, and he comes to his end between the seas and the glorious holy mountain, it is right here (X).

How do you know that? You know that because all the prophets agree with one another. They are all telling the same story.

THE DAUGHTER OF ZION

Jeremiah 6:22-23; Micah 4 (verse 11); Psalm 48:1-8; 83:1-5

Now, in this story, in the King James, you can get a little bit side-tracked. Verse 45, again, it says,

“⁴⁵And he shall plant the tabernacles of his palace between the seas **in** the glorious holy mountain.” Daniel 11:45 (KJV).

So, there are some people saying, “Well, that is saying that he is going to plant the tabernacles of his palace right here in the glorious holy mountain.” He is going to plant his banner.

But, other translations, instead of having *in*, they put *and*, “between the seas and the glorious holy mountain,” and this is the correct translation. But, I want to show it to you from the Scriptures, because the Papacy does not conquer the Seventh-day Adventist Church at the end of the world.

So, go to Jeremiah 6:22-23.

“²²Thus saith the LORD, Behold a people cometh from the north country, and a great nation shall be raised from the sides of the earth. ²³They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.” Jeremiah 6:22-23 (KJV).

What is a *daughter* in the Scriptures?

FROM THE AUDIENCE: A church.

BROTHER PIPPENGER: It is the offspring. It is the last offspring.

It is a woman, so it is a church; but, it is the remnant church. It is the remnant people of God. It is Jerusalem. It is the daughter of Zion.

There is a people coming from the North that is going to attack them, according to Jeremiah.

Notice Micah. Go to the Book of Micah, chapter 4.

“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,”—

That is this mountain. That is Jerusalem.

Jerusalem has several mountains around it, but the glorious holy mountain is where the temple is.

—“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, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

“³And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they

learn war any more. ⁴But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid; for the mouth of the LORD of hosts hath spoken *it*. ⁵For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

⁶“In 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. ⁷And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever. ⁸And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; 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.

¹¹“Now 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. ¹³Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.” Micah 4 (KJV).

That is Daniel 2. That is what the Lord is going to do with the 144,000. He is going to thresh Babylon.

But, what I want you to see is that in verse 11, many nations are going to be gathered against Jerusalem. And this is not literal Jerusalem; this is spiritual [Jerusalem]. We are after the cross. But, many nations are going to be gathered against Jerusalem.

In verse 11 of Micah, it says, “Now also many nations are gathered against thee, that say, Let her be defiled,”—let who be defiled? God’s Church—“and let our eye look upon Zion.” They are going to look at it. Okay? They are going to look upon it.

Who is going to look upon it?

Psalm 48, beginning at verse 1:

¹“Great is the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness. ²Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King. ³God is known in her palaces for a refuge. ⁴For, lo, the kings were assembled, they passed by together.”—

What are they passing by?

FROM THE AUDIENCE: Zion.

BROTHER PIPPENGER: Jerusalem, Zion, the sides of the North.

—⁵“They saw *it*, and so they marvelled;”—

They are looking at her. This is Micah 4. They are looking at her.

—⁴“For, lo, the kings were assembled, they passed by together. They saw *it*, *and* so they marvelled; they were troubled, *and* hasted away. ⁶Fear took hold upon them there, *and* pain, as of a woman in travail. ⁷Thou breakest the ships of Tarshish with an east wind. ⁸As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.”
Psalm 48:1-8 (KJV).

So, the wicked, all nations are going to come against God’s people. They are going to look at Zion; but, in that time period, trouble is going to take hold of them as a woman in labor because the East wind of Islam is going to take down the economic structure of Planet Earth. We are not there yet, but they are looking upon Zion to destroy it.

Okay. Go to Psalm 83.

Many nations are going to come against the glorious holy mountain. They are going to look over God’s people, and what are they going to wish to do?

Psalm 83, beginning at verse 1:

¹“Keep not thou silence, O God: hold not thy peace, and be not still, O God. ²For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. ³They have taken crafty counsel against thy people, and consulted against thy hidden ones. ⁴They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance. ⁵For they have consulted together with one consent: they are confederate against thee:

This is the Ten Kings of Revelation 17. This is the nations of the world coming to destroy God’s people at the end of the world.

Okay. So, there is a war at the end of the world. Then, where is the war marked? It is marked in Daniel 11:40-45. This is where the enemy of God’s people is going to his end with none to help.

BETWEEN THE SEAS

Joel 2:20.

Look at Joel 2:20.

Now we are going to teach a very subtle but important point. They never get into Jerusalem. They never make it in. They come to their end outside Jerusalem.

In verse 20 of Joel 2, we have looked at this before. It says,

“²⁰But I will remove far off from you the northern *army*,”—

This is the King of the North.

—“and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up,

and his ill savour shall come up, because he hath done great things.” Joel 2:20 (KJV).

His hinder parts are going to be pointing this sea [the Sea of Galilee], and his face towards this sea [the Mediterranean Sea]; because, he is going to come to his end between the seas and the glorious holy mountain [see Figure 90]. And he comes to his end right here [Megiddo].

So, if he comes to his end right here [at Megiddo], is he in Jerusalem?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: No, he is not in Jerusalem.

HE REMAINS AT NOB

Isaiah 10:24-27; 32-34

Go to Isaiah 10. Verses 24 through 27 says,

“²⁴Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian:”—

Where is Assyria? To the North.

—“be not afraid of the Assyrian [*THE KING OF THE NORTH*]: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. ²⁵For yet a very little while, and the indignation shall cease, and mine anger in their destruction. ²⁶And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. ²⁷And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.” Isaiah 10:24-27 (KJV)

Now, in verse 32, speaking of when the Lord destroys the King of the North where his persecution is ended—that is what we just read there—in verse 32, it says,

“³²As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.”—

He is going to shake his hand at Jerusalem, but he is going to be at Nob.

—“³³Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled. ³⁴And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.” Isaiah 10:32-34 (KJV).

That tree of Babylon gets cut down, and it gets cut down at Nob.

NOB: Mount Scopus, the northernmost summit of the Mount of Olives, about two miles northeast of Jerusalem.

And in your notes, *NOB* is the name for Mount Scopus, which is the northern most summit of the Mount of Olives, about two miles northeast of Jerusalem. So, Nob is outside of Jerusalem. Right? It is not in Jerusalem; it is outside of Jerusalem.

When the Bible talks about the King of the North coming to his end, he does not come to his end in the glorious holy mountain. It is outside.

THE ENTRY OF THE EAST GATE

Now, I am not going to read Jeremiah 19 because of time, but Jeremiah 19 talks about Tophet, and Tophet was outside of Jerusalem. That is where Ahas and other wicked people offered their children to Molech. They burnt them alive.

TOPHET: “to burn,” “fireplace.” Where Israel burned their children to Molech.

“¹Thus saith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests; ²And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee, ³And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. ⁴Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; ⁵They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind: ⁶Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter. ⁷And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. ⁸And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. ⁹And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. ¹⁰Then shalt thou break the bottle in the sight of the men that go with thee, ¹¹And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again: and they shall bury *them* in Tophet, till *there be* no place to bury. ¹²Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet: ¹³And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods. ¹⁴Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house; and said to all the people, ¹⁵Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.” Jeremiah 19 (KJV).

TOPHET IS ORDAINED OF OLD

Isaiah 30:31-33

³¹For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod. ³²And *in* every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it. ³³For Tophet is ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.” Isaiah 30:31-33 (KJV).

And Tophet, according to Isaiah 30: 31-33, has been ordained of old; and, it was outside of Jerusalem: Tophet. So, this is another place, if you study these verses in your notes, where the King of the North comes to his end, at Tophet, outside of Jerusalem.

ROUND ABOUT JERUSALEM

Joel 2:28 – 3:21

But, in Joel 2:28, we will look at Joel 2:28.

“^{chapter 2:28} And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: ²⁹And also upon the servants and upon the handmaids in those days will I pour out my spirit. ³⁰And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. ³¹The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come. ³²And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call. “^{chapter 3:1} For, behold, in those days, and in that time, when I shall bring again”—

And what is “bring again” mean in the Hebrew?

FROM THE AUDIENCE: Reverse.

BROTHER PIPPENGER: Reverse.

—“when I shall bring again [*REVERSE*] the captivity of Judah and Jerusalem, ²I will also gather all nations, and will bring them down into the valley of Jehoshaphat,”—

And what are all nations gathered for at this time? To attack Jerusalem; they are coming to attack Jerusalem. This is the King of the North.

—“²I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land. ³And

they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. ⁴Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head; ⁵Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: ⁶The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.”—

And I hope you are seeing—we have not been mentioning it—that in this time period, what is happening to God’s people? They are being persecuted. They are being scattered. They are being taken captive.

Verse 7:

—“⁷Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:”—

And here it is referencing the Valley of Jehoshaphat, but this is happening all around the world to God’s people. So, this is not the literal Valley of Jehoshaphat. This is a spiritual war.

Verse 8:

—“⁸And I will sell your sons and your daughters into the hand of the children of Judah,”—

Here are the eleventh-hour workers.

—“and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken it.

⁹Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: ¹⁰Beat your plowshares into swords and your pruninghooks into spears: let the weak say, I *am* strong. ¹¹Assemble 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 fats overflow; for their wickedness is great. ¹⁴Multitudes, multitudes in the valley of decision:”—

So, what is the Valley of Jehoshaphat?

FROM THE AUDIENCE: The valley of decision.

BROTHER PIPPENGER: It is the valley of decision.

—“for the day of the LORD *is* near in the valley of decision. ¹⁵The sun and the moon shall be darkened, and the stars shall withdraw their shining. ¹⁶The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the

strength of the children of Israel. ¹⁷So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

“¹⁸And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth out of the house of the LORD, and shall water the valley of Shittim. ¹⁹Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land. ²⁰But Judah shall dwell for ever, and Jerusalem from generation to generation. ²¹For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion.” Joel 2:28 – 3:21 (KJV).

JEHOSHAPHAT: “Yaweh judges.” The Kidrom valley, between Jerusalem and the mount of Olives.

JEHOSHAPHAT means “Yaweh judges.” It is the Kidrom Valley, between Jerusalem and the Mount of Olives. It is also outside of Jerusalem.

When the King of the North comes to his end, he comes to his end outside Jerusalem.

MOUNT PERAZIM (1 CHRONICLES 14:9-17; 2 SAMUEL 5:17-20)

Isaiah 28:21-22

You have the references for *Perazim* there, if you want to look at it more in-depth on your own time, from 1 Chronicles 14:9-17; and 2 Samuel 5:17-20.

But in Isaiah 28, beginning at verse 21, it says,

“²¹For the LORD shall rise up as in mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. ²²Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.” Isaiah 28:21-22 (KJV).

And “the whole earth” here is represented as Mount Perazim in Gibeon.

GIBEON: six miles northwest of Jerusalem.

And, Gibeon, it is six miles northwest of Jerusalem.

So, the places where the Bible identifies the King of the North coming to his end with none to help is outside Jerusalem. He never makes it into the glorious holy mountain.

And when you are considering Armageddon, which we will do tomorrow, that the Beast; the Dragon; and the False Prophet—the King of the North in verse 40; the King of the South in verse 40; and the chariots, ships, and horsemen in verse 40—the Dragon is the King of the South; the Papacy is the King of the North; and the United States is the chariots, ships, and horsemen. Those three powers lead the world to Armageddon, to Megiddo. They lead the world

to Daniel 11, verses 40 through 45. And the work of leading the world to Armageddon, which is a big story, that story begins in Daniel 11, verse 40.

Shall we pray?

Benediction: Heavenly Father, we thank you that abundant light has been given that you can illustrate the sequence of events here at the end of the world so that we can know for a certainty what is going to take place and not be unprepared to meet the marvelous working of Satan in the near future. We want to be full of your Word that we can be fortified to stand in that time period; but, we also want to be full of your Word that we have a winning message to share with those that we come in contact with. We ask that you would protect us in our daily service this day, and that you would prepare divine appointments for each of us that we can come in contact with someone that needs the Word in due season; and, we ask a continued blessing upon the work that we are doing here with the DVDs and the LiveStreaming. In Jesus's name, amen.

Habakkuk's Two Tables #47

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest, and we thank you for bringing us together to study your Word this morning. Some of our group are traveling. We ask for traveling mercies this morning. And as we take up the study of the Word, we ask that you grant us the guidance and presence of your Holy Spirit, that you would watch over the work that we are doing here, that you would prepare our hearts and minds for the light that you have for us this morning, that you would take control of my thinking process that it would be used to glorify you and present the truth and not be corrupted with human thoughts. We know that we are living in the time of the Latter Rain, so we ask that you would pour your Latter Rain out upon us so that we can continue to study the implications of Daniel 11, verse 40. In Jesus's name, amen.

ARMAGEDDON

THREE PARTS

Revelation 16:12-19

BROTHER PIPPENGER: We want to begin this morning with Revelation 16. We are going to deal with Armageddon this morning. Revelation 16, speaking about the Sixth Vial in verse 12. It says,

“¹²And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. ¹³And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. ¹⁴For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. ¹⁵Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. ¹⁶And he gathered them together into a place called in the Hebrew tongue Armageddon. ¹⁷And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. ¹⁸And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. 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 16:12-19 (KJV).

The reason why we went to verse 19 is we are wanting to identify that in verse 19 the great city Babylon, modern Babylon, is divided into three parts. Modern Babylon is not simply Babylon

that sits on the Euphrates. Modern Babylon is a city, a kingdom. We have already established that a city in Bible prophecy is a kingdom in this worship series.

And by the way, we have pretty much reached the halfway mark in this worship series, and I intend to do a lot less of defending every little point along the way now. There will be some things that we have already established several times, and there will be some things that we have not established but we have established the technique of prophetic interpretation that we are using as we study these things. So, for the critics, the honest critics, these techniques we have identified early on in this worship series. We have used them more than once to establish truths, so I am not going to perpetually repeat these principles and make the defense. We are going to begin to study this information at a different level.

So, what we are saying is, we have already established that a city in Bible prophecy is a kingdom; and, in verse 19 great Babylon, the modern Babylon at the end of the world—and certainly this is modern Babylon at the end of the world—that is going to enter the Seven Last Plagues. We are told in verse 19 that it is divided into three parts. And the three parts that it is divided into are noted in verse 13 as the Dragon, the Beast, and the False Prophet.

Okay. It is not important to this study, but as you go through the Book of Revelation, you will find that every time that the Dragon, the Beast, and the False Prophet are referenced, they are always referenced in that order. The Dragon was the first that came into history, and then the Beast came into history in AD538, and then the False Prophet (the United States) comes in at the end. And when the Revelator mentions these three powers, however he does it, it is always in this order.

So, what we are saying is, is that 1989 is the end of William Miller's dream, and that is when the Lion of the tribe of Judah unseals the prophetic testing message for the 144,000 at the end of the world.

At the Time of the End, every Reform Movement is a fulfillment of a prophecy. We are saying that verse 40 of Daniel 11, identifying the collapse of the Soviet Union, is that prophecy that is fulfilled, that marks the Time of the End for the 144,000.



Figure No. 91.

And although we have not proven verse 41 is The Sunday Law yet—we will do that in our next presentation, the Lord willing—we are saying that verse 40 of Daniel 11 begins in 1798 at the Time of the End, and it goes until verse 41, which is The Sunday Law; and, therefore, the history that verse 40 covers is from AD1798 to The Sunday Law in the United States.

And we have taken some time in our previous presentations to identify that in verse 40 there are three powers. There is the King of the North (that is the Papacy); there is the United States (represented by the chariots, ships, and horsemen); and, there is the Dragon power (represented as the King of the South).

So, when you are looking at the Beast, and the Dragon, and the False Prophet and their activities, their roles in leading the world to Armageddon, down here in the Seven Last Plagues, where does that story begin? It begins in Daniel 11, verse 40. Those three powers are in

verse 40 of Daniel 11. And the whole structure of the last six verses of Daniel 11 is based upon the interaction of the Beast, the Dragon, and the False Prophet.

So, if you have a desire or are convicted that you need to understand Armageddon, then you need to understand Daniel 11, verse 40.

ARMAGEDDON: *Har*: “mountain”. *Megeddon*: “assembly”, possibly “congregation”, “slaughter”. **Megiddo**: The plain of Esdralon at the foot of the Carmel ridge on the northeastern side.

Okay. *ARMAGEDDON* you have in your notes. It is made up of two words, *Har*, meaning “mountain,” and *Megeddon*, meaning “assembly,” “congregation,” or “slaughter”: The mountain of the assembly, the mountain of the slaughter.

Yesterday we illustrated on the board that just below the Carmel ridge is Megiddo, and it is just next to the Mediterranean Sea and just above the Sea of Galilee, and just off to the right of the Dead Sea, at least on our map. Megiddo is between the seas and Jerusalem, the glorious holy mountain; and, this is where the King of the North comes to his end with none to help in Daniel 11:44 through Daniel 12:1.

We have mentioned before the fact that John the Revelator calls Megiddo the Mountain of Megiddo, to make sure that the student of prophecy understands that Armageddon is not a literal place, for there is no mountain in Megiddo. So, John the Revelator purposely uses an inconsistency in the geography of that area to make sure the student understands that this is a spiritual war at the end, not a literal war.

A COMPANY WHO HAVE BEEN DECEIVED

Notice the next quote, *Manuscript Releases*, number 17, page 18.

“God has warned His people of the perils before them. John beholds the things which will be in the last days, and he sees a people working counter to God. **Read Revelation 12:17; 14:10–13, and chapters 17 and 13.**”—

Revelation 12:17 talks about Satan being angry with the remnant of her seed.

Revelation 14:10-13 is where the punishment of those that receive the mark of the beast is noted.

Revelation 17 identifies the threefold union of the Beast, the Dragon, and the False Prophet; and, it marks how the Papacy is judged in that history.

And, of course, Revelation 13 describes how the United States is the False Prophet that forces the whole world to accept the image of the beast and receive the mark of the beast.

So, Sister White is focusing in the very message of the Third Angel in this passage.

Back to the beginning, it says,

—“God has warned His people of the perils before them.”—

This is emphasizing a warning message.

—“John beholds the things which will be in the last days, and he sees a people working counter to God. **Read Revelation 12:17; 14:10–13, and chapters 17 and 13.** John sees the company who have been deceived.”—

I would submit to you that this all of mankind that is lost; but, the first company to be deceived we have already noted in this study is Adventism which receives strong delusion just prior to The Sunday Law.

Continuing on:

—“He says, ‘I saw three unclean spirits like frogs come out of the mouth of **the dragon**, and out of the mouth of **the beast**, and out of the mouth of **the false prophet**. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.’”
Manuscript Release, number 17, 18.

What I want you to see in this passage, if you will, is Sister White is using Revelation 16 and the story of the Beast, and the Dragon, and the False Prophet to identify a warning message, and she is giving a second testimony to this warning; because, in Revelation 16, verse 15, it says, “Blessed is he that watcheth and keepeth his garments, . . .” So, Sister White is citing this passage in Revelation 16 in saying this is a warning message; and, here in verse 15, it is saying that it is a warning message. It is saying, “Blessed are you that keep your garments,” thus implying that there is a possibility for you to lose your garments. But this cannot be so in the time of the Plagues.

When Michael stands up in Daniel 12:1, human probation closes. The garments I am wearing are either the garments of my self-righteousness or the garments of Christ’s righteousness. And when He stands up, “he that is unjust, let him be unjust still; and, he that is just, let him be just still.” You do not change garments after Michael stands up. And once Michael stands up, then begins the Seven Last Plagues.

And here in the Sixth Vial, the Sixth Plague, in verse 15 there is a warning, “Blessed is he that keepeth his garments,” and Sister White is emphasizing the warning of these three powers. So, how is it that the subject of the Beast, and the Dragon, and the False Prophet is a warning message?

Okay. For me, it is a warning message. It is saying that you need to understand how and who, what are the powers that lead the world to Armageddon! And if you are going to understand those powers and the work that is accomplished by those powers as they lead the world to Armageddon—and leading the world to Armageddon means leading the world to a place where two classes are finalized. And in Daniel’s terminology, in verse 45 the two classes: the glorious holy mountain, God’s Church; and, the seas, the rest of the world. It is this march to Armageddon that divides the world into two classes, with no third class. There is no one else making any decisions. Every decision has been made.

And it is a warning to Seventh-day Adventists before it happens that you need to understand who the Beast, the Dragon, and the False Prophet are and what are their activities in accomplishing this work.

And if this is so—and it is so!—then you need to understand Daniel 11, verse 40; because, in Daniel 11, verse 40, that is where these three powers begin the work of leading the world to Armageddon.

So, when we are saying that in 1989, the Time of the End for the 144,000 was fulfilled and the Dirt Brush Man comes in and begins to remove the traditions and customs that have been handed down in Adventism, preventing people from understanding where we are in the flow of history, verse 40 is the verse that begins to tell the story about how the world ends up in Armageddon. And if you do not understand the beginning of the story, then how can you understand the story at all? Jesus illustrates the end with the beginning.

So, what am I saying? I am saying that verse 40, which identifies the Time of the End, it has got many, many important truths that God's people have to wrap their minds around. And that is why in *The Great Controversy*, when she says, "The events connected with the close of probation and the need of preparation in the time of trouble have been clearly revealed, but multitudes—my words: in Adventism—do not understand these truths," they do not understand verse 40 is identifying the beginning of the march to Armageddon, among other things.

So, let us look a little at these three powers.

THE DRAGON, THE BEAST, AND THE FALSE PROPHET

Signs of the Times, November 1, 1899:

“Under the symbols of a **great red dragon**, a **leopard-like beast**, and a **beast with lamblike horns**,”—

Where do we find these symbols?

FROM THE AUDIENCE: Revelation 12 and 13.

BROTHER PIPPENGER: Revelation 12 and 13.

But, who are these symbols?

Who is the great red dragon? Well, that is easy. It is the Dragon.

Who is the leopard-like beast? That is the Beast.

And, who is the lamb-like beast? That is the False Prophet.

And do you notice what order they are in? Dragon, Beast, and False Prophet.

No matter how they are illustrated in The Revelation, they are always in that order.

—“Under the symbols of a **great red dragon**, a **leopard-like beast**, and a **beast with lamblike horns**, the **earthly governments** which would especially engage in trampling upon God's law and persecuting His people, were presented to John.”—

What is the great red dragon?

FROM THE AUDIENCE: Pagan Rome.

BROTHER PIPPENGER: It is an earthly government. She just said so. The dragon is an earthly government. So is the leopard-like beast, and so is the beast with lamb-like horns.

The dragon is many things; but, I want you to see here that she is identifying it as an earthly government.

—**“The war is carried on till the close of time.** The people of God, symbolized by a holy woman and her children, were represented as greatly in the minority. In the last days only a remnant still existed. Of these John speaks as they ‘which keep the commandments of God, and have the testimony of Jesus Christ.’

“Through paganism, and then through the Papacy, Satan exerted his power for many centuries in an effort to blot from the earth God’s faithful witnesses. **Pagans and papists** were actuated by the same dragon spirit. They differed only in that **the Papacy,** making a pretense of serving God, was the more dangerous and cruel foe.”—

Wow! How can the Papacy be the more cruel foe when you remember the activities of men like Nero and Diocletian. You know, the historians say that after the reign of Diocletian there was a meeting of the Christians that came together of whom—I forget the leader there, the Christian leader’s name. It is not important to my point—but of all the people, all the Christians that came to this gathering, there were virtually none of them that were whole: this guy’s eyes had been put out; this guy’s tongue had been cut out; this guy’s legs were gone, and this guy’s hands were gone. Okay. That was the cruelty of Pagan Rome; but, Sister White says the Papacy was more cruel.

Okay. What does that tell you? That persecution is progressively worse. The persecution that takes place at the end of the world, it is going to be enhanced by modern techniques of persecution.

Starting over at the second paragraph,

—**“Through paganism, and then through the Papacy,** Satan exerted his power for many centuries in an effort to blot from the earth God’s faithful witnesses. **Pagans and papists** were actuated by the same dragon spirit. They differed only in that **the Papacy,** making a pretense of serving God, was the more dangerous and cruel foe. Through the agency of Romanism, Satan took the world captive. The professed church of God was swept into the ranks of this delusion, and for more than a thousand years the people of God suffered under the dragon’s ire.”—

Now, here is the point of this passage.

—**“And when the Papacy, robbed of its strength, was forced to desist from persecution,”—**

When was the Papacy robbed of its strength? 1798.

—**“when the Papacy, robbed of its strength, was forced to desist from persecution, John** beheld a new power coming up to echo the dragon’s voice, and carry forward the same cruel and blasphemous work. This power, **the last that is to wage war against the church and the law of God,** was symbolized by a beast with lamblike horns.

“But the stern tracing of the prophetic pencil reveals a change in this peaceful scene. The beast with lamblike horns speaks with the voice of a dragon, and ‘exerciseth all the power of the first beast before him.’”—

What in the world does that mean?

The next sentence:

—“Prophecy declares that he will **say to them that dwell on the earth that they should make an image to the beast**, and that “he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Thus **Protestantism follows in the steps of the Papacy.**” *Signs of the Times*, November 1, 1899.

There are a few things that I want you to see here.

Sister White just said that John received the vision of Revelation 13 in 1798, which was when the Papacy was robbed of its strength John beheld a new power coming up out of the Earth.

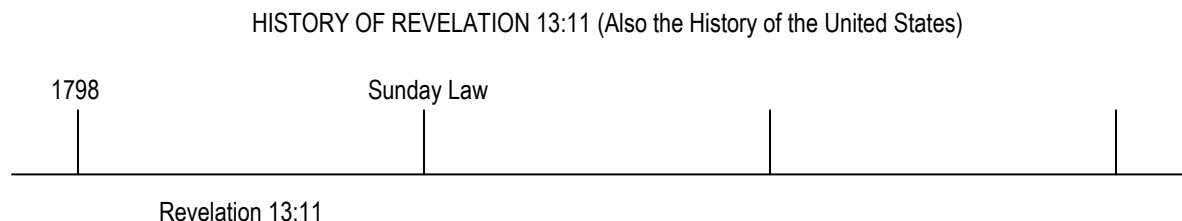


Figure No. 92.

So, that new power is marked in Revelation 13:11. It is the lamb-like beast. It is the United States. And ultimately in verse 11, the United States speaks as the dragon, and we have already made the point, and we are going to make it again, that the speaking of the United States as a dragon takes place at The Sunday Law; therefore, it is important to see that the same history of verse 40 is the history of Revelation 13:11. It is the identical history.

You know, some of these people that fight this message, they are saying, “There are over 200 years’ history in verse 40. How ridiculous is that?”

Well, it is the same amount of time that is in verse 11 of Revelation 13.

And why is this important? It does not matter if you understand why it is important. You can tell it is important just from the fact that the Lord has given us a second witness to this identical history. That has to mean something.

Okay. It says the United States, when it is speaking about the United States, it is going to exercise the same powers of the beast before it. That is verse 12.

Go to Revelation 13. Verse 11 is the United States of Revelation 13. In verse 12 it says, “¹²And he exerciseth all the power of the first beast before him, . . .” What is the power of the first beast before him?

I mean, Sister White is taking this quote and emphasizing this aspect of the United States; therefore, it is being identified in Inspiration as a characteristic of the United States that we are to understand. So, what is the power of the first beast?

FROM THE AUDIENCE: Persecution.
 FROM THE AUDIENCE: Church and state.
 BROTHER PIPPENGER: Persecution; church and state? Okay, close.
 Go to Revelation 13, verse 2.

“²And the beast which I saw was like unto a leopard,”—

Who is the leopard beast?

FROM THE AUDIENCE: The Papacy?

BROTHER PIPPENGER: The Papacy.

—“and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion; and the dragon”—

Who is the dragon?

FROM THE AUDIENCE: Pagan Rome.

BROTHER PIPPENGER: Pagan Rome, **Pagan Rome**.

—“and the dragon gave him power, and his seat, and great authority.”
 Revelation 13:2 (KJV).”

And the dragon gave him three things, his what?

FROM THE AUDIENCE: His power.

BROTHER PIPPENGER: Hmm. Can he exercise the same power as the beast before him?

What was the power that was exercised before him?

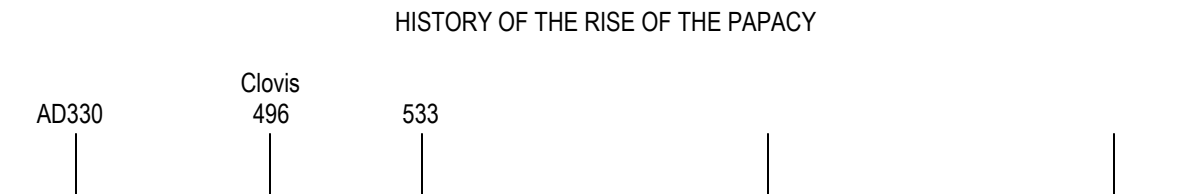


Figure No. 93.

Well, the dragon, remember, the dragon gives three things to the Papacy; and, it removes three things from the Papacy. It removes three horns, but it gives three things to the Papacy. It gives him his seat. In the year AD330 Constantine moves the capitol of the Roman Empire to Constantinople, leaving a spiritual vacuum in the City of Rome that the Papacy gobbles up. It gives him his seat to rule from. It did that in AD330.

It gave him his civil authority in 533 when the Emperor Justinian wrote a decree identifying the Pope of Rome as the head of the church and the Corrector of Heretics, and legally and technically from that point on the Pope of Rome can turn to the Emperor of Rome and say, “You are a heretic. Off with your head!” The civil authority has been given to the Papacy in 533.

But, when was it that the power was given to the Papacy by the dragon? 496.

And who gave the power to the Papacy; who is the historical figure?

FROM THE AUDIENCE: Clovis.

BROTHER PIPPENGER: Clovis, king of France, formed a church-state relationship with the Papacy in 496 and began to use his military strength to place the Papacy on the throne of the Earth.

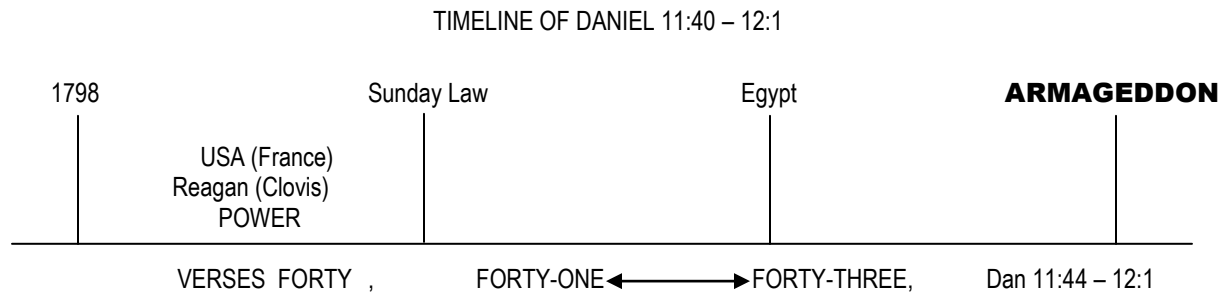


Figure No. 94.

So, when it says in verse 12 of Revelation 13 that the United States is going to exercise the power of the beast before it, what is the power?

FROM THE AUDIENCE: Military.

BROTHER PIPPENGER: Military strength.

So, where is it that we can identify in prophecy that the United States begins to exercise its military power to place the Papacy on the throne of the Earth?

FROM THE AUDIENCE: In Daniel 11, verse 40.

BROTHER PIPPENGER: In verse 40 [see Figure No. 93].

(Interruption of electrical power during presentation.)

BROTHER PIPPENGER: This must be an important point.

FROM THE AUDIENCE: Yes, it is.

BROTHER PIPPENGER: All right?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: I think it is, but I never realized that it was so important that it would infuriate Satan to this extent.

I have seen people fight this truth that I am going to share with you; so, it may very well be that important.

The power of the United States begins to be exercised for the Papacy by Ronald Reagan in his time period; therefore, who typifies Ronald Reagan?

FROM THE AUDIENCE: Clovis.

BROTHER PIPPENGER: Clovis.

Therefore, who typifies the United States?

FROM THE AUDIENCE: France.

BROTHER PIPPENGER: Who is France part of?

(Restoration of electrical power during presentation.)

BROTHER PIPPENGER: Who is France a part of?

FROM THE AUDIENCE: The Ten Kingdoms.

BROTHER PIPPENGER: The Ten Kingdoms of who? Pagan Rome.

France is part of the dragon power that placed the Papacy on the throne of the Earth.

So, what I want you to see when it comes to the United States, they are going to exercise the same power as the beast before it, and that power, if you are going to be a student of prophecy and you are going to give a second testimony to Revelation 13:12 to where the United States begins to exercise the power to place the Papacy on the throne of the Earth, what do you need to understand? Daniel 11, verse 40.

Okay. Daniel 11, verse 40, is one of the most profound verses in the Bible. Not only does it begin the march to Armageddon but it is your second witness to the work of the United States in placing the Papacy on the throne of the Earth.

And as the second witness to that work, it identifies the same history as Revelation 13:11, which is the history of the United States.

There are just profound and specific connections here!

CHARIOTS, HORSEMEN, AND SHIPS

THE FALSE PROPHET—REVELATION 13:11-18

Okay. Now go to Revelation 13, if you are not already there.

Speaking of the United States, starting in verse 11 it says,

“¹¹And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.”—

The speaking of the United States is The Sunday Law. Okay? We are going to show that to you. We have already shown that in this worship service.

After The Sunday Law, therefore, in verse 11, there is going to be further development. And it says,

—“¹²And he [*THE UNITED STATES*] exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.”—

How is the United States going to force the world to worship the Papacy? It is going to use its military and economic might. It is going to exercise the same power as Clovis, who used his military and economic might.

Verse 13:

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

Who makes fire come down out of heaven, from yesterday’s presentation?

FROM THE AUDIENCE: Elijah.

BROTHER PIPPENGER: Satan. Elijah did, but Satan here at the end.

But, we also read a quote yesterday, if you noticed it, that his representatives are going to perform these miracles, too. The United States is his representative in this.

What are the miracles of the United States?

How does the United States make fire come down out of heaven? You have got military fire power.

What else?

What is the religion of the United States? It is apostate Protestantism. But, apostate Protestantism, it is going to receive strong delusion. Those people in apostate Protestantism that do not come out of Babylon and be the eleventh-hour workers and stand with God's people, they are going to be just as deluded as anyone else that rejects the truth.

And how does Satan capture apostate Protestantism? The Pentecostal Movement.

What is the symbol of the Pentecostal Movement? Speaking in tongues, fire coming down out of heaven.

So, this verse 13, it has a lot of ways that we can see it; but, this is about the United States.

Verse 14:

—“¹⁴And deceiveth”—

Who deceiveth? Who deceives here in verse 14? The United States.

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

Does that mean them that dwell in England? Does it mean them that dwell in Africa? The Earth! Sister White says every nation will be involved. The United States is going to deceive the entire world.

—“¹⁴And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast,”—

Saying to the world, **to the world!**

—“that they should make an image to the beast which had the wound by a sword, and did live.”—

Now, Brother and Sisters, this means there are two images of the beast in Revelation 13; because, in order for the Protestants of the United States to pass a Sunday Law through the Government of the United States, they first have to form an image of the beast here in the United States because the image of the beast is the combination of church and state, with the church in control of the relationship. And until the Protestants have control of the state, the Government of the United States, they cannot pass a Sunday Law.

But, when they pass The Sunday Law, when the United States speaks as a dragon, it is marking that the image of the beast has been fully developed in the United States,

But this image of the beast is not the image of the beast in the United States. This is the image of the beast in the entire world; and, there is only one definition of the image of the beast.

It is the combination of church and state. So, there is going to be a One World Government that is going to consist of church and state.

And in verse 15, it says,

—“¹⁵And he [*THE UNITED STATES*] had power to give life unto the image of the beast,”—*TO THIS ONE WORLD GOVERNMENT*—“that the image of the beast should both speak,”—

The speaking of a nation is an action of its legislative and judicial authorities. This One World Government that the United States is going to force the world to set up is going to have a legislative branch which is in New York City, and a judicial branch which is in Holland. It is already here.

—“and cause that as many as would not worship the image of the beast should be killed. ¹⁶And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: ¹⁷And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. ¹⁸Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.” Revelation 13:11-18 (KJV).

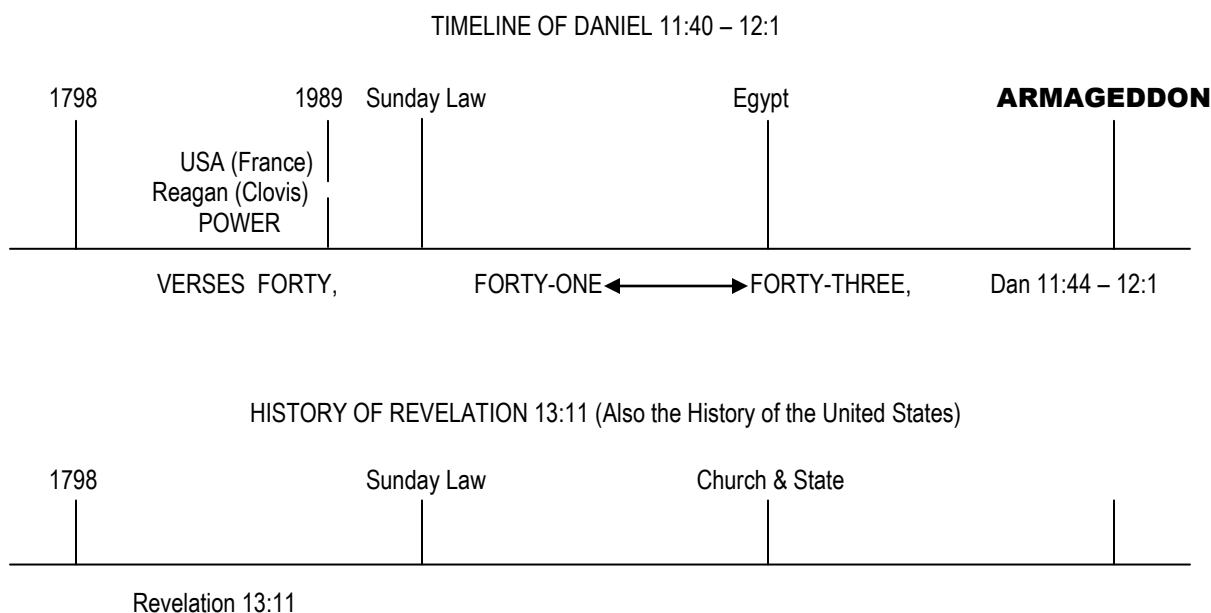


Figure No. 95.

So, what I am saying is, after The Sunday Law in the United States, it goes out to the entire world. And we have not shown it yet, but in Daniel 11, verses 42 and 43, the world is represented by Egypt. It goes out to the world and tells them that they must set up an image of the beast, which is church and state—right?—and it is going to bring this One World Government to life by its power.

And this story in Revelation 13, it is the identical story in the last six verses of Daniel 11 [referencing Figure No. 94]. It is in the same sequence. It is telling the same story, using different symbols.

DECLARATION OF INDEPENDENCE—1776; THE CONSTITUTION—1787;
THE BILL OF RIGHTS—1791; NATIONAL SOVEREIGNTY RECOGNIZED
BY THE NATIONS OF THE WORLD—1798

Okay. Let us remember the United States. I have this in your notes.

- The Declaration of Independence was 1776.
- The Constitution was ratified in 1787.
- The Bill of Rights were ratified in 1791.
- And, the National sovereignty of the United States was recognized by the other nations of the world in 1798. This is when the United States becomes a legal country; and, this is when the United States is marked as the sixth kingdom of Bible prophecy.

Sister White says this, *The Great Controversy*, pages 440 – 442:

“What nation of the New World was **in 1798** rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. **One nation, and only one, meets the specifications of this prophecy;**”—

And if you are like most Seventh-day Adventists and you have not studied these things because you just did not think you needed to be a student of prophecy, then you probably do not realize that there are all kinds of foolish ideas in Adventism about who the sixth kingdom is in Revelation 17, and it is identified often as other than the United States of America in spite of the fact that in Revelation 13 you have the leopard-like beast of the Papacy followed by the United States. How hard is that one?! But, Sister White here is saying when it comes to the history of 1798, “One nation and one nation only,” it seems like to me she is trying to emphasize the fact that you can only mark the United States in 1798.

—“**One nation, and only one, meets the specifications of this prophecy**, it points”—vaguely?

Is that what she says?

—“it points **unmistakably** to the United States of America. Again and again the thought, almost the exact words, of the sacred writer has been unconsciously employed by the orator and the historian in describing **the rise and growth of this nation.**”—

You will notice that I have the last words of that sentence highlighted. Why do I do that? Why do you think I have that emphasized for you?

Because, you may have not understood it because I never said anything about it. I have said things about it, but not in this regard. The fact that the historians are using the very words from Daniel 11, verse 40, to describe the collapse of the Soviet Union is exactly what Sister White is emphasizing here, that the historians that mark the arrival of the United States in prophecy, they use the same words from Revelation 13 to do so; thus, Sister White is telling us that when the historians record the history that is a fulfillment of prophecy, that even though they may be worldling to the fullest extent, the Lord still directs them in choosing words that allows the student of prophecy to make the connection, and that connection is made in the history of the collapse of the Soviet Union as well in the history of the United States.

—“The beast was seen ‘coming up out of the earth;’ and, according to the translators, the word here rendered ‘coming up’ literally signifies ‘to grow or spring up as a plant.’ And, as we have seen, the nation must arise in territory previously unoccupied. A prominent writer, describing the rise of the United States, speaks of ‘the mystery of her coming forth from vacancy,’ and says: ‘Like a silent seed we grew into empire.’—G. A. Townsend, *The New World Compared With the Old*, page 462. A European journal in 1850 spoke of the United States as a wonderful empire, which was ‘emerging,’ and ‘amid the silence of the earth daily adding to its power and pride.’—*The Dublin Nation*. Edward Everett, in an oration on the Pilgrim founders of this nation, said: ‘Did they look for a retired spot, inoffensive for its obscurity, and safe in its remoteness, where the little church of Leyden might enjoy the freedom of conscience? Behold the mighty regions over which, in peaceful conquest, . . . they have borne the banners of the cross!’—Speech delivered at Plymouth, Massachusetts, December 22, 1824, page 11. 371

“‘And he had two horns like a lamb.’ The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as ‘coming up’ in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty.”—

Often Seventh-day Adventists emphasize that the pilgrims came to the United States to escape the Papal authority, but sometimes we forget that they were also running away from royal authority. They were running away from a corrupt church and a corrupt state. That is what it is all about: church/state corruption.

—“Their views found place in the Declaration of Independence, which sets forth the great truth that ‘all men are created equal’ and endowed with the inalienable right to ‘life, liberty, and the pursuit of happiness.’ And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. **Republicanism** and **Protestantism** became the fundamental principles of the nation. These principles are **the secret of its power and prosperity.**”—

What is the secret of the power and prosperity of the United States? Republicanism and Protestantism.

And where is that secret preserved?

FROM THE AUDIENCE: In the Constitution.

BROTHER PIPPENGER: The Constitution; it is the Constitution that preserves the secret that makes the United States what it is; and, at the end of the world, it no longer is. Its powers at the end of the world are not Republicanism and Protestantism. It is changed. It is military and economic strength; it is chariots and horsemen and ships.

—“The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.

“But the beast with lamblike horns ‘spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed; . . . saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.’ Revelation 13:11–14.

“The lamblike horns and dragon voice of the symbol point to **a striking contradiction** between the professions and the practice of the nation thus represented. **The ‘speaking’ of the nation is the action of its legislative and judicial authorities.** By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak ‘as a dragon’ and exercise ‘all the power of the first beast’ plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns ‘causeth the earth and them which dwell therein to worship the first beast’ indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.” *The Great Controversy*, 440–442.

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.”—

If you do not understand this, you need to understand these next few thoughts.

—“**But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast;**”—

So, when they pass The Sunday Law, what have they just formed?

FROM THE AUDIENCE: The image of the beast.

BROTHER PIPPENGER: The image of the beast.

So, there are two images of the beasts in Revelation 13, even if people do not want to acknowledge it. Verse 11, when it speaks as a dragon, it is The Sunday Law; and, the image of the beast has been fully developed in the United States. Then it goes to the world and it tells the world in verse 14, “You need to do the same thing that we’ve just done.”

—“**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.

Page 445 of *The Great Controversy* says,

“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.

Therefore, the mark of the beast and the image of the beast are two different things. The mark of the beast is Sunday observance. The image of the beast is the combination of church and state, with the church in control of the relationship.

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.”—

It is going to operate the same way the Papacy of the past operated; therefore, it is an image *of* the Papacy, “it is an image *of* the beast.” But, by making this image, it is bowing down to the beast; so, “it is an image *to* the beast”; it is an offering to the beast. It is an acknowledgement that “We want to be like you are.” It is both.

—“It is also called an image *of* the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy.

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

“... especially for the punishment of ‘heresy.’ **Especially for the punishment of heresy.**

In fact, if you read the Catechism, it lays out the various types of worship that the Catholic Church does; and, the Catholic Church in Vatican II, the buzz word for these rituals is called “Celebration.” They celebrate this and they celebrate that; they celebrate this.

But, what is the highest form of Celebration that is marked in the Catechism for the Catholic Church?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: The punishment of heretics.

But, is that not the highest form of worship for Paganism, is burning your children at the altar of Molech? It is the highest form of worship, according to the Catechism, is the punishment of heretics.

That is why she says, “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.

Okay. I am hoping you are seeing that this history here of verse 11 is the same history of Daniel 11, verse 40. It goes from 1798 to The Sunday Law.

But, this history of verse 40, it is emphasizing the movements of the King of the North, the Papacy. But, this history of Revelation 13:11, it is emphasizing the movements of the False Prophet (the United States). It is a twofold look at the same history.

Then comes The Sunday Law, and the United States is fully disconnected from righteousness, and it is going to go out to the whole world and say, “You need to set up a One World Government that is a combination of church and state with the Pope of Rome in control of the relationship.” And that is paralleling verses 42 and 43 of Daniel 11. I have not shown that yet. I cannot show everything at the same time; I do not know how to do it. But, we will get back to that.

Switching gears a little bit here.

ALL THE WORLD

Signs of the Times, May 6, 1897:

“History will be repeated. False religion will be exalted. **The first day of the week**, a common working day, possessing no sanctity whatever, will be set up as was the image at Babylon. All nations and tongues and peoples will be commanded to worship this spurious sabbath. This is Satan’s plan to make of no account the day instituted by God, and given to the world as a memorial of creation.

“**The decree enforcing the worship of this day** is to go forth to all the world.”—

Not just to the United States but to all the world.

—“In a limited degree, it has already gone forth. In several places **the civil power is speaking with the voice of a dragon**, just as the heathen king spoke to the Hebrew captives.” *Signs of the Times*, May 6, 1897.

So, notice this next couple of quotes.

FIRST THE UNITED STATES

Testimonies, volume 6, page 18:

“As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example.” *Testimonies*, volume 6, 18.

So, where does The Sunday Law begin?

FROM THE AUDIENCE: In the United States.

BROTHER PIPPENGER: The United States.

And how many countries follow the example of the United States?

FROM THE AUDIENCE: All.

BROTHER PIPPENGER: Every country on the globe.

The next quote, *Testimonies*, volume 6, page 395.

“Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world.” *Testimonies*, volume 6, 395.

She leads out with The Sunday Law in the United States, and then she goes to the world and says, “You must set up an image of the beast.” And that image of the beast is the same test. The image of the beast in the world reaches its climax, the full development of itself, when it has the ability to enforce a Sunday Law on all the countries of the globe; and it will do so.

THE KING OF THE SOUTH

EGYPT IS THE DRAGON

Ezekiel 29:2-3

We have been speaking about the False Prophet. Now we are going to switch gears to the Dragon.

We are doing this because we are saying that in Daniel 11, verse 40, we have the Dragon, the Beast, and the False Prophet beginning their activity that leads the world down here to Armageddon. We want to look at the Dragon now.

Ezekiel 29.

Now, the theologians, this will give them heartburn—okay?—because, I am going to take and say the Dragon in Revelation 12, which was written by John in Greek, is also written about in Ezekiel in Hebrew hundreds and hundreds of years apart: “Doesn’t this guy understand that this is a different time in history, John and Ezekiel? And doesn’t he understand it’s two different languages? How can he be saying that they are the same?”

Because, I acknowledge that I am an uneducated, worthless human being and my only chance of salvation is to accept the Word of God simply as It is set forth and believe it. And the

Word of God identifies the Dragon in Revelation 12, and it identifies the Dragon in Ezekiel 29. For me, the simple man that I am, it means that it is the same Dragon in both places.

Ezekiel 29, beginning in verse 2:

“² Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: ³ Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made *it* for myself.” Ezekiel 29:2-3 (KJV).

Egypt is the Dragon in prophecy. **Egypt is the Dragon in prophecy.**

And maybe you do not think this is important; but, I remember going to this passage in an inquisition that we were involved in, in Germany, where I was presenting the message. And we had the university professors and the well-known pastors, the Germans were there, sitting around in a circle, attempting to reject everything we said. And when you got to here, saying that this is the Dragon, that one professor, man, he just—he was not going to accept that one.

Brother and Sisters, *Egypt* in Bible prophecy is the Dragon. You may not understand the significance of marking that and believing it; but, the theologians that are fighting this message, they fight this point. So, even if you do not understand it, just duly note that it is something worth fighting for, for those that are on the wrong side of the issue, the Dragon.

The Great Controversy, page 439:

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

The Dragon is Egypt; the Dragon is Satan; the Dragon is Pagan Rome. The Dragon is many things, but Egypt and Pagan Rome?

Did not Pagan Rome, in the time period of Anthony and Cleopatra, did not Pagan Rome conquer Egypt? How can they both be the Dragon?

Okay. Do you see my point?

Notice the next quote, *Testimonies to Ministers*, page 38:

“Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus.” *Testimonies to Ministers*, 38.

FROM THE AUDIENCE: It moves.

BROTHER PIPPENGER: Pardon me?

FROM THE AUDIENCE: It moves.

BROTHER PIPPENGER: The Dragon moves through history.

But this here, the Dragon at the end of the world, is it Pagan Rome?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: Is it Egypt?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: Prophetically it is, but it is not the country of Egypt. It is kings, governors, and rulers in The Sunday Law crisis, because it says this is The Sunday Law crisis: They go forth to make war with the saints that keep the commandments of God. This is The Sunday Law crisis.

So, the Dragon—and we started with a quote in this study from *Signs of the Times*, November 1, 1899, where Sister White references the great red dragon, the leopard-like beast, and the beast with lamb-like horns. And what did she say they were? Earthly governments.

The earthly governments that represent the Dragon at the end of the world is the earthly government that is made up of kings and rulers and governors. It is an earthly government that is made up of a group of politicians, which is called the United Nations.

So, what am I saying about the Dragon? I am saying this: When it comes to the Dragon, the characteristics of the Dragon in Bible prophecy is that it moves through history.

And I have a breakdown for you so you can note and where you can mark the Dragon at different points in prophetic history.

HEAVEN - EZEKIEL 28; EDEN - GENESIS 3; SHINAR - GENESIS 11; BABYLON,
PERGAMOS - REVELATION 2:13; ROME - DANIEL 8:11; FRANCE - REVELATION 11:8;
THE SOVIET UNION - DANIEL 11:40; THE UNITED NATIONS - DANIEL 11:42; THE
UNITED NATIONS - REVELATION 20:7–10

- He begins the war in Heaven does he not?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: And in Ezekiel 28, you can find that.

- And then he comes down to bring the war to Planet Earth at Eden in Genesis 3; and, you can see the Dragon there, and you can see a pronouncement against him, which is the Everlasting Gospel, “I am going to put enmity between thee and Me.”
- He comes to Shinar in the time of Nimrod. You can find that in Genesis 11. And he stays in Babylon all the way through in the time of Belshazzar.
- And when Belshazzar is brought down by the Medes and Persians, the historians testify that the Chaldeans, the religious elite of Babylon that represent the religion of the Dragon, they move to a city in Asia Minor called Pergamos. And you can see Pergamos marked in Revelation 2, verse 13, as the place where Satan’s seat is located after Babylon. And who is Satan? He is the Dragon.

So, the Dragon has moved from Heaven to Eden, to Shinar, to Babylon, to Pergamos.

- And then comes Pagan Rome into history, and it conquers Pergamos and it brings the religion of the Chaldeans from Pergamos back to the City of Rome. Now, it has moved to Rome.
- And Pagan Rome divides into ten parts, according to Daniel 7, and one of those ten parts is France, Revelation 11:8. France is the Dragon power, the king of Atheism.

- But, as time progresses the king of Atheism (the Dragon power) moves to the Soviet Union, Daniel 11:40.
- And we read from some of the historical record where Gorbachev, when he bowed to the Pope and went back and took apart the Soviet Union at the Pope's direction that he [Gorbachev] then stepped down from being the leader of the Soviet Union and took a job in the United Nations, which is the kings, governors, and rulers that are represented as the Dragon that goes to make war with those who keep the commandments of God and have the testimony of Jesus.

My point is this, when it comes to the Dragon, he moves through history. He is not in the same geographical location. He moves. If you are unwilling to see this, then you are unwilling to see.

EGYPT IS GIVEN TO BABYLON (THE DRAGON IS GIVEN TO THE BEAST)

Jeremiah 46:1-2, 13, 20; Ezekiel 29:18-21; Daniel 11:42; Revelation 17:17

When it comes to the Dragon—and I know this is hard. This is hard for a lot of people to conceptualize or to buy into, but it is true. The next point we are going to make is hard; because, when you think of the Dragon, you think of Satan, and you think that Satan is the one that is directing the False Prophet of the United States, and Satan is the one that is directing the Beast of the Papacy, and Satan is the one directing the spiritualism of the United Nations; and, he is. But, Satan is the Dragon, and in Bible prophecy the Dragon is given to the Papacy. You have to see that.

To give you a quick example, in the Church of Thyatira in Revelation, what is the symbol of the Papacy in Thyatira, in Revelation? What symbolizes the Papacy in the Church of Thyatira?

FROM THE AUDIENCE: Jezebel.

BROTHER PIPPENGER: Jezebel. Okay.

And Jezebel is the church.

Who was Jezebel married to?

FROM THE AUDIENCE: Ahab.

BROTHER PIPPENGER: Ahab. So, what is Ahab?

FROM THE AUDIENCE: He is the king.

BROTHER PIPPENGER: He is the state.

So, how many states did he have?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: Ten.

He is the Ten Kings that commit fornication with Jezebel with the Beast at the end of the world. Right?

So, that number 10, how many kingdoms did Pagan Rome disintegrate into?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: Ten.

The number 10, that is the Dragon power. Ahab is the Dragon power. **Ahab is the Dragon power.**

Was Jezebel ruling over Ahab, or was Ahab ruling over Jezebel? Okay. The Biblical testimony is that Jezebel is controlling the movements. Egypt is given to (the Dragon is given to) the Papacy.

Now, notice Jeremiah 46. Go to Jeremiah 46.

Why do you need to see this? You need to see this because the King of the North (the Papacy) in Daniel 11, verse 42, is going to conquer Egypt. You want to see that that is always the case in the Scriptures, is that Egypt (the Dragon power) is given into the hands of the Papacy. You want to know that this is so, so that you can be confident in your understanding of the last six verses of Daniel 11.

Jeremiah 46:1-2 says,

“¹The word of the LORD which came to Jeremiah the prophet against the Gentiles;
²Against Egypt, against the army of Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.” Jeremiah 46:1-2 (KJV).

Who is Nebuchadnezzar?

FROM THE AUDIENCE: King of the North.

BROTHER PIPPENGER: King of the North.

Who did he just defeat?

FROM THE AUDIENCE: The King of the South.

BROTHER PIPPENGER: The King of the South, Egypt.

Okay. Egypt gets defeated by Babylon.

Notice verse 13.

“¹³The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt.” Jeremiah 46:13 (KJV).

Babylon smites Egypt.

Verse 20:

“²⁰Egypt *is like* a very fair heifer, *but* destruction cometh; it cometh out of the north.” Jeremiah 46:20 (KJV).

Who is Egypt? Ezekiel 29, verses 2 and 3: It is the Dragon. The Papacy takes control of the Dragon. The Dragon is a state. The image of the beast is a combination of church and state with the church, the woman, in control of the relationship. The state is given to the Papacy.

Back to Ezekiel 29, verses 18 through 21. Ezekiel 29, beginning at verse 18, says,

“...¹⁸Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:”—

What does the Bible say about the laborer?

FROM THE AUDIENCE: He is worth his hire.

BROTHER PIPPENGER: Okay. He was using Nebuchadnezzar to accomplish a purpose; so, the Lord is saying, “I’m going to pay the King of the North, I am going to pay the Papacy for the work that he is doing for me.”

Verse 19,

—“¹⁹Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. ²⁰I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.”—

And in what day does He give Egypt to the Papacy?

Next verse,

—“²¹In that day will I cause the horn of the house of Israel to bud forth,”—

Ah, this happens in the time period of the Latter Rain.

—“and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD.” Ezekiel 29:18-21 (KJV).

Ah, in this very time period, the Lord is going to raise up a people that are receiving the Latter Rain that are going to present this very truth to the world. He is going to give them an opening of the mouth.

And what are they going to talk about? They are going to talk about the fact, among other things, that in Bible prophecy that Egypt is given to the Papacy. The King of the North takes control of the King of the South. That is Daniel 11:42.

“⁴²He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.” Daniel 11:42 (KJV).

Now, Revelation 17:17. We are not dealing with Revelation 17 as of yet; but, just so we can put it in your mind for a future reference, in Daniel 11:42, the King of the North conquers Egypt and the countries. And, in Revelation 17:17, speaking of the Ten Kings—and we are saying the Ten Kings have been represented by the ten toes of Daniel 2—they are represented by Ahab and his ten nations; they are represented by the ten tribes of Psalm 83; they are represented by the ten cities in connection with Nimrod; they are represented by the ten cities in Ezekiel 30 that are the cities of Egypt that are judged by the Lord in Ezekiel 30. These Ten Kings are the Dragon at the end of the world.

And verse 17 says,

“¹⁷For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom [*THE KINGDOM OF THE DRAGON*] unto the beast, until the words of God shall be fulfilled.” Revelation 17:17 (KJV).

Because, the King of the North in verse 42 of Daniel 11 is going to conquer Egypt; it is going to conquer the Dragon.

Okay. We have put that in place. We want to put a couple more things in place as we are closing.

Sorry I got a little bit carried away there, time-wise.

THE LONG WAR

What we are saying—now, this is a different thought. Okay? I have to pull you back away from some of this—what we have been saying is, is that in verse 40 of Daniel 11, the activities of the King of the North (the Beast), the King of the South (the Dragon), and the False Prophet (the chariots, ships, and horsemen), this is where it begins. This is where you see the activities begin.

With the collapse of the Soviet Union in 1989, the student of prophecy has opened up to them a line of truth that carries them all the way down here [to Armageddon] where the King of the North comes to his end, between the seas and the glorious holy mountain which is Megiddo, Armageddon. That is just one line of truth that is opened up; all kinds of lines of truth are opened up there in verse 40.

THE BATTLE OF CARCHEMISH (EGYPT AND ASSYRIA/BABYLON: SOUTH/NORTH)

But, in this history, one of the truths in this history, is that in 1798 to 1989, you have a long, protracted war.

In the beginning of this war, Egypt, the King of the South, it attacks the King of the North and it is victorious. It delivers the deadly wound. So, this is a long drawn-out war from 1798 to 1989. And initially, the Dragon delivers the first blow and is victorious. But, at the end, the Dragon loses.

That is part of that verse 40.

But, as you remember, we showed that this history of Daniel 11:40 to down here to Daniel 12:1, what history is that? It is the history of Laodicea.

And the history of Laodicea had how many of the churches repeated?

FROM THE AUDIENCE: All of them.

BROTHER PIPPENGER: All of them, from Ephesus, all the way through. All those histories are repeated in Laodicea; and not only of the Christian Church, but of who else? Ancient Israel.

So, we have already seen the principle that allows us to see that verses 40 to 45, that is the whole Bible is laid over the top. This is the principle that turns the Bible into the Little Book that is in the Angel's hand.

So, what I am saying is, this long drawn-out history in verse 40, people attack this idea. I have already mentioned one attack: "How can you have over 200 years in one verse?" It is a stupid argument, but they give it. But, connected with that kind of false logic is, "Well, a war that begins here [1798] and ends here [The Sunday Law]?" So, we are going to give you a couple of this long drawn-out war, so upon the testimony of two or three we can establish this long drawn-out war.

JOSIAH'S DEATH

2 Kings 23:28-30 (1798)

2 Kings 23.

And, of course, we are going to deal with this, the Lord willing. You never know what you are going to do from one day to another, right? We are going to deal with this king Josiah before we get out of the typifications of Habakkuk's Tables, because king Josiah, he is one of the key stories in these two Tables [the 1843 and 1850 Charts].

But, this is the story of king Josiah, 2 Kings 23:29-30, and if you back up to verse 28, it says,

“²⁸Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? ²⁹In his days Pharaohnecho”—
WHO?

FROM THE AUDIENCE: King of Egypt.

BROTHER PIPPENGER: —“Pharaohnecho king of Egypt [*KING OF THE SOUTH*] went up against the king of Assyria to the river Euphrates:”—

Who is the king of Assyria?

FROM THE AUDIENCE: King of the North.

BROTHER PIPPENGER: King of the North.

So, the King of the South here is attacking the King of the North. Have you ever seen that anywhere in Scriptures? Right here, **right here, 1798**.

—“and king Josiah went against him; and he slew him at Megiddo, when he had seen him. ³⁰And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.” 2 Kings 23:28-30 (KJV).

Now, you know that when the King of the South [Pharaohnecho] came to begin this war with the King of the North, that he told Josiah something. You know that story, right?

What did he [Pharaohnecho] tell Josiah? He said, “The Lord sent me in this battle. Stay out of it.” [2 Chronicles 35:20-21] Okay?

So, what is that? That is a warning message connected with Daniel 11, verse 40. “Stay out of this battle; or . . .”—where do you end up? Dead in Armageddon.

Do all the prophets speak about the end of the world?

Okay. So, Josiah represents a lay person in Adventism—no, he doesn't represent a lay person, does he? Who does Josiah represent at the end of the world?

FROM THE AUDIENCE: Leaders.

BROTHER PIPPENGER: Leadership of the Seventh-day Adventist Church. He is the king that ends up where? Dead at Armageddon.

Why? Because, he rejected the warning of Daniel 11, verse 40.

Do you see it? Well, it is there.

THE FOURTH YEAR OF JEHOIAKIM (THE FIRST ANGEL)

Jeremiah 46:1-2, 13, 20 (1989)

Now, go to Jeremiah 46. We have already looked at this, but not from this perspective.

Keep your finger in there, if it is not already too late, in 2 Kings 23. Keep your finger in there for your own reference, if you need to. But, in Jeremiah 46, which we have already looked at—what we just read in 2 Kings 23 was in the time period of who? Josiah.

And chapter 46 of Jeremiah says,

¹The word of the LORD which came to Jeremiah the prophet against the Gentiles;

²Against Egypt, against the army of”—*WHO?*

FROM THE AUDIENCE: Pharaohnecho.

BROTHER PIPPENGER: Pharaohnecho. This is the same king, the king of Egypt.

—“Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish,”—

This is the same battle. It was the king of Assyria at the beginning; and, now it is the king of Babylon, Nebuchadrezzar.

—“which Nebuchadrezzar king of Babylon smote in the fourth year of”—

Josiah? No.

—“the fourth year of Jehoiakim the son of Josiah king of Judah.”
Jeremiah 46:1-2 (KJV).

So, this is at the end of the battle down here [1989], the fourth year of Jehoiakim.

And who wins there?

FROM THE AUDIENCE: Nebuchadnezzar.

BROTHER PIPPENGER: Nebuchadnezzar wins here in 1989.

See, this is a war that begins when the King of the South pushes against the King of the North, and initially the King of the South wins; but, at the end the King of the North returns and sweeps away the King of the South.

And in this story you have the story of Josiah, the leadership of the Seventh-day Adventist Church that rejects the warning of Daniel 11, verse 40, and ends up at Armageddon a dead man.

One other proof of a long drawn-out war.

2 CHRONICLES 35:19-25

And you can read—I am running out of time, of course, here. I have been too wordy this morning—my bad. We will not read 2 Chronicles 35:19-25 [into the record]; it is in your notes.

“¹⁹In the eighteenth year of the reign of Josiah was this passover kept.

²⁰After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him. ²¹But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.* ²²Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. ²³And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded. ²⁴His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of* the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. ²⁵And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the lamentations.” 2 Chronicles 35:19-25 (KJV).

This tells the story of Pharaohnecho telling Josiah, “Don’t go!”

Now, notice. Josiah has been told that because he had done this wonderful revival and reformation that he is going to go to his grave in peace. So, Sister White is going to comment on the fact that he did not go to his grave in peace.

And we have just shown you that he is a symbol of the leadership of Adventism that rejects the message of Daniel 11, verse 40, the message of the war between the King of the South and the King of the North, that it is a long drawn-out war that initially the King of the South wins, but ultimately the King of the North prevails.

And here is what Sister White says about Josiah from *The Seventh-day Adventist Bible Commentary*, volume 2, page 1039:

“Those who will not take God’s Word as assurance, need not hope that human wisdom can help them; for human wisdom, aside from God, is like the waves of the sea, driven with the wind, and tossed. The word of Christ is, ‘He shall guide you into all truth.’ Reject not the light given.

“Read the history of Josiah. He had done a good work. During his reign idolatry was put down, and apparently successfully uprooted. The temple was reopened and the sacrificial offerings re-established. His work was done well.

“But at the last he died in battle. Why?—Because he did not heed the warnings given. . . . [2 Chronicles 34:26–33; 35:20–24 quoted.]

“Because Josiah died in battle, who will charge God with denying His word that Josiah should go to his grave in peace? The Lord did not give orders for Josiah to make war on the king of Egypt. **When the Lord gave the king of Egypt orders** that the time had come to serve Him by warfare, and the ambassadors told Josiah not to make war on Necho, no doubt Josiah congratulated himself that no word from the Lord had come directly to him. To turn back with his army would have been humiliating, so he went on. And because of this, he was killed in battle, **a battle that he should not have had anything to do with.** The man who had been so greatly honored by the Lord, did not honor the word of God. The Lord had spoken in his favor, predicted good things for him; and Josiah became self-confident, and failed to heed the warning. He went against the word

of God, choosing to follow his own way, and God could not shield him from the consequences of his act.

“In this our day men choose to follow their own desires and their own will. Can we be surprised that there is so much spiritual blindness?” *The Seventh-day Adventist Bible Commentary*, volume 2, 1039.

So, what is the story of Josiah about? About rejecting the message, the warning message, of Daniel 11, verse 40.

I am going to end here.

There is another long drawn-out war that is identifying the long drawn-out war of the King of the South and the King of the North in Daniel 11, verse 40, and we will begin with that tomorrow morning. It is the long drawn-out war that marks not that the leadership of Adventism will end up at Armageddon if they reject the message of Daniel 11, verse 40. It marks that immediately after the long drawn-out war, which ended in 1989, that Islam will come into history. So, we will start that tomorrow. And what we are doing is giving two witnesses on top of this history of Daniel 11:40 – 12:1 to show this long drawn-out war is a prophetic waymark.

Shall we pray?

Benediction: Heavenly Father, we are amazed that the amount of information that you can put in one verse; but, we acknowledge that we have but only as human beings scratched the surface in beginning to understand the light that is there. But, nevertheless, the light that is contained in this verse is amazing. We ask that you would allow this truth to change our hearts, change our minds, that we will be about our businesses of running to and fro in your Word that we might fully comprehend this increase of knowledge, that it might work its purpose in us that we can be purified and made white and then tried, and that we might have a message to share with those that we come in contact with. We set before you this day of service and ask for our work to be safely done and that it might be a work that will glorify and honor you. We thank you for the work that you are doing with the LiveStreaming and the DVD recordings. In Jesus’s name, amen.

Habakkuk's Two Tables #48

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a night's rest and for awakening us and for bringing us over to continue our study of 1989; Daniel 11, verse 40; William Miller's dream; and, all the various lines of truth that are connected with this passage in Scripture. We know if we are going to understand this correctly, we need the presence of your Holy Spirit. We ask that you would grant that to us now. We know that the Sankeys are on their way out here for next week's meetings. We ask that you give them traveling mercies, and we know that we have friends coming down from Canada to be a part of these meetings. Please protect them as well. We want to be vessels turned upward so that we can receive the Latter Rain that you have for us this morning. So, if there are any sins, any transgressions that we have committed that are preventing us from receiving the blessing of the Latter Rain as you open our understanding to your Word this morning, we ask that you would forgive us of these. We ask that you take control of my humanity and that you would overrule it, that what I say is for your glory and honor, and that you would overrule my brothers and sisters that are hearing these things that they would understand as you wish for them to understand these things. In Jesus's name, amen.

BROTHER PIPPENGER: We are trying to give some input on the significance of Daniel 11, verse 40, how many truths are connected to Daniel 11, verse 40. We are doing this to provide an argument that with the collapse of the Soviet Union in 1989, in fulfillment of Daniel 11, verse 40, that this marks the Time of the End for the 144,000 when the Lion of the tribe of Judah begins to unseal the prophetic message for this history one seal at a time, meaning in a progressive fashion. It is an increase of knowledge that is illustrated in Daniel 12.

So, we have been taking a great deal of time here in verse 40 to set some of these themes in place; and, for the purpose of even looking at them even more closely as we proceed. Early on, within the past week of so, we showed that the history of Daniel 11, verse 40, begins in 1798 and it goes all the way to the close of human probation, which means it covers the history of the Millerites, all the way to the end of the world; and, therefore, the majority of that history is the history that we call Laodicea.

And we showed that the history of the first six Churches—Ephesus, Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia—all are repeated in the history of Laodicea, and then we showed that the Seven Churches, the historical/prophetic representation of the Seven Churches also governs the history of Ancient Israel. So, we made a case that all the history of the Bible is illustrated upon the last six verses of Daniel 11. That is a pretty profound recognition all by itself. We have not dredged some of the depth of what that means. We have just put it in place so that we can expect for it to be true when we bring other lines of prophecy upon the top of Daniel 11:40-45, which we have begun to do a little bit of.

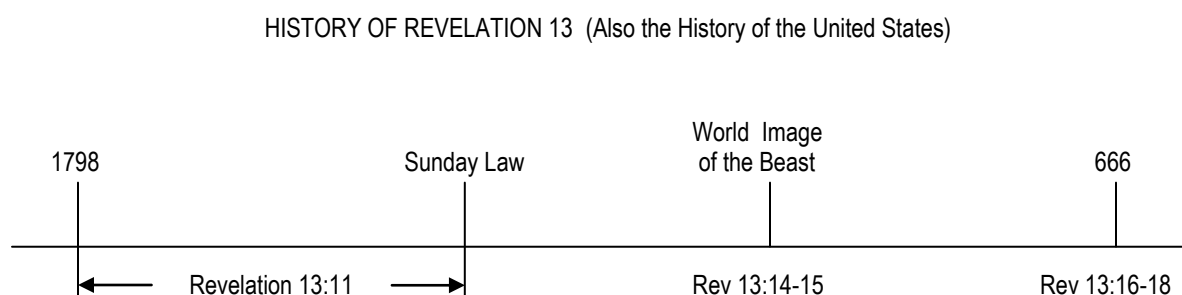
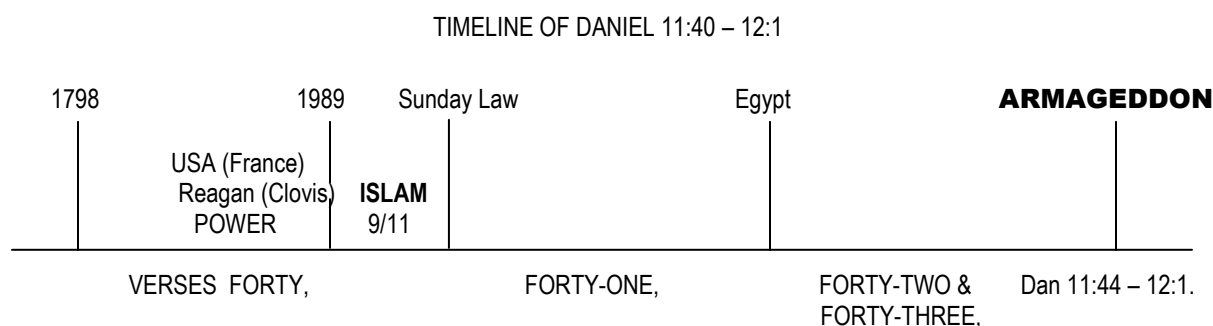


Figure No. 96.

We have identified that the history of Revelation 13:11 begins in 1798 and it ends when the United States speaks as a dragon at The Sunday Law. So, verse 11 of Revelation 13 is 1798 to The Sunday Law; and that the history of Daniel 11, verse 40, is from 1798 to The Sunday Law, therefore making a prophetic connection to anyone who wishes to see the prophetic connection between Daniel 11, verse 40, and Revelation 13:11.

We have made the argument, also if you are willing to see, that verse 40 has the Time of the End for the Millerites, 1798. And with the collapse of the Soviet Union, it has the Time of the End [1989] for the 144,000. So, the Time of the End for the beginning of Adventism and for the End of Adventism is in the very same verse. That is very profound when you think about it, if you think about it.

And then we went through, and not fully—and the reason I am saying “not fully” is because there are still some significant truths that we want to deal with, with the King of the South (the Dragon Power) in verse 40, and also with the United States, represented as the chariots, ships, and horsemen.

But, we have been discussing these three powers in this verse. The King of the North in verse 40 being the Beast of Revelation 16; the horsemen and chariots and ships, representing the twofold nature of military and economic strength, the two horns of the United States at the end of the world when they have lost their way, and, they are there in verse 40; and, the King of the South (being the Dragon) in verse 40 are the three powers that lead the world to Armageddon.

And Armageddon we have shown down here in Daniel 11:44 through Daniel 12:1, where the King of the North comes to his end with none to help, this is Armageddon. And it is these three powers in verse 40, the Beast, the Dragon, and the False Prophet, that lead the world to Armageddon. So, the story of Daniel 11:40-45 is the story of Revelation 16. And there are still more to be said about that.

And we have put a few other thoughts that I am not remembering to bring back up to our attention in play as well that we will probably deal with later.

But, in verse 40 we are saying that there is a long, protracted war between the Papacy and Atheism, Atheism being the King of the South in the verse. And at the beginning, the King of the South attacks the King of the North, pushes at him. But, in 1989, the King of the North retaliates against the King of the South and sweeps it away in a mighty fashion, passing over the countries. Whoever the King of the South is when it is swept away in verse 40, it is a confederacy of countries; because, the verse says that the King of the North passes over the *countries*. Of course, we are identifying that as the Soviet Union, which was a confederacy of countries.

But, though 1989 marks the fulfillment of Daniel 11, verse 40, the verse itself does not come to an end until The Sunday Law, Daniel 11:41, which we have not proven yet; but, we cannot prove everything at one time.

So, we are seeing in verse 40 a long, protracted war between the King of the South and the King of the North that ends in 1989; and, then we closed out yesterday by showing another illustration of this long, protracted war. All the prophets are speaking about the end of the world, and the history of Ancient Israel and the history of the Christian Church are all repeated in Laodicea; therefore, they are all repeated in the last six verses of Daniel 11.

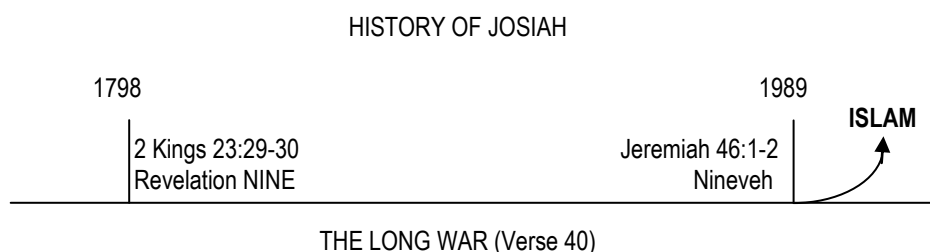


Figure No. 97.

So, we went into the story of Josiah, who was given a warning message not to get involved with the war that was beginning, and this war was the King of the South: Pharaohnecho, the king of Egypt. The King of the South was pushing against the king of Assyria, the King of the North.

And right from the start, Pharaohnecho told Josiah, “The Lord has sent me against the King of the North. You need to stay out of it”; but, Josiah disregarded that warning message of Daniel 11, verse 40, and he went to war and there is where he died, and he died at Armageddon.

And in the fourth year of Jehoiakim, many years later, Jeremiah 46:1-2, the king of Babylon comes and deals the deadly blow to Pharaohnecho. So, you have here a long, protracted war.

This section here [from 1798 to 1989 (see Figure No. 97)] is this history here [from 1798 to The Sunday Law (see Figure No. 96, Timeline of Daniel)]. I just brought it down here to make a point.

You have a secondary long, protracted war where the King of the South pushes against the King of the North [referring to Figure No. 97], and then many years later the King of the North returns and retaliates against him.

And if you would see it—and maybe it is at a level that you are not prepared to acknowledge—but, here the King of the South pushes against the king of Assyria. But, this war,

the Battle of Carchemish the Bible calls it, though it begins against the king of Assyria, when the King of the North returns, it is not the king of Assyria but the king of Babylon. Okay? In 1798 this is the Papacy that receives the deadly wound [referring again to Figure No. 96.]

And if you are really going to study Rome prophetically, in Daniel 11:14 it tells us that it is Rome that establishes the vision. So, we need to study Rome carefully.

You have Pagan Rome in history, and then you have Papal Rome; but, Rome at the end of the world is modern Rome.

So, here [see Figure 96] is Papal Rome in 1798 receiving the deadly wound as the King of the South pushes at him; but here, when the King of the North retaliates against the king of Atheism in 1989, this is modern Rome.

In this story [see Figure 96] the King of the South pushes against the King of the North, Assyria; but, when the King of the North returns and retaliates against the King of the South, it is Babylon. If you can see that change there, it is marking the change between Papal Rome and modern Rome; and, it is giving us a lesson that Josiah as the leadership of the Seventh-day Adventist Church, by rejecting the warning message of Daniel 11, verse 40, he ends up at Armageddon on the wrong side of the issue.

THE BATTLE OF CONSTANTINOPLE: 1798, AND NINEVEH: 1989 (ROME AND PERSIA: A TWO-HORNED POWER)

Revelation 9:1-3

Okay. Now, another line of a long, protracted war is what we will take up here. I am calling it “The Battle of Constantinople and Nineveh,” and you will see why.

We are going to read Revelation 9:1, and then we are going to go into Uriah Smith’s commentary on this history. We will read verses 1 through 3 of Revelation 9.

And what we are saying is this is a third history that illustrates a long, protracted war. This is another line that goes over the top of Daniel 11, verse 40, the war between the King of the South and the King of the North.

Beginning at verse 1 of Revelation 9:

“¹And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. ²And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. ³And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.” Revelation 9:1-3 (KJV).

Now, we want to say some things about here, but I want to say some things outside of what is our point here.

Go up to verse 10 of Revelation 8. Verse 10 says,

“¹⁰And the third angel sounded,—

What third angel? What is this?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: It is too early in the morning for a question, huh?

It is the Third Trumpet. This is the Seven Trumpets of Revelation. And Miller and the Pioneers understood that the Trumpets were the historical forces that the Lord used to bring judgment upon Rome; and, the first four Trumpets bring judgment upon Western Rome, and Western Rome is disintegrated into the ten kingdoms of Daniel 7 by AD476 because of the activities of the first four Trumpets.

And here in verse 10 you have the Third Trumpet, and it is Attila the Hun. It says,

“¹⁰And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.” Revelation 8:10 (KJV).

This illustration of Attila the Hun, what is the symbol that represents him in the verse?

FROM THE AUDIENCE: A falling star.

BROTHER PIPPENGER: A falling star.

Okay. So, when you get down to Revelation 9, verse 1, it says,

“¹And the fifth angel sounded, and I saw a star fall from heaven . . .”
Revelation 9, (KJV).

In Adventism today, because Islam has become an issue in the world that Adventism cannot deny. Even if Adventism does not want to place Islam in prophecy, they cannot deny the activities of Islam are underway. So, you have some teachings about Islam that are a little bit off the Biblical radar, and one of them is found here and it is a premise that this star that fell from heaven here is Mohammad.

And this is in the context of Revelation 9, because Revelation 9 is about Islam of the Fifth and the Sixth Trumpets, the First and the Second Woes. But, what is argued here is Mohammad, when he originally began, he was a prophet of God; but, somewhere in the development of his life story, he falls away from God.

Okay. Now, what this does, it is using the falling star. That is the argument, “Look, it was a star in Heaven. It was in Heaven once. It had to be a good star; but, it fell, so it is a bad star.”

So, my argument against that is, “Are you also trying to tell me that Attila the Hun was a prophet of God?” Because, this is the context of the passage: If you are going to make an assumption based upon a symbol of the falling of the star, and there is another falling of the stars in the same passage—and this is all about the Trumpets here—then, you have to be consistent.

And I have actually had a person argue that Attila the Hun was divinely appointed by the Lord. And I am not that familiar with history, but Attila the Hun was not a godly man, as I remember history, at any point along the way. But, that is not my point.

Once you make that assumption about Islam, then you have reason to argue that there are some—there is a possibility, or whatever, that the insights that are found in the *Koran* that some of them are sanctified and inspired. That leads you the wrong way. All right?

Because, if you go to Genesis, just to put this to bed, Genesis 16:12 where we see Ishmael introduced, Ishmael being the symbol of Islam, verse 11 of Genesis 16 says,

“¹¹And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. ¹²And”—

And Sister White comments on this spirit of Ishmael. You will probably get to that quote at some point in this study, where his spirit is a troublemaker to everyone that he comes in contact with.

So,

—“he will be a wild man; his hand *will be* against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.”
Genesis 16:11-2 (KJV).

The spirit that is associated with all of his brethren, according to Inspiration, is this unholy spirit. So, when you are trying to make a case that there is some component of Islam that is sanctified and holy, it stands against the stated pronouncement of Ishmael and all his descendents.

But, I am not trying to bad-mouth people that are in the religion of Islam anymore than I am bad-mouthing a Catholic person when I am dealing with the Catholic Church or the Papacy. It is not at the personal level, but it is at the prophetic level.

Go back to Revelation 9.

At the prophetic level, we need to know who we are dealing with. And when you take the time—we will not do it here—to look at the term *bottomless pit*, and Sister White’s comments on it, “bottomless pit” appears here in Revelation 9; it appears in Revelation 11 in association with the French Revolution. It is where Satan is put for a thousand years in Revelation 20; and, the Catholic Church in Revelation 17 comes out of the bottomless pit. And whenever Sister White comments on the bottomless pit, she says it is a new manifestation of satanic power. So, when you see Islam coming out of the bottomless pit, the Spirit of Prophecy also says, “satanic power.” It does not say anything about Mohammad once being a prophet, or that possibly there is some sanctified insight that we can glean from the *Koran*.

So, Uriah Smith comments. Who is Uriah Smith? He is God’s helping hand. In *Thoughts on Daniel and the Revelation*, pages 495 – 497, he comments on this passage of Revelation 9, verses 1 through 3.

And Revelation 9, verses 1 through 3, is talking about a key, something that happens in history; because, what does James White say about prophecy? It is history in advance.

So, this key is a key in history that opens up the bottomless pit in verse 1.

And then in verse 2, when the bottomless pit is opened, there is a smoke that comes out of the pit like locusts and scorpions in verse 3. And this is identifying the historical event that brings Islam into history.

Okay. That is a brief overview.

Now, Uriah Smith is going to tell us the history that is represented in these verses that allows the smoke of Islam to come into history. This is Uriah Smith:

““VERSE 1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.’

“For an exposition of this trumpet, we shall again draw from the writings of Mr. Keith. This writer truthfully says: ‘There is scarcely”—

Now, notice, Uriah Smith is agreeing with this Keith that he is quoting; and, pay attention to what he is agreeing with, because what he is agreeing with, what he is saying is of all the symbols in the Book of Revelation that are easily established, the one that is the most easily established is the Fifth and Sixth Trumpets identifying Islam. Okay?

—“This writer truthfully says, ‘There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woes, to the Saracens and Turks.’—

Saracens, Fifth Trumpet; Mohammad and his followers, Turks, Sixth Trumpet, Islam moves to Turkey, the Ottoman Empire.

—“It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation in equal portions, is occupied with a description of both.

“‘The Roman empire declined, as it arose, by conquest; but the Saracens and the Turks were the instruments by which **a false religion became the scourge of an apostate church;**’—

So, there is one of the definitions of the role of Islam that the Pioneers held to, is that Islam is raised up. It is a false religion, to be a scourge against an apostate church.

—“and hence, instead of the fifth and sixth trumpets, like the former, being designated by that name alone, they are called woes.”—

What does he mean by that?

Because, you can pronounce judgment on a secular person; but, if you pronounce judgment upon a church, then it is a woe because it has a religious connotation. So, now he is going to explain this.

—“**Constantinople** was besieged,”—

What is Constantinople?

What is Constantinople?

FROM THE AUDIENCE: It is the capitol.

BROTHER PIPPENGER: It is the capitol of the Roman Empire.

Since when?

FROM THE AUDIENCE: AD330.

BROTHER PIPPENGER: Since AD330.

So, in AD330 Constantine divided the kingdom in half—right?—between East and West, and the political branch of the kingdom went to the East.

And when he did that, what did he give to the Papacy? He gave the Papacy its seat in the City of Rome.

And who is the Papacy? It is the church.

So, from this point on, we see Western Rome a symbol of the church, and Eastern Rome a symbol of the state. That is worth keeping in your mind. Eastern Rome is the state, and Western Rome is the church. Right? Constantinople, the new political center.

—“**Constantinople** was besieged, **for the**”—

For what, the seventh or eighth time?

—“**for the first time after the extinction of the Western empire, by Chosroes, the king of Persia.**”—

Now, we have things to say about Persia that I am going to say here and not defend. Okay? But, I want you to at least put it into your memory bank to when we come back here.

We are required to understand the Beast, the Dragon, and the False Prophet. Why?

Why are we required to understand that?

FROM THE AUDIENCE: (No audible responses.)

BROTHER PIPPENGER: Because, we are those that have been identified as the ones that are going to call people out of Babylon.

So, what is Babylon?

You ought to know what Babylon is if you are going to call people out of Babylon. In fact, if you are going to be the one that calls people out of Babylon, then you probably need to be the expert on what Babylon is. And what is Babylon at the end of the world?

It is a city that is divided into three parts. One part is the Beast, one part is the Dragon, and one part is the False Prophet. So, if there is light about these three entities or their relationship to one another, as those that are going to call people out of Babylon, we should be the experts on it. And what I want you to see is that each of these powers has their own unique characteristics.

We have dealt a little bit with the Dragon. His primary characteristic is the number 10.

You do not see the number 10 associated with the Papacy. I mean, you do in the sense that the Papacy is counterfeiting Paganism, but it is not a primary symbol of the Papacy.

You do not see the number 10 associated with the False Prophet. And when it comes to the False Prophet, one of the characteristics of the False Prophet is he has two horns.

Okay. When he is the lamb-like beast, it is Republicanism and Protestantism; and when he speaks as a dragon, it is military and economic strength.

And the lamb-like beast, we have already made our first approach to the fact that the lamb-like beast is the power that places the Papacy on the throne of the Earth, and therefore was typified by Clovis; because, the lamb-like beast, we pointed out, is going to exercise all the power of the first beast before it (verse 12 of Revelation 13). And then we went to verse 2 of Revelation 13 and looked at the power, the seat, and the authority, and Clovis represents the power that was given to the Papacy to place it upon the throne of the Earth in AD538; therefore, we have identified that Clovis is typifying the United States, and Clovis is the king of France, and the king of France in Revelation 11, verse 8, has two nations in it, Sodom and Egypt; because France is typifying the United States.

And when it comes to the False Prophet, one of the characteristics of the False Prophet is that it is a dual nation. Okay?

There are only so many nations that are a dual nation. Who brought Babylon to the throne, because Babylon is prefiguring Rome? A twofold nation of France placed Papal Rome on the throne of the Earth, and the twofold nation of the United States is going to put modern Rome on the throne of the Earth. But, who put Babylon on the throne of the Earth? It was Hezekiah, by having the sign of the sun going backwards, which brought the Babylonians.

And then Hezekiah, instead of praising and lifting up the Lord, he said, “Come and look at all the good stuff I have.” And this was the motivation for Babylon coming to the throne of the Earth.

And Hezekiah represents Israel, and Israel is a twofold power. It has the Northern Kingdom and the Southern Kingdom, Ephraim and Judah.

So, it is always a twofold power that places the Papacy or Babylon on the throne of the Earth, and it is always a twofold power that takes her down.

And who took Babylon down?

FROM THE AUDIENCE: Medo-Persia.

BROTHER PIPPENGER: Medo-Persia, a twofold nation, **a twofold nation.**

That twofold nation is representing who at the end of the world?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States. All the prophets are speaking about the end of the word.

So, I want you to see in the story of Revelation 9:1 that the power that is being represented here is Persia.

What is Persia? It is a twofold power. It does not say “Medes and Persians” specifically, but that is who Persia is in prophecy. It is the Medes and the Persians.

And when you look closely at the Medes and the Persians, they are teaching the same thing that is taught in Revelation 13:11; the United States changes.

The Medes and the Persians changed. When they came into history, who was the power? The Medes; but they end up, it was the Persians.

But in any case, in Bible prophecy when you see the Persians, what do you see? A twofold power; and, when you see a twofold power, it could be France, the United States.

—“**Constantinople** was besieged, **for the first time after the extinction of the Western empire, by Chosroes, the king of Persia.**”

Who is Constantinople? It is Rome, is it not? It is still Rome.

And who is Rome? It is the King of the North.

And who is Persia? It is the twofold power.

Who is it? It is the King of the South. And this is the first encounter between Persia, the King of the South, pushing against Rome, Constantinople, the King of the North.

All right. Do you follow me?

—“‘A star fell from heaven unto the earth; and to him was given the key of the bottomless pit.’

“‘While the Persian monarch contemplated the wonders of his art and power, he received an epistle’—a *LETTER*—“from **an obscure citizen of Mecca**, inviting him to acknowledge Mohammed as the apostle of God. He rejected the invitation, and tore the epistle. “It is thus,” exclaimed the Arabian prophet, “that

God will tear the kingdom, and reject the supplication of Chosroes.” **Placed on the verge of these two empires** of the East, Mohammed observed with secret joy **the progress of mutual destruction**; and in the midst of the Persian triumphs he ventured to foretell, that, before many years should elapse, victory would again return to the banners of the Romans. “At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment (!) since the first twelve years of Heraclius announced the approaching dissolution of the empire.”

We have got more to read here, but what it is saying is, is that Persia attacks Constantinople. The King of the South, the two-horned power, the Medes and the Persians, the two-horned power pushes against Constantinople in the East and prevails initially.

But in this line of prophecy [referencing Figure No. 97], it is not about Josiah representing Adventism that rejects the warning message of Daniel 11:40. This line of prophecy we are dealing with here, Revelation 9, it is putting another piece of information into this history. It is going to identify what are the dynamics that take place that brings Islam into prophetic history.

And as we have just read, Mohammad could see that these two powers were going to exhaust their strengths and leave a power vacuum for the rise of Islam, and that is just what happened.

Continuing on,

““It was not, like that designative of Attila, on a single spot that the star fell, but UPON THE EARTH.

““Chosroes subjugated the Roman possession in Asia and Africa.”—

He pushed against the King of the North, and he prevailed.

“—And “the Roman empire,” at that period, “was reduced to the walls of Constantinople, with the remnant of Greece, Italy, and Africa, and some maritime cities, from Tyre to Trebizond, of the Asiatic coast. The experience of six years at length persuaded the Persian monarch to renounce the conquest of Constantinople,”—

See, it is a long, drawn-out war. He is battling to take Constantinople. He is taking the Empire away from the Romans. But, after six years, he says, “Enough.” He pushes at him.

—“and to specify the annual tribute of the ransom of the Roman empire,—“

“Okay. I am not going to continue warring against you, but you are going to pay me a tribute.” The two-horned power says this.

—“a thousand talents of gold, a thousand talents of silver, a thousand silk robes, a thousand horses, and a thousand virgins. **Heraclius subscribed to these ignominious terms.** But the time and space which he obtained to collect those

treasures from the poverty of the East were industriously employed in the preparation of **a bold and desperate attack.**” —

So, he is forced to pay tribute to the two-horned power, Persia; because, he has been delivered a deadly wound, right here [1798]; and, he has a poor kingdom that he is going to raise taxes on in order to pay these tributes to the two-horned power.

But, in the meantime, he has got a secret plan going on. All right? A bold and desperate attack.

And this particular attack, if you are someone that is studying warfare at a college that teaches warfare, you know, the military colleges that do this, this is one of the most famous military campaigns in history. It is studied.

—“The king of Persia despised the obscure Saracen,” —

They despised Islam.

—“and derided the message of the pretended prophet of Mecca. Even the overthrow of the Roman empire would not have opened a door for Mohammedanism, or for the progress of the Saracenic armed propagators of an imposture, though the monarch of the Persians and *chagan* of the Avars (the successor of Attila) had divided between them the remains of the kingdoms of the Caesars. Chosroes himself fell. **The Persian and Roman monarchies exhausted each other’s strength.** And before a sword was put into the hands of the false prophet, it was smitten from the hands of those who would have checked his career and crushed his power.” —

So, Chosroes, the Persian, he goes down and—anyway, you can follow Smith.

—“Since the days of Scipio and Hannibal, **no bolder enterprise has been attempted than that which Heraclius achieved for the deliverance of the empire.**” —

Now he is going to tell us about this long, draw-out war campaign.

—“He explored his perilous way through the Black Sea and the mountains of Armenia, penetrated into the heart of Persia, and recalled the armies of the great king to the defense of their bleeding country.’

“**In the battle of Nineveh**, which was fiercely fought from daybreak to the eleventh hour, twenty-eight standards, besides those which might be broken or torn, were taken from the Persians; the greatest part of their army was cut in pieces, and the victors, concealing their own loss, passed the night on the field. The cities and palaces of Assyria were opened for the first time to the Romans.’

“**The Roman emperor was not strengthened by the conquests** which he achieved; and a way was prepared at the same time, and by the same means, for the multitudes of Saracens from Arabia, **like locusts from the same region**,

who, propagating in their course the dark and delusive Mohammedan creed, speedily overspread both the Persian and the Roman empire.”—

So, what is being described here is the two-horned power, Persia, pushes against Rome at the Battle of Constantinople, and puts Rome in subjection. But, the leader of Rome, this Heraclius, he secretly sends his army all the way around the geography of Persia and comes in behind Persia and attacks down here at the Battle of Nineveh. And he defeats Persia at the Battle of Nineveh. The King of the North defeats the King of the South at the end of the battle.

But as he does so, the King of the South, he is out of the picture now; but, Heraclius, the Roman power, all his strength is gone.

So, the two powers, the Persians and the Romans, that could have prevented the rise of Mohammad and Islam, they have no power.

So what this story is telling us is that right after 1989, you should expect to see the rise of Islam into history.

The key, **the key** that opens that bottomless pit, the Battle of Nineveh: it is 1989; it is Daniel 11, verse 40; it is the point in history where the Dirt Brush Man enters in order to open God’s Word to His people with a testing message.

—“More complete illustration of this fact could not be desired than is supplied in the concluding words of the chapter from Gibbon, from which the preceding extracts are taken.’ ‘Although a victorious army had been formed under the standard of Heraclius, the unnatural effort seems to have exhausted rather than exercised their strength. While the emperor triumphed at Constantinople or Jerusalem, an obscure town on the confines of Syria was pillaged by the Saracens, and they cut in pieces some troops who advanced to its relief,—an ordinary and trifling occurrence, had it not been the prelude of a mighty revolution. These robbers were the apostles of Mohammed; their frantic valor had emerged from the desert; and in the last eight years of his reign, Heraclius lost to the Arabs the same provinces which he had rescued from the Persians.’

“The spirit of fraud and enthusiasm, whose abode is not in the heavens,’ was let loose on earth. **The bottomless pit needed but a key to open it, and that key was the fall of Chosroes.** He had contemptuously torn the letter of an obscure citizen of Mecca. But when from his ‘blaze of glory’ he sunk into”—

And where does Chosroes sink into, to mark the key, according to Uriah Smith?

Now, Sister White was asked about if she thought that Uriah Smith’s book, *Thoughts on Daniel and the Revelation*, was inspired, and she was disgusted by that question, it appears to be, if a prophetess can be disgusted; because, she tells her nephew, Frank Belden who asked that question, “I shall not answer that question.”

She knew that Uriah Smith was not inspired. She said, “I shall not answer that question. I dare not say that these men,” these Pioneer authors, “were not led of God; but, as to inspiration in the fullest sense, they were not.” That was her response.

But, she does say they were led of God.

So, what does it mean that you are led of God? Well, maybe it means that the Lord led Uriah Smith right here to say the key, the fall of Chosroes that brings Islam into history, maybe

Uriah Smith was saying that what we want to mark the death of Chosroes with is this statement here:

—“But when from his ‘blaze of glory’ he sunk into **the ‘tower of darkness’**”—

Then we would find a tower marking the rise of Islam in history.

—“he sunk into **the ‘tower of darkness’** which no eye could penetrate, the name of Chosroes was suddenly to pass into oblivion before that of Mohammed; and the crescent seemed but to wait its rising till the falling of the star. Chosroes, after his entire discomfiture and loss of empire, was murdered in the year 628; and the year 629 is marked by ‘the conquest of Arabia,’ and ‘the first war of the Mohammedans against the Roman empire.’ ‘And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit.’ He fell unto the earth. When **the strength of the Roman empire was exhausted**, and **the great king of the East lay dead in his tower of darkness**, the pillage of an obscure town on the borders of Syria was ‘the prelude of a mighty revolution.’ ‘The robbers were the apostles of Mohammed, and their frantic valor emerged from the desert.’”

“The Bottomless Pit.—The meaning of this term may be learned from the Greek, which is defined ‘deep, bottomless, profound,’ and may refer to any waste, desolate, and uncultivated place. It is applied to the earth in its original state of chaos. Genesis 1:2. In this instance it may appropriately refer to the unknown wastes of the Arabian desert, from the borders of which issued the hordes of Saracens like swarms of locusts. And **the fall of Chosroes, the Persian king, may well be represented as the opening of the bottomless pit**, inasmuch as it prepared the way for the followers of Mohammed to issue from their obscure country, and propagate their delusive doctrines with fire and sword, till they had spread their darkness over all the Eastern empire.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 495–497.

So, what we are saying here is that in Daniel 11, verse 40, you have a long, drawn-out war between the King of the South and the King of the North. It begins when the King of the South pushes at the King of the North and prevails. It ends when the King of the North returns and retaliates and sweeps around the way of the King of the South.

In the history of verse 40, the King of the South is the king of Atheism, and the King of the North is the Papacy and modern Rome.

In the story of Josiah, Egypt pushes against Assyria, and ultimately Egypt is defeated by Babylon many years later in this Battle of Carchemish.

And this tells us that those in Adventism that reject the warning message of verse 40 are going to end up down here in verses 44 to Daniel 12:1 on the wrong side of the issue in Armageddon.

But, Revelation 9, in this long, drawn-out war, is telling us that when Persia pushed against Rome and initially won the battle, that Rome was going to return and retaliate; and, when Rome retaliated and sweeps away the King of the South (Persia) that this is the key that brings Islam into history. So sometime in verse 40, before verse 41 which is The Sunday Law, if what

we are saying is correct, with the collapse of the Soviet Union in 1989, then sometime before The Sunday Law in the United States, we should expect to see Islam come back into prophetic history.

And if you believe that Uriah Smith was led of the Lord, then maybe the fact that he marks the fall of Chosroes as a fall of a tower to the earth, might ring some bells for you.

Okay. Switching gears now.

A REVIVAL

The purpose of Daniel 11:40-45 is to produce a revival among God's people. This is another thought in connection with the great, deep significance of Daniel 11:40-45, and verse 40 in particular.

In *Selected Messages*, book 1, page 121, it says,

“A **revival** of true godliness among us is the greatest and most urgent of all our needs. To seek this should be **our first work**.” *Selected Messages*, book 1, 121.

On page 128 in the same passage, of the same book—this is the same manuscript here. She is going to define what a *revival* is. She says,

“A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. **Revival signifies a renewal of spiritual life**,”—

Therefore, if you go back to the quote right before that, when she says a revival is our greatest need and our first work, and it is a renewal of spiritual life, it means that we are spiritually dead. At the end of the world we are Laodiceans. We are a valley of dead, dry bones. We are sleeping virgins, and our greatest need is to be awakened, to have the Spirit breathed upon these dead, dry bones that they might stand up a mighty army.

—a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend.” *Selected Messages*, book 1, 128.

How does that happen?

Testimonies to Ministers, page 113, says,

“**When we** as a people **understand** what this book means to us, there will be seen among us **a great revival**.” *Testimonies to Ministers*, 113.

And “this book” here, when you look in the writings of Sister White, she is talking about “the books” of Daniel and Revelation; because, she repeatedly says they are the same book.

“When we as a people understand what this book means to us, there will be seen among us a great revival.” *Testimonies to Ministers*, 113.

Next quote, *The Faith I Live By*, page 345:

“When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. . . One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided.” *The Faith I Live By*, 345.

Our greatest need is for a revival, and Inspiration teaches us that the revival comes from a prophetic message that is found in the book of Daniel and Revelation; and, we are saying that Daniel 11, verses 40 and 41, these two verses, are the verses that have been designed by God to produce the revival of God’s people.

Verse 40 has the most, the greatest, the biggest historical event of the 20th Century as its fulfillment, the collapse of the Soviet Union. Verse 40 announces in big, black and white words that the last six verses of Daniel 11 have begun to be fulfilled. God requires Seventh-day Adventists to recognize this. If you recognize that in 1989 Daniel 11, verse 40, was fulfilled in the collapse of the Soviet Union and you wake up and consider what verse 41 represents, verse 41 represents a Sunday Law in the United States. And when you understand what that means, it means that probation is going to close for Seventh-day Adventists at The Sunday Law in the United States. So, the next thing in the prophecies of Daniel 11:40-45 that is specifically marked as happening is the close of probation for Seventh-day Adventists.

If you understand from verse 40 that the next thing to happen is that your probation is going to close and you determine through the power of the Holy Spirit to bring your life into agreement with this fact, what happens to you? You experience a revival in your life, because you know that you are not ready for the Seal of God. You know you are ready for the mark of the beast, and you realize that the mark of the beast and the Seal of God are on their way, so you go to the foot of the cross and you meet the requirements of the Gospel so the Lord can finish the work that He began in you that you can be ready for the Seal of God when verse 41 arrives. And this is the formula that is in Daniel and Revelation that has been designed by God to produce the revival among Seventh-day Adventists at the end of the world, the revival that we call the Latter Rain.

Okay. So, when we are dealing with the significance of verse 40 and that it is the Time of the End for the 144,000, and that there is a truth unsealed in agreement with what we are taught in Daniel 12, and that the Lion of the tribe of Judah begins to remove seals one at a time in agreement with Revelation 5, and that the Dirt Brush Man has entered and is sweeping out the false coin in agreement with William Miller’s dream, what we are saying is that verse 40 is identifying the very truth that brings God’s people to life. And verse 40 is a pretty profound verse.

Okay. So, we have put that in place.

THE ELIJAH MESSAGE

We want to look at what is the message of verse 40: What is the message of verse 40? And we are going to say it is the First Message; because, we are repeating the history of the

Millerites, and the history of the Millerites is the history of the First and Second Angels' Messages. The Second Angel's Message concludes with the arrival of the Third Message. But, the basic history of the Millerites from 1798 to 1844 is the history of the First and Second Angels' Messages; and, we will repeat that history. We will have a first message and a second message. In every Reform Movement there is a first and a second message that concludes with the closing of a door. So, we want to mark that the message of Daniel 11, verse 40, it is the First Message.

THE JUDGMENT OF AD70

Matthew 3:7

What is the First Message?

Go to Matthew 3:7. We have been over this before, but we still want to go over it again.

The time of Christ is repeated in our history, and in the time of Christ you had two messages. We have read about it in the worship series, in *Early Writings*, page 259, "All those that would not receive the message of John the Baptist"—there is your first message—"could not be benefitted by the teachings of Jesus." There is your second message, and the message of Jesus ended at the cross when the door closed, which was followed by the disappointment of the Disciples, prefiguring the disappointment of the Millerites. The cross lines up with October 22, 1844; and before October 22, 1844, you have the First Message of William Miller, and the Second Message that is marked when the Mighty Angel of Revelation 10 descends, and that Angel is no less the personage than Jesus Christ. The First Message for the Millerites is Miller's, and the Second is Jesus Christ; and, the First Message in the time of Christ was John the Baptist, and the Second was Jesus Christ. Okay? The same histories.

And in Matthew 3:7, it says, speaking of John,

"⁷But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" Matthew 3:7 (KJV).

The reason he calls them the "generation of vipers" is this is the fourth generation, prophetically; and, in the fourth generation is when Christ accomplishes the Everlasting Gospel. And when Christ accomplishes the Everlasting Gospel, he is going to produce two classes of worshippers. One is going to be the seed of Christ, and one is going to be the seed of Satan, and Satan is the serpent. Satan is the viper. That is why John is saying, "You are the generation of vipers. You are the generation that is going to become the seed of Satan." It is not like he is being mean-spirited; he is just being accurate to the generation that he is in.

But, we are not dealing with that. We are dealing with the question that he asked them, who hath warned them to flee from the wrath to come.

What is the wrath to come in the time period of John the Baptist?

FROM THE AUDIENCE: The destruction of Jerusalem.

BROTHER PIPPENGER: The destruction of Jerusalem in AD70.

And who warned the Jews to flee from the events connected with the close of probation for Ancient Israel? Who had warned them?

FROM THE AUDIENCE: Daniel.

BROTHER PIPPENGER: Daniel, the prophet. **Daniel, the prophet.**

Matthew 3:1-3; Isaiah 40:1-5

And in Matthew 3, verses 1 through 3, it says,

“¹In those days came John the Baptist, preaching in the wilderness of Judaea, ²And saying, Repent ye: for the kingdom of heaven is at hand. ³For this is he that was spoken of by the prophet Esaias, saying, THE VOICE OF ONE CRYING IN THE WILDERNESS, PREPARE YE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.” Matthew 3:1-3 (KJV).

So, John the Baptist, not only does he give the message that is the events connected with the close of probation, he is the voice crying in the wilderness. Right?

FROM THE AUDIENCE: (No audible responses.)

BROTHER PIPPENGER: Yes?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Go to Isaiah 40, verses 1 through 5.

“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 Israel’s iniquity pardoned?

FROM THE AUDIENCE: (No audible responses.)

BROTHER PIPPENGER: At the blotting out of sin.

—“for she hath received of the LORD’s hand double for all her sins.

“³The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. ⁴Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: ⁵And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken it.” Isaiah 40:1-5 (KJV).

When is the whole world lightened with the glory of the Lord?

FROM THE AUDIENCE: Revelation 18.

BROTHER PIPPENGER: Revelation 18. This is primarily speaking about Revelation 18.

And when are we pardoned in that time period? When the sins are being blotted out; and, in that time period there will be a voice crying in the wilderness that is setting forth the events connected with the close of probation.

Do you follow the logic?

Okay. Sister White in *Prophets and Kings*, page 119, says,

“Among the mountains of Gilead, east of the Jordan, there dwelt in the days of Ahab a man of faith and prayer whose fearless ministry was destined to check the rapid spread of apostasy in Israel.”—

Who is Ahab?

FROM THE AUDIENCE: He is Jezebel’s husband.

BROTHER PIPPENGER: He is Jezebel’s husband.

Who is Jezebel? She is the Papacy. She is Thyatira during the 1260 years, and she is modern Rome at the end of the world.

And who is ruling in that relationship, Ahab or Jezebel?

FROM THE AUDIENCE: Jezebel.

BROTHER PIPPENGER: Jezebel is ruling in that relationship.

And who is Ahab the head of?

FROM THE AUDIENCE: Israel.

BROTHER PIPPENGER: Ten tribes. Okay? There are Ten Kings in Revelation 17 that commit fornication with the whore of Rome in Revelation 17. Those Ten Kings, that is Israel; but, of those Ten Kings there is one king that rules over those Ten Kings. Who is Ahab?

FROM THE AUDIENCE: Israel?

BROTHER PIPPENGER: The United States; because, we read a quote yesterday or the day before that says the United States unites with the dragon power. We pointed it out for you. It becomes part of these Ten Kings, and it is the primary part because we have also read a quote that the United States is the last power to make war with Christians.

Okay. So, Ahab is the Ten Kings; Jezebel is the Papacy; but, Ahab, other than the Ten Kings is primarily representing the role of the United States at the end of the world.

—“Far removed from any city of renown, and occupying no high station in life, **Elijah the Tishbite** nevertheless entered upon his mission confident in God’s purpose to prepare the way before him and to give him abundant success. The word of faith and power was upon his lips, and his whole life was devoted to the work of reform. His was **the voice of one crying in the wilderness**”—

He was the voice of one crying in the wilderness, and Isaiah predicts a voice of one crying in the wilderness long after Elijah is on the scene of history.

MILLER

So, Elijah is prefiguring John the Baptist; but, Elijah and John the Baptist are prefiguring who?

FROM THE AUDIENCE: William Miller.

BROTHER PIPPENGER: William Miller, and their voices are a message that comes from the wilderness.

—“His was **the voice of one crying in the wilderness** to rebuke sin and press back the tide of evil. And while he came to the people as a reprover of sin, his message offered the balm of Gilead to the sin-sick souls of all who desired to be healed.” *Prophets and Kings*, 119.

And, of course, we have read this before, *Early Writings*, page 233.

“Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of **Elijah** to proclaim the message. Like **John**, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, ‘Fear God, and give glory to Him; for the hour of His judgment is come.’” *Early Writings*, 233.

So, in the history of the Millerites, there is the First Message, who is William Miller, and it has been prefigured by both John the Baptist and Elijah, who are First Messages.

And Elijah, the real Elijah, is the first of two messages. What is the Second Message in his history?

FROM THE AUDIENCE: Elisha.

BROTHER PIPPENGER: Elisha.

John the Baptist is the First. Who is the Second in his history? Jesus.

And in the Millerite History, Miller is the First, followed by Jesus on 9/11—(pause)—8/11/1840. Okay?

THE OPENING OF THE JUDGMENT

So, what was Miller’s message? We have read this before, *The Great Controversy*, page 310.

“It was needful that men should be awakened to their danger; that they should be roused to prepare for **the solemn events connected with the close of probation.**” *The Great Controversy*, 310.

That is John’s message: Who hath warned you to flee from the wrath to come?” which comes when Ancient Israel is divorced of God at the stoning of Stephen and probation closes upon this people. John the Baptist was acquainting them with the events connected with the close of probation; and William Miller, prefigured by John the Baptist, is presenting the events connected with the close of probation.

And in Daniel 11, verse 40, is introducing the genuine events that lead to the close of probation. Daniel 11, verse 40, is the First Message. It is the message of Elijah; it is the message of John the Baptist; it is the message of Miller.

THE CLOSE OF PROBATION

In *Prophets and Kings*, pages 715 – 716, 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.” *Prophets and Kings*, 715–716.

And if you see a spokesman in Adventism that is not now identifying the events connected with the close of probation in their message, then you know that they are a false teacher; because, at this time in history, the message is about the events connected with the close of Judgment and Probation. Any other message is a distraction at best. All right?

And what is that message? It is the First Message.

And what marks the beginning of that Message? Daniel 11, verse 40, identifies that the first verse of the verses that lead to the close of probation has been fulfilled; and, it warns those that will be warned that the next verse [verse 41 of Daniel 11] is the close of probation for Seventh-day Adventists and you better get your life straight or you are going to receive the mark of the beast.

What is our work? *Testimonies*, volume 8, pages 9-10:

“What is our work? The same as that given to John the Baptist, of whom we read: ‘In those days came John the Baptist, preaching in the wilderness of Judea, and saying,’—

So, our work is what? It is the voice of one crying in the wilderness.

—“Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.’ Matthew 3:1–3.

“All who are truly engaged in the work of the Lord for these last days will have a decided message to bear.”—

A decided message to bear.

—“Read the first few verses of the fortieth chapter of Isaiah:”—

We already did read that.

—“‘The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.’ Isaiah 40:3–5.

“‘The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever.’ Verses 6–8.

“This chapter is filled with instruction appropriate for us at this time. The word of the Lord to us is: ‘Repent ye; prepare the way for a revival of My work.’” *Testimonies*, volume 8, 9–10.

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: Elijah's message was based upon the apostasy of Jezebel; and, in response to that, there were three and a half years of drought. And those three and a half years of drought prefigures the 1260 years of Dark Ages when Jezebel (the Papacy) ruled the world.

And in both Elijah and Miller, their messages were in response to what when on in the wilderness time period.

The voice, the message, that comes out of the wilderness has a relationship to the darkness that precedes that history.

John the Baptist had a relationship to the darkness that preceded that history, the darkness that had put preconceived ideas in the minds of Ancient Israel that prevented them from understanding who the Messiah was. Okay?

So, your message is also always going to have some relationship to the wilderness that precedes your time period.

Do you follow that logic?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, what is the wilderness that precedes our time period?

FROM THE AUDIENCE: William Miller's dream.

BROTHER PIPPENGER: William Miller's dream.

If you are not understanding William Miller's dream and the darkness that has come into Adventism represented by the band of iron and brass that was placed around the root of the tree, then you are not giving a message from the wilderness. You are not the voice crying in the wilderness.

And if you are not talking about the close of probation, you are not that voice crying in the wilderness.

PARABLES

Now, we have these next quotes here, we have looked at more than once.
The Great Controversy, page 393:

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

The parable of the Ten Virgins is our parable.

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.

This parable has been and will be fulfilled to the very letter, fulfilled in the Millerite History, fulfilled in our history.

The parable of the Ten Virgins is about the wise and foolish virgins.

Review and Herald, August 19, 1890, Sister White says,

“The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state.” *Review and Herald*, August 19, 1890.

The foolish virgins are that they are going to find that they have no oil; they are the Laodiceans in Adventism. The wise virgins in Adventism that have oil, those are the Philadelphians; and, the Philadelphians are going to have the privilege and responsibility of carrying the final warning message to the eleventh-hour workers that are in Sardis.

But, these parables all teach that after the Judgment there is no probation.
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.

When The Sunday Law comes, there is no more probationary time for Seventh-day Adventists. When verse 41 comes, probation is closed. You better get ready before probation closes, or you are going to die. This is the way the Lord produces a revival from the books of Daniel and Revelation.

So, what I am saying is, if you are saying that you are a messenger to Adventism today and you are not emphasizing the events that lead to the close of probation and the close of Judgment, then you obviously are not a messenger and you are not paralleling the work of Elijah and John the Baptist or William Miller.

If your message does not have some connection to the wilderness time period that preceded the unsealing of the prophecy in our day and age, then you are not the voice crying in the wilderness.

Why am I making an emphasis on this? Well, why not? The theme that Jesus marked in Matthew 24, more than any other thing, was that in this time period beware because there is going to be false teachers and false prophets. He said that more than any other thing. So, let us be clear, who are the false teachers, who are the false prophets?

Well, one way you could know is that they do not know anything about the wilderness that precedes 1989, and they are unwilling to talk about the events connected with the close of probation that are represented in the last six verses of Daniel 11.

But, there is one other way—there are probably many, but there is one other way that we are going to deal with as we come to a close—the shut door.

THE SHUT-DOOR DOCTRINE

Selected Messages, book 1, pages 62 – 63:

“It is claimed that these expressions prove the shut-door doctrine, and that this is the reason of their omission in later editions.”—

Okay. The Sister had written some things in her earlier books. When they are reprinted later on, there are some revisions and people are saying, “Look at this. They are trying to take errors that she early on taught and hide them.” Sister White is responding to this.

—“But in fact they teach only that which has been and is still held by us as a people, as I shall show.”—

She is saying, “There were no changes that change what we believed then and now.”

The next paragraph:

—“For a time after the disappointment in 1844, I did hold, in common with the advent body, that the door of mercy was then forever closed to the world.”—

Okay. She believed that! Ellen White believed, before the end of 1844, that on October 22, 1844, probation was closed for everybody. And some people say, “Well, that proves that she is a false prophet.”

Well, you know what else she was doing at that same time that she believed that? She was eating pork. Okay? She was keeping Sunday. So, the idea that she held some misconceptions before light came to her has never been an argument against her prophetic office; so, it should not be that she held this doctrine before 1844, either.

—“For a time after the disappointment in 1844, I did hold, in common with the advent body, that the door of mercy was then forever closed to the world. This position was taken before my first vision was given me. It was the light given me of God that corrected our error, and enabled us to see the true position.

“**I am still a believer in the shut-door theory**, but not in the sense in which we at first employed the term or in which it is employed by my opponents.

“There was **a shut door in Noah’s day**. There was at that time a withdrawal of the Spirit of God from the sinful race that perished in the waters of the Flood. God Himself gave **the shut-door message** to Noah: ‘My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years’ (Genesis 6:3).”—

If you can operate on William Miller’s proof-texting method and Isaiah’s line upon line in Isaiah 28, then as she lists these shut-door histories, you know you can go into these shut-door histories and lay them upon one another, line upon line, and see some very interesting things; because, Noah’s teaching is that as we approach this closing of the door, that there is a class that the Spirit is removed from. And what is that class receiving?

FROM THE AUDIENCE: Strong delusion.

BROTHER PIPPENGER: Strong delusion. This is present truth: Noah.

Then she says,

—“There was **a shut door in the days of Abraham**. Mercy ceased to plead with the inhabitants of Sodom, and all but Lot, with his wife and two daughters, were consumed by the fire sent down from heaven.

“There was **a shut door in Christ’s day**. The Son of God declared to the unbelieving Jews of that generation, ‘Your house is left unto you desolate’ (Matthew 23:38).

“Looking down the stream of time to the last days, the same infinite power proclaimed through John: ‘These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth’ (Revelation 3:7).

“I was shown in vision, and I still believe, that there was **a shut door in 1844**. All who saw the light of the first and second angels’ messages and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and **who afterward**”—

After the Midnight Cry experience.

—“**renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them.**

“Those who did not see the light, had not the guilt of its rejection. It was only the class who had despised the light from heaven that the Spirit of God could not reach. And this class included, as I have stated, both those who refused to accept the message when it was presented to them, and also those who, **having received it, afterward renounced their faith**. These might have a form of godliness, and profess to be followers of Christ; but having no living connection with God, they would be taken captive by the delusions of Satan. These two classes are brought to view in the vision—**those who declared the light which they had followed a delusion**, and the wicked of the world who, having rejected the light, had been rejected of God. No reference is made to those who had not seen the light, and therefore were not guilty of its rejection.” *Selected Messages*, book 1, 62–63.

Now, that is all interesting about “judged by light” and it impacts us; it is important; but, what I want you to see is that in every generation there is a shut-door message.

If you are not preaching a shut-door message, then you are not the voice crying in the wilderness. And what is the shut-door message?

FROM THE AUDIENCE: Daniel.

BROTHER PIPPENGER: It is Daniel 11, verse 41. When The Sunday Law arrives, the door is shut on Adventism.

What tells you that the door is about to shut? Verse 40, the collapse of the Soviet Union in 1989. The Dirt Brush Man has now arrived. He is telling Adventists, “I’m sweeping the garbage out of the window. If you hold onto those idols, you are going with them.”

FROM THE AUDIENCE: Uh-huh.

Amen.

A SHUT-DOOR MESSAGE

BROTHER PIPPENGER: *The Great Controversy*, beginning at page 430:

“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.”—

You should study that sentence until you get it.

And I do not get it all, but you need to get this part: In the time of Christ, one of the ways to identify the problems for the Jews is by the rejection of light they could not follow Christ from the earthly sanctuary to the Heavenly Sanctuary. They could not understand His ministration there.

In the time of the Millerites, those people that rejected the light, they could not follow Christ from the Holy Place to the Most Holy Place.

But, all these lines of prophecy are speaking about our day and age, and they are saying that the problem for Seventh-day Adventists at the end of the world is that if they are rejecting the light of this particular message, they will be unable to recognize that Christ moved from the Judgment of the Dead to the Judgment of the Living on September 11, 2001. And because they do not understand that the ministration of Christ has changed, they are going to reap the same reward that the Jews did that participated in the crucifixion of Christ; and that the Protestants did in the United States when they began to carry the label of Apostate Protestantism.

The second sentence:

—“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 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.** 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.”

“Repent ye, therefore, and be converted. Send your sins beforehand into Judgment that they might be blotted out. You now are in the time period where the High Priest is investigating living Seventh-day Adventists and blotting out their sins.” You better know that; because, when He finishes, He finishes by closing the door at The Sunday Law.

—“Men cannot with impunity reject **the warning** which God in mercy sends them. **A message** was sent from heaven to the world in Noah’s day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation: ‘Your house is left unto you desolate.’ Matthew 23:38. Looking down to the last days, the same Infinite Power declares, concerning those who ‘received not the love of the truth, that they might be saved’: ‘For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.’ 2 Thessalonians 2:10-12. As **they reject the teachings of His word**, God withdraws His Spirit and leaves them to the deceptions which they love.” *The Great Controversy*, 430–431.

SUMMARY

So, what we are saying is, the First Angel’s Message in the time of Christ was presented by John the Baptist, and it was the events connected with the close of probation, and it was the voice, the message, of one crying in the wilderness; and, this is repeated in the time of the Millerites.

In our history, verse 40, with its fulfillment in 1989, opens to us the events connected with the close of probation, and it becomes the First Angel’s Message for us. It is the First Angel’s Message, because it is identifying that in verse 41 the door of probation closes. It is the shut-door message, and it is this message that is designed by God to produce the revival of God’s people at the end of the world.

So, when we are saying that Daniel 11, verse 40, is deep and profound, we cannot even find words to express what we mean by that.

And we will continue on, on Sunday morning.

Shall we pray?

Benediction: Heavenly Father, we thank you for allowing us to be among the few that have seen these truths of verse 40, at least partially. We know that there are people that have not heard these truths and they are not held accountable for them. We know that there are people that have heard them and have rejected them outright, right when they first heard them, and that they are going to be held accountable for them. And we know there is the possibility that we in this room and on the LiveStream and on the DVD who can hear these truths understand them and then set them aside as well. We do not want to be of that class. We want to be of the class that allows the Holy Spirit, and through your Providential Leading, that these truths become part of us, that they change us into your image, and that they prepare us with a winning message to carry to Adventism and then the world. We ask that you will finish that work in each and every one of us. We set before you this day of labor that we each have and ask for you to watch over us, that we will be safe, and help us to do what we do for your glory and honor. And we ask a continue

blessing upon the work that we are attempting here with the DVDs and the LiveStreaming. In Jesus's name, amen.

Habakkuk's Two Tables #49

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for giving us a good night's rest and bringing us together this morning that we can study your Word. We want the presence of your Holy Spirit in this study. We ask that you grant us that presence. We want the words that are conveyed in this message to be true, honorable, a type that would glorify you. We ask that you would take control of this presentation, overrule my humanity and hide me behind your cross. Forgive me; forgive the listeners of anything that is preventing us from being fully prepared to receive what you have for us. Open the hearts and minds of the listeners, and we ask that you pour your Latter Rain out upon us at this time. We want to understand a little bit of the shaking that goes on as this final warning message proceeds through history. We ask that you grant us that insight at this time. In Jesus's name, amen.

BROTHER PIPPENGER: We are dealing with 1989 as the end of William Miller's scattering in William Miller's dream as the point in time of 1989 when the Dirt Brush Man arrives and the Lion from the Tribe of Judah begins to unseal the prophetic message for this generation. So, we are spending time on Daniel 11, verse 40, which marks the arrival of the Time of the End for the 144,000, and marks the end of William Miller's dream.

And we are trying to show that the characteristics of Daniel 11, verse 40, the things that it teaches, the things that it opens up are consistent with the increase of knowledge that comes at the Time of the End when the Book of Daniel is unsealed.

In our last presentation we pointed out that the Millerite History is a two-step history, the First and Second Angels' Messages, and that the First Angel's Message in both the time of Christ and in the time of the Millerites and our time is a message connected with identifying with the events connected with the close of probation; and, that it is through the Books of Daniel and Revelation that the Lord designs to produce a revival among His people. We have read from Sister White who said that very thing, in *Testimonies to Ministers*, page 113.

We then closed in our last presentation by identifying that every Reform Movement has a closed door message, a shut-door message, beginning with Noah, all the way down through time; and, therefore, we have added to the consideration of Daniel 11, verse 40, that this is the Shut-Door Message. Verse 40 identifies the collapse of the Soviet Union in 1989, and verse 41 identifies The Sunday Law in the United States where the door closes for Adventism.

So, we are going to continue along that line; but, we are going to deal a little bit with a waymark of prophetic history that sometimes makes people uncomfortable, having to do with the shaking of Adventism.

So, we are going to look at Ezekiel 37, just briefly.

EZEKIEL THIRTY-SEVEN

ADVENTISM

We have referred to Ezekiel 37 more than once in this worship series. In Ezekiel 37 is the First and Second Angels' Messages illustrated, typified by Ezekiel.

In Ezekiel 37, beginning at verse 1, it says,

“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.”—

And Sister White clearly says this is the Seventh-day Adventist Church.

Verse 2:

—“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.”—

Can the Adventist Church be brought back to life? And that is what we are dealing with here, is the revival message for Adventism, which is a shut-door message.

Verse 4:

—“⁴Again he said unto me, Prophecy upon these bones and say unto them, O ye dry bones, hear the word of the LORD.”—

This is what brings them back to life, is hearing 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.” Ezekiel 37:1-6 (KJV).

So, that is what the prophetic message is that Ezekiel is supposed to proclaim.

Ezekiel 37:7-8

And then in verse 7, he says,

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.” Ezekiel 37:7-8 (KJV).

All right. That is the First Message. After this Ezekiel is going to prophesy to the wind, and the wind is what brings them to life.

And, of course, this is illustrated in the creation of Adam. First, Adam is created as a body. The bones and sinews and muscles are brought together. And then the second step for Adam is the Lord breathes into him the breath of life and he becomes a living soul.

And in the Second Message here, the second prophecy in Ezekiel in verse 9, it says,

—“⁹Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, 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.

¹⁵The word of the LORD came again unto me, saying, ¹⁶Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim and *for* all the house of Israel his companions: ¹⁷And join them one to another into one stick; and they shall become one in thine hand. ¹⁸And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these? ¹⁹Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand. ²⁰And the sticks whereon thou writest shall be in thine hand before their eyes.

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: ²³Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. ²⁴And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. ²⁵And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever. ²⁶Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. ²⁷My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. ²⁸And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.” Ezekiel 37:9-28 (KJV).

So, our Second Message is the message from the four winds that brings the body to life. So, we are identifying these two messages by Ezekiel as the First and Second Angels’ Messages of Millerite History, the First and Second Messages of our history, the First and Second Messages of the history of Christ. They are the First and Second Messages of all these reform lines.

But, we want to take a component about the First Message; because, in the First Message, when the First Message is presented—and we are saying the First Message arrives for Adventists at the end of the world in 1989, at the conclusion of William Miller’s dream, at the collapse of

the Soviet Union in fulfillment of verse 40—that this is that First Message that Ezekiel proclaimed here that brings the bones and the flesh together; but, they are not alive yet.

And it says in verse 7 that when he prophesied as he was commanded, there was a noise and a shaking. And we will get to that in a minute. Let me read a couple of quotes from the Spirit of Prophecy, and then we will deal with noise and shaking.

General Conference Bulletin, February 4, 1893:

“I lay down my pen and lift up my soul in prayer, that the Lord would **breathe** upon his backslidden people, which are **as dry bones**, that they may live.” *General Conference Bulletin*, February 4, 1893.

This is one of several places where Sister White says that God’s people are the dry bones, and she is praying that the Lord would breathe upon them. She is praying that they would receive the revival that they need.

The next quote:

“The dry bones need to be **breathed upon by the Holy Spirit of God**, that they may come into action, as by **a resurrection from the dead.**” *Bible Training School*, December 1, 1903.

And in our last presentation, we quoted from *Selected Messages*, book 1, page 128, where she says the revival represents a renewal of spiritual life. So, the revival is the resurrection from the dead, and it is the Second Message in Ezekiel 37 that brings the bones into a mighty army.

But, in the First Message, the one we are dealing with, there is a noise and a shaking.

NOISE: Strong’s Concordance, H6963—From an unused root meaning **to call aloud; a voice or sound**:— + aloud, bleating, crackling, cry (+ out), fame, lightness, lowing, noise, + hold peace, [pro-] claim, proclamation, + sing, sound, + spark, **thunder (-ing)**, voice, + yell.

And the definition of *NOISE* in *Strong’s* says, from an unused root to *call* aloud; a *voice* or a *sound*.

So, we have already identified that the First Message, whether it be Elijah, John the Baptist, or William Miller, is identified as the voice crying in the wilderness. This noise is a voice. It is the voice crying in the wilderness for this generation.

NOISE: From an unused root meaning to *call* aloud; a *voice* or *sound*:— + aloud, bleating, crackling, fame, lightness, lowing, noise, hold peace, proclaim, proclamation, sing, sound spark, a thundering voice. Okay. This is the voice crying in the wilderness that brings together the bones and flesh, but does not quite bring them to life.

What is the shaking?

SHAKING: Strong’s Concordance, H7494—From **H7493**; *vibration, bounding, uproar*:—commotion, confused noise, earthquake, fierceness, quaking, rattling, rushing, shaking. **H7493**—A primitive root; to *undulate* (as the earth, the sky, etc.; also a field of grain), particularly **through fear**; specifically to *spring (as a locust)*:—**make afraid**, (re-) move, quake, (make to) shake, (make to) tremble.

SHAKING in verse 7 is from H7493; a *vibration*, a commotion, a confused noise, an earthquake, fierceness, quaking, rattling, rushing, shaking. A primitive root; to *undulate* (as the earth, the sky, etc.; also a field of grain), particularly through fear, specifically to *spring* (as a locust):—make afraid, remove, quake, to shake, make to tremble.

The First Message here, the message of the events connected with the close of probation, the closed-door message, the message the Lord uses to produce a revival, the message of the last six verses of Daniel 11, it is the voice of one crying in the wilderness; and, it produces a shaking in Adventism. And this shaking in Adventism is a subject of the Scriptures. All right? You can identify certain characteristics about the Beast. The Beast never changes. The Beast receives a deadly wound, but its deadly wound is healed.

You can identify characteristics about the False Prophet. The False Prophet is the power that changes. It begins as a lamb and ends up speaking as a dragon.

You can identify characteristics about the Dragon, the number 10. He moves through history.

But, when it comes to the prophetic message to this First Message, it is identified in the Scriptures that this message causes a shaking. So, the shaking is a subject of prophecy. And we want to put this in the mix; because, as we consider how the Lion of the tribe of Judah unseals the message for this generation, beginning in 1989, one of the methods that He uses to lead people to find truth is the argument that is brought against the truth. The Lord has allowed men to be raised up that fight this message; and, because of their faulty reasoning, those people that are following this message have been forced to go to areas in God's Word to defend this message that they probably would not have gone to had they not been pushed into that corner.

So, at minimum when you are talking about the shaking, it is worthwhile to look at it so you can see that the Lord's hand was even in control of the opponents that are raised up. Okay?

Ezekiel 37, the First and Second Angels' Messages; and, it identifies the noise, the voice crying in the wilderness, and it identifies the shaking produced from fear.

Acts 2:13-21; Joel 1:5

Go to Acts, chapter 2, verse 13 through 21. This is at Pentecost. Verse 1 of Acts, chapter 2, says,

“¹And when the day of Pentecost was fully come, they were all with one accord in one place.” Acts 2:1 (KJV).

And in verse 13, as the Disciples are speaking in various languages because there are people from all over the world in Jerusalem at that time period that have their own languages, the gift of tongues is opened up to the Disciples; and, those people that are opposing the message are claiming that these people that are speaking in other than Hebrew are drunk.

Verse 13:

“¹³Others mocking said, These men are full of new wine.”—

New wine is a prophetic characteristic of the Latter Rain Message. Okay?

¹³“Others mocking said, These men are full of new wine.

¹⁴“But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. ¹⁵For these [MEN] are not drunken, as ye suppose, seeing it is *but* the third hour of the day. ¹⁶But this is that which was spoken by the prophet Joel. ¹⁷AND IT SHALL COME TO PASS IN THE LAST DAYS, SAITH GOD, I WILL POUR OUT OF MY SPIRIT UPON ALL FLESH: AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS: ¹⁸AND ON MY SERVANTS AND ON MY HANDMAIDENS I WILL POUR OUT IN THOSE DAYS OF MY SPIRIT; AND THEY SHALL PROPHECY: ¹⁹AND I WILL SHEW WONDERS IN HEAVEN ABOVE, AND SIGNS IN THE EARTH BENEATH; BLOOD, AND FIRE, AND VAPOUR OF SMOKE: ²⁰THE SUN SHALL BE TURNED INTO DARKNESS, AND THE MOON INTO BLOOD, BEFORE THAT GREAT AND NOTABLE DAY OF THE LORD COME: ²¹AND IT SHALL COME TO PASS, THAT WHOSOEVER SHALL CALL ON THE NAME OF THE LORD SHALL BE SAVED.” Acts 2:13-21 (KJV).

So, go to Joel, where Peter says Pentecost is the fulfillment of Joel. In Joel, chapter 1, verse 5, it says,

⁵“Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.” Joel 1:5 (KJV).

Okay. The new wine here is what the people on the wrong side of the issue of Pentecost was charging against the Disciples, “And they are drunk here early in the day.” But, the new wine is the Latter Rain Message that came in the time of Peter, the Latter Rain Message that came in the time of the Millerites, and the Latter Rain Message that comes primarily here at the end of the world.

And when the new wine comes, when the Latter Rain Message comes, there is a class who rejects the message. The new wine is cut off from their mouth. And that class accuses those that are receiving the Message of being drunk. So, you have two manifestations of drunkenness. You have the class that is receiving the new wine that are being accused of being drunkards, that are being led by the Holy Spirit; and, then you have the drunkards of Ephraim, those that have been drinking the wine of Babylon and are prevented thereby to not recognize the Latter Rain Message.

So, all I am saying is, what I am saying here in terms of our study, is that when Joel was fulfilled in the time of the Disciples, and when Joel was fulfilled in the time of the Millerites, and it is pointing forward to the perfect fulfillment of Joel at the end of the world, one of the components of this prophetic passage is that there is a controversy that takes place, an argument between those who are fighting the Message and those who are accepting the Message.

That gives us two witnesses. That is Ezekiel and Peter and Joel, three witnesses, that the debate that goes on over the Latter Rain Message is a subject of prophecy.

Sister White is speaking about Acts and Peter and Pentecost in *Acts of the Apostles*, pages 40 – 43. She says,

“Now when this was **noised** abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not

all these which speak Galileans? and how hear we every man in our own tongue, wherein we were born?’

“The priests and rulers were greatly enraged at **this wonderful manifestation**,”—

Okay. This was the mighty manifestation of the power of God.

“The Advent Movement from 1840 to 1844 was a glorious manifestation of the power of God.” And when Sister White makes that statement in *The Great Controversy*, page 611, she is comparing it to the history of Pentecost, which she is dealing with in this passage; and, she is using both Pentecost and the Advent Movement of 1840 to 1844 to illustrate the perfect fulfillment of Joel during our time period, the Latter Rain. So, she is commenting here, and she says, “this wonderful manifestation,” that is a tie-in.

—“The priests and rulers were greatly”—

What? Enraged. Okay?

—“enraged at **this wonderful manifestation**, but they dared not give way to their malice, for fear of exposing themselves to the violence of the people. They had put the Nazarene to death; but here were His servants, unlettered men of Galilee,”—

Who?

FROM THE AUDIENCE: Unlettered men.

BROTHER PIPPENGER: Unlettered men of Galilee; no PhD’s behind their names.

—“unlettered men of Galilee, telling in all the languages then spoken, the story of His life and ministry.”—

How is that repeated?

How does the story of His life and ministry get told all over the world in everyone’s own language here at the end? What is that emphasizing?

It is emphasizing that He is going to open up the prophetic understanding of His Word around the globe. The language is going to be opened up at the end is the language of prophecy.

—“The priests, determined to account for the miraculous power of the disciples in some natural way, **declared that they were drunken from partaking largely of the new wine prepared for the feast**. Some of the most ignorant of the people present seized upon this suggestion as the truth, but the more intelligent knew it to be false; and those who understood the different languages testified to the accuracy with which these languages were used by the disciples.

“In answer to the accusation of the priests Peter showed that this demonstration was in **direct fulfillment of the prophecy of Joel**, wherein he foretold that such power would come upon men to fit them for a special work.”—

AND THEN SHE QUOTES FROM ACTS—“‘Ye men of Judea, and all ye that dwell at Jerusalem,’ he said, ‘be this known unto you, and hearken to my words: for these are not

drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy.'

"With clearness and power Peter bore witness of the death and resurrection of Christ: 'Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him . . . ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it.'"

Next paragraph:

—"Peter did not refer to the teachings of Christ to prove his position, because he knew that the prejudice of his hearers was so great that his words on this subject would be of no effect. Instead, **he spoke to them of David**, who was regarded by the Jews as **one of the patriarchs** of their nation. 'David speaketh concerning Him,' he declared: 'I foresaw the Lord always before My face, for He is on My right hand, that I should not be moved: therefore did My heart rejoice, and My tongue was glad; moreover also My flesh shall rest in hope: because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. . . .'"

What is Peter's argument here? Prophecy; he goes to prophecy.

—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.' 'He . . . spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.'

"The scene is one full of interest. Behold the people coming from all directions to hear the disciples witness to the truth as it is in Jesus. They press in, crowding the temple. Priests and rulers are there, the dark scowl of malignity still on their faces, their hearts still filled with abiding hatred against Christ, their hands uncleansed from the blood shed when they crucified the world's Redeemer. They had thought to find the apostles cowed with fear under the strong hand of oppression and murder, but they find them lifted above all fear and filled with the Spirit, proclaiming with power the divinity of Jesus of Nazareth. They hear them declaring with boldness that the One so recently humiliated, derided, smitten by cruel hands, and crucified, is the Prince of life, now exalted to the right hand of God.

"Some of those who listened to the apostles had taken an active part in the condemnation and death of Christ. Their voices had mingled with the rabble in calling for His crucifixion. When Jesus and Barabbas stood before them in the judgment hall and Pilate asked, 'Whom will ye that I release unto you?' they had

shouted, ‘Not this Man, but Barabbas!’ Matthew 27:17; John 18:40. When Pilate delivered Christ to them, saying, ‘Take ye Him, and crucify Him: for I find no fault in Him;’ ‘I am innocent of the blood of this just Person,’ they had cried, ‘His blood be on us, and on our children.’ John 19:6; Matthew 27:24, 25.

“Now they heard the disciples declaring that it was the Son of God who had been crucified. Priests and rulers trembled. Conviction and anguish seized the people. ‘They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?’ **Among those who listened to the disciples were devout Jews, who were sincere in their belief.**”—

So, when you are talking about the debate, the shaking that goes on over this message, there are people that will watch the debate that are sincere that are going to come out on the right side of the issue. This is one of the things that is marked in prophecy, in how people understand the message.

FROM THE AUDIENCE: (Indiscernible question is put to Brother Pippenger.)

BROTHER PIPPENGER: This is in Adventism.

—“The power that accompanied the words of the speaker **convinced them** that Jesus was indeed the Messiah.

“‘Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.’

“Peter urged home upon the convicted people the fact that they had rejected Christ **because they had**”—

What?

FROM THE AUDIENCE: Been deceived.

BROTHER PIPPENGER: Been deceived by what?

FROM THE AUDIENCE: Priests and rulers.

BROTHER PIPPENGER: —“**been deceived by priests and rulers;**”—

So, in this history here, which is repeated in our history, there is going to be a class in Adventism that reject the Latter Rain Message because they have been deceived by priests and rulers.

—“**and that if they continued to look to these men for counsel, and waited for them to acknowledge Christ before they dared to do so, they would never accept Him.** These powerful men, though making a profession of godliness, were ambitious for earthly riches and glory. **They were not willing to come to Christ to receive light.**

“Under the influence of **this heavenly illumination** the scriptures that Christ had explained to the disciples stood out before them with the luster of perfect truth. **The veil that had prevented them from seeing to the end of that which had been abolished, was now removed,** and they comprehended with perfect clearness the object of Christ’s mission and the nature of His kingdom.

They could speak with power of the Saviour; and as they unfolded to their hearers the plan of salvation, many were convicted and convinced. **The traditions and superstitions inculcated by the priests were swept away from their minds,**”—

What are the traditions and superstitions?

FROM THE AUDIENCE: William Miller’s dream.

BROTHER PIPPENGER: That is the counterfeit coins that are brought in to cover up the genuine jewels in William Miller’s dream.

And how did those counterfeit coins get removed?

FROM THE AUDIENCE: The Dirt Brush Man.

BROTHER PIPPENGER: The Dirt Brush Man—what?—swept them away from their minds.

—“and the teachings of the Saviour were accepted.” *Acts of the Apostles*, 40–43.

History is repeated. The Dirt Brush Man was doing a work there.

And in this history, the message that the Disciples are proclaiming is the present truth testing message for that time. And when that present truth testing message was opened up to their minds, suddenly the entire Bible is opened to them. They can see the message of the hour perfectly and clearly. And this is repeated at the end: Those people that are drinking the new wine that comes on 9/11, the Lion of the tribe of Judah opens the prophetic message for this day and age up to their understanding.

Review and Herald, July 20, 1886, speaking of this very history of Pentecost with Peter, she says,

“It is with an earnest longing that I look forward to the time when **the events of the day of Pentecost** shall be repeated”—

So, was there an argument, a debate in the history of Pentecost?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes. There is going to be an argument and a debate in this history. It is a subject of prophecy.

—“shall be repeated with even greater power than on that occasion. John says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’ Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.

“God can breathe new life into every soul”—

Where does God breathe new life into every soul?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: You are marking the day; but, what I am looking for is Ezekiel 37. This is tying into Ezekiel 37. This is the arrival of the Second Message, when the Church is raised up a mighty army.

—“**God can breathe new life into every soul** that sincerely desires to serve Him, and can **touch the lips with a live coal from off the altar**,”—

Where is that?

FROM THE AUDIENCE: From Isaiah.

BROTHER PIPPENGER: That is Isaiah 6.

Isaiah 6, now, when He is raising up people, breathing His Spirit upon them, raising them up a mighty army, he purifies their lips. Isaiah 6.

—“and cause them to become eloquent with His praise.”—

He causes them to become eloquent with His praise, even though in a moment Sister White is going to tell us that before He causes them to be eloquent in His praise, they had stammering lips. They are going to be unloosed from those stammering lips.

—“Thousands of voices will be imbued with the power to speak forth the wonderful truths of God’s Word. **The stammering tongue will be unloosed**,”—

Where is that from?

FROM THE AUDIENCE: Isaiah 28.

BROTHER PIPPENGER: Isaiah 28.

Okay. Go to Isaiah 28. There is something that you can see, if you are willing to see, in Isaiah 28, verse 11.

—“¹¹For with stammering lips and another tongue will he speak to this people.”
Isaiah 28:11 (KJV).

Okay. What is “another tongue”? Different tongues.

FROM THE AUDIENCE: Other languages.

BROTHER PIPPENGER: Okay. He is going to speak to Adventism with another tongue that is stammering lips.

Verse 12:

—“¹²To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.” Isaiah 28:12 (KJV).

Who would not hear? There is a group who would not hear. This here, Isaiah 28, is identifying this same shaking. There is a group that refuses to hear the Latter Rain Message.

But, He is going to raise up another tongue to speak to this people, and the other tongue He raises up to speak to this people is identified as the stammering lips.

So, if you are willing to see it, when are the stammering lips raised up? They are raised up when the new wine is cut off from the mouth of those people that are going to oppose them. Joel 1:5. The new wine is cut off from their mouths, and the stammering lips’ mouth is filled with the new wine. Okay? Those are tie-ins there.

Back to our notes,

—“**The stammering tongue will be unloosed**, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to **cleanse the soul temple from every defilement**, and to maintain such a close connection with Him that they may be partakers of **the latter rain when it shall be poured out.**” *Review and Herald*, July 20, 1886.

This is the Latter Rain Message.

Revelation 10:8-10; Jeremiah 15:16-21; Ezekiel 2:1-3:11; Isaiah 6:5-10; Isaiah 27:1-9

Okay. Revelation 10, verses 8 through 10, describe John eating the Little Book, but it is sweet in his mouth and bitter in his stomach.

“⁸And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. ⁹And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. ¹⁰And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.” Revelation 10:8-10 (KJV).

But, when we trace that line through further in the Bible, go to Jeremiah 15. That symbol of eating the Little Book is identifying a shaking among God’s people, a controversy, a debate. John eats the Little Book, but all the prophets agree with one another. And in Jeremiah 15, beginning at verse 16, says,

“¹⁶Thy words were found, and I did eat them;”—

Who found the Words and ate them?

Well, Jeremiah did here, but John does in Revelation 10. He takes the Little Book out of the Angel’s hand and he eats it. Jeremiah and John, this is the same people: it is the Millerites; it is the 144,000.

—“¹⁸Thy 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.”—

What does His hand have to do with it?

Why is he sitting alone because of His hand?

Well, in Revelation 10, when the Angel comes down, He has a Little Book open, and where is it at? It is in His hand.

And what does John do? He goes and takes the Little Book out of the hand of Him that came down out of Heaven.

So, this Little Book, this hand that gives the Little Book that John and Jeremiah eat, the fact that they eat this Little Book out of the Angel hand, it causes a what? A separation, **a separation.**

He says,

—“¹⁷I sat not in the assembly of the mockers, nor rejoiced; I sat alone”—

Okay. This is marking when the Little Book gets eaten, the separation process begins.
Verse 18:

—“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?”—

The separation process begins when the Mighty Angel comes down, with the Little Book opened in His hand. And you take the Little Book and you eat it because of the implications of His hand, a separation begins between the mockers and those that are not the mockers, the two classes.

But, there is a disappointment that comes when the waters fail. What is the disappointment? Verse 18.

What is *water*? It is a message, right? There is the Latter Rain.

And the message, the message fails. When did the message fail?

Well, right here [pointing to the date of 1843 displayed in the upper right-hand corner of the 1843 Chart], the first disappointment.

Was John representing the Millerites?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Jeremiah has got to be representing the Millerites, too.

—“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?”—

And what does Habakkuk 2 say about this [1843] Chart? “Though the vision tarry, wait for it, for it will not lie.”

But, they thought it lied. Okay? And it was discouraging, and you can see Jeremiah here, he is discouraged here.

The message failed.

Verse 19:

“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.”—

What does Jeremiah have to return to?

He thought the vision ended in 1843. He has got to return. He has got to study that out. “Though the vision tarry, wait for it, because it will not lie.”

Okay. From the first disappointment, until October 22, 1844, what were the Millerites doing? They were coming to grips with the starting point of the 2300 Days so that they could calculate out October 22, 1844.

There was a group that—and Sister White talks about it, from the first disappointment. They returned to the study of the prophecies. Jeremiah returned; but, by returning he becomes the Lord's voice, the Lord's messenger, the Lord's mouth.

But, he is told what? "Don't return to them."

Do not return to who? To the Protestants; because, you are now in the time period of the Second Angel's Message, "Babylon is fallen! Come out of her! Don't return to the Protestants."

And this has an impact. This has an impact on the story of Jeroboam and Josiah. It is commanded right here, "Don't return to the Protestants." There is a separation taking place here.

—²⁰"And 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,"—

These are the wicked.

In Daniel 12, who are the wicked contrasted with? The wise. The wise understand the increase of knowledge, but the wicked do not understand. Daniel 12:10.

Okay. The wicked here, "And I will deliver thee out of the hand of the wicked," what does it mean that you are in someone's hand?

FROM THE AUDIENCE: That they are in submission?

BROTHER PIPPENGER: Well, it could be submission if you are bowing down to the Pope, or it could be that you are just in agreement. "Can two walk together unless they be agreed?" There is a separation process being marked here.

—"and I will redeem thee out of the hand of the terrible." Jeremiah 15:16-21 (KJV).

So, in Jeremiah's story, when he eats the Little Book as John did, you see a separation process begin, a distinction between two classes, the wise and the wicked.

And this is also a part of the story of Ezekiel, Ezekiel, chapter 2.

And what are we doing? We are showing that the controversy over this message is one of the characteristics of this message.

Ezekiel 2,

„^{Chapter 2:1}And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee."—

When does he stand upon his feet?

FROM THE AUDIENCE: When the breath of life comes.

BROTHER PIPPENGER: When the breath of life comes, Ezekiel 37.

This is Ezekiel. Ezekiel is going to agree with himself, as much as all the prophets are agreeing with one another; and, they stand up on their feet with the Spirit is breathed upon them.

And when did Jesus breathe the Spirit on the Disciples?

FROM THE AUDIENCE: On the Day of Pentecost.

BROTHER PIPPENGER: The answer was "On the Day of Pentecost." Wrong.

FROM THE AUDIENCE: It was in the upper room after He had been resurrected.

BROTHER PIPPENGER: After the resurrection. He is resurrected. He said, “Mary, don’t touch me. I need to ascend to my Father.” That very day He came down out of Heaven, like the Angel of Revelation 10 and the Angel of Revelation 18, and He breathed upon his Disciples the Holy Ghost. He opened their understanding to the prophecies.

Pentecost is still a ways off. This is the sprinkling that precedes the full outpouring. Sister White says that the act of Christ’s breathing upon His Disciples was as a few drops before the great outpouring on the Day of Pentecost.

So, when does Ezekiel stand on his feet? When the Mighty Angel comes down, he stands upon his feet. The Lord has breathed upon him.

Verse 2:

—²“And the spirit entered into me”—

And that is just what Ezekiel 37 says, that the Spirit enters into the body.

—²“And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. 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.”—

What is going on here? He has eaten the Little Book, and he is given a message to carry to Adventism; and, the Lord is telling him, “These are a bunch of rebels.”

Okay. You need to know that when you carry this message—and that is what it says—they will know that there has been a prophet among them.

What does that mean to us? They will know that there has been a prophetic message marked that is testing them. They will know it; but, they are a rebellious house; because, there is going to be a shaking. There is going to be a controversy. There is going to be an argument. There is going to be a debate.

Verse 6:

—⁶“And thou, son of man, be not afraid of them, neither be afraid of their words,”—

So, are they going to say something about this message? “These men are drunk. These men are drunk with new wine.” There is going to be an argument.

—⁶“And 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.

⁹And when I looked, behold, an hand”—*AN HAND*—“was sent unto me;”—

What does that hand and have in it?

FROM THE AUDIENCE: The Little Book.

BROTHER PIPPENGER: The Little Book, opened.

—“and, lo, a roll of a book was therein; ¹⁰And he spread it before me; and it was written within and without: and *there* was written therein lamentations, and mourning, and woe.

^{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.

⁴And 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.”—

So, in the process of carrying this message to Adventism, what does the Lord promise to do?

FROM THE AUDIENCE: Strengthen his forehead.

BROTHER PIPPENGER: Strengthen your forehead; that is kind of the same place where the Seal of God is applied, is it not?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: This process of this argument, this shaking, this controversy in Adventism, this debate, is part of the sealing process of the 144,000. Only those that sigh and cry for the abominations done in the land will receive the Seal of God.

But, it is not enough just to sit there and sigh and cry. You have been given a message. You have to give the message. And when you give the message, those that are supposed to hear it, they are not going to sit there silently. They are going to argue with you. They are going to malign your character. They are going to point out that you do not have a PhD behind your name. That is part of the process.

Verse 9—verse 8, again:

—“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. ¹⁰Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. ¹¹And go,

get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.” Ezekiel 2:1–3:11 (KJV).

So, what we are saying is, the argument, the debate, the shaking in Adventism that is caused, that begins with the arrival of the First Angel’s Message for this history, which are the events connected with the close of probation, which are the last six verses of Daniel 11, that message causes a shaking in Adventism.

Go to Isaiah 6, which we have already mentioned this, Isaiah 6. You know you can prove things upon two or three, and move on; but, we are taking time to show this in several places, so that we understand that this is part of the story.

Isaiah 6, beginning with verse 5:

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. 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.”—

This takes place in the blotting out of sin. We are purged here, atoned.

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.”—

So, Isaiah is now being commissioned to carry a message to Adventism.

And if you remember earlier on, if you back up to verse 3, it says, “And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.” And Sister White ties verse 3 in with Revelation 18. That quote is in your notes.

So, on 9/11 Isaiah just had his lips purified because he is going to carry a message to Adventism.

And in verse 9, 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 6:5-10 (KJV).

So, Isaiah also is portrayed as having to take a message to an unconverted people that by and large will not respond to the message. The argument, the shaking, and debate are part of the prophetic record.

Go to Isaiah 27. Isaiah 27, beginning at verse 1 says,

“¹In that day”—

And you would have to back up further into Isaiah to understand what day that is, but it is the day of the Latter Rain. It is the day when the globalists, the money men of the world, are seeing the financial structure being swept away by an East wind.

—¹In that day the LORD with his sore and great and strong sword”—*HIS PROPHETIC WORD*—“shall punish leviathan the piercing serpent,”—

He is going to punish the dragon.

—“even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea.

²In that day sing ye unto her, A vineyard of red wine.”—

At the time period when the financial structure of Planet Earth is being brought down through the increasing, escalating crisis of Islam, and the punishment of the rich men of the Earth, the dragon power has begun, and in that time period the experience—(because a song is an experience)—the experience of God’s people is that they are to present the parable of the vineyards to Adventism. And the parable of the vineyard was and is that the vineyard is going to be taken from Adventism and given to a group of people that bear the fruits thereof.

We have not the time to go into that, but that is verse 2.

—²In that day sing ye unto her, A vineyard of red wine. ³I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day. ⁴Fury is not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together. ⁵Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.”—

The parable of the vineyard is the last call for Adventism. It is the last opportunity for Seventh-day Adventists to awaken out of their Laodicean condition and make peace with Christ, which He is fully willing to do; but, at the same time, He is telling them, “This is the parable of the vineyard. I am closing up shop. We are in the Judgment of the Living. You either come to the foot of the cross now, or you are going to die.”

And then in verse 6, it says,

—⁶He shall cause them that come of Jacob to take root: Israel shall blossom and bud,”—

What causes the blossoming and budding in the Scriptures is the Latter Rain.

—“Israel shall blossom and bud, and fill the face of the world with fruit.”—

The fruit takes place in the harvest of the world. Budding out and blossoming out is in the springtime. The harvest, when the fruit is gathered in is in the summertime. This is identifying both phases of the Latter Rain, the spring and summer Latter Rain. But, at a very simple level, it is just emphasizing the Latter Rain: The parable of the vineyard here, when the dragon power is

being judged on Planet Earth. Just turn on your televisions, get your newspapers, if you cannot see that the dragon power, the globalists, the economic structure, is on its way down. You need to start looking at the news. That is very easy to see. That is verse 1. The Lord is bringing judgment upon the globalists as we speak.

And at this time in history, the Lord's last call to Adventism, the parable of the vineyard, is going to be proclaimed by those that are having this experience.

And it is in the time period of the Latter Rain when one of the arguments for Adventism about the Latter Rain is they do not even understand it comes with a sprinkling and a full outpouring, a springtime Rain and a summer Rain. They do not understand the Latter Rain. They are sleeping Laodiceans.

Verse 7:

—⁷“Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?”—

This is judgment terminology, letting us know that this story is taking place in the Judgment time.

And in verse 8, it says,

—⁸In measure, when it shooteth forth,”—

This is marking the sprinkling of the Latter Rain when it is being measured, and the buds are just bursting forth.

—“thou wilt debate with it:”—

Now, here is this debate. There is going to be a debate. There is going to be a debate over the Latter Rain. There is going to be a debate over the two phases of the Latter Rain, the sprinkling of the springtime Rain and the full outpouring of the summer Rain. There is going to be a debate in Adventism.

—⁸In measure, when it shooteth forth,”—

When it begins to sprinkle, when the Mighty Angel comes down and breathes upon the dry bones, and the sprinkling of Adventism begins and the parable of the vineyard becomes present truth, then the debate starts. The new wine is cut off from the mouth, and another mouth (the mouth of stammering tongues) is going to be loosed in this controversy in Adventism.

Verse 8:

—⁸In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.”—

All of the prophets agree with one another, and this staying of the rough wind, this is the restraining of the rough wind. And the rough wind, according to John in chapter 7 of Revelation, is the Four Winds. This debate begins when the Four Winds of strife are being restrained: “he stayeth his rough wind.” He restrains the Four Winds of strife in the day of the East wind.

When the day of the East wind arrives, the debate begins; and, the angels hold the Four Winds of Revelation 7, identifying that the sealing of the 144,000 has now begun.

—“⁹By this therefore”—

By what? By the argument over 9/11, the day of the East wind, and the Latter Rain, and the parable of the vineyard, and the role of the globalists in end-time Bible prophecy, with those subjects in the first eight verses of Isaiah 27.

Then in verse 9, it says,

—“⁹By this therefore shall the iniquity of Jacob be purged;”—

By what? By this argument in Adventism, by this debate.

Not only is the debate the argument that ensues over the Latter Rain Message beginning in 1989 and then amped up to a new level on 9/11; not only is this a subject of prophecy, it is here identified that this debate has something to do with removing the sins from God’s people. That is what it says.

—“⁹By this therefore shall the iniquity of Jacob be purged, and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.” Isaiah 27:1-9 (KJV).

So, what I am wanting us to see here, in advance of our following studies, is that these people that have been opposing this message since it first came into history in 1989, their opposition at some time needs to be publicly presented in order that we can see that the Lord has used this opposition to His glory and honor, in forcing His people to come to conclusions about God’s Word that they would not have come to had they not been thrown into this debate.

THE SHAKING

Early Writings, beginning on page 269, Sister White comments on this very same topic, and her familiar term for this controversy for this debate, for Jeremiah and Ezekiel carrying this message to the rebellious house, is “the shaking,” the shaking of Adventism.

“I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle.”—

If you are not having an internal struggle right now, if you are not sighing and crying, then I guarantee you are not making the right moves in order to receive the Seal of God.

—“Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God’s approbation, and again the same solemn, earnest, anxious look would settle upon them.

“Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God and murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness.

“As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels and trying to help themselves by calling upon God with perseverance. But His angels left those who made no effort to help themselves, and I lost sight of them.

“I asked **the meaning of the shaking** I had seen and was shown that **it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans.**”—

Now, Sister White is clear when she says that the message of Jones and Waggoner in 1888, it was the Laodicean message. So, you can take those and you can show that the Laodicean message is the Latter Rain Message, because Jones and Waggoner’s message was the Latter Rain Message. So, this is in reference to the Latter Rain Message being a straight testimony. Okay? The Latter Rain Message is saying, “You think that Jesus is inside you, but He isn’t!” Okay? It is a prophetic message.

Who would say that the Seven Churches is not a prophetic message? All of them, It [the Seven Churches] is prophecy: the Laodicean message is a prophetic message that is a straight testimony message that causes the shaking when it is presented.

—“I asked **the meaning of the shaking** that I had seen and was shown that **it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans.** This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and **pour forth the straight truth.** Some will not bear this straight testimony. **They will rise up against it, and this is what will cause a shaking among God’s people.**”—

What causes the shaking among God’s people?

Is it the people that are presenting the truth? Nope! It is those people that hear it and do not like it. They are the ones that cause the shaking.

But, are they going to hear the truth?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Yes.

And is it going to be the straight truth? Yes.

And are there going to be people that stand up and fight the straight truth? Yes.

This is a subject of prophecy, one of the characteristics of this prophetic message.

—“I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs”—

WOW!! This prophetic message, this Latter Rain Message, is where the destiny of the Church hangs. This is a pretty serious message.

—“has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified.

“Said the angel, ‘List ye!’ Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, ‘Look ye!’ My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: This is in agreement with Ezekiel and Jeremiah informing us that He is going to make their forehead as an adamant stone. This experience is what causes them to be settled in and sealed to the truth.

“The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks. Evil angels still pressed around them, but could have no power over them.

“I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it.”—

Here is the separation process of Jeremiah, even in families.

—“All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, ‘It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.’

“Great power was with these chosen ones. Said the angel, ‘Look ye!’ My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion, was on every side.”—

So, do you think there is not going to be a controversy in Adventism, no shaking?

—“I saw measures taken against the company who had the light and power of God. Darkness thickened around them; yet they stood firm, approved of God, and trusting in Him. I saw them perplexed; next I heard them crying unto God earnestly. Day and night their cry ceased not: ‘Thy will, O God, be done! If it can glorify Thy name, make a way of escape for Thy people! Deliver us from the heathen around about us. They have appointed us unto death; but Thine arm can bring salvation.’ These are all the words which I can bring to mind. All seemed to have a deep sense of their unworthiness and manifested entire submission to the will of God; yet, like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance.

“Soon after they had commenced their earnest cry, the angels, in sympathy, desired to go to their deliverance. But a tall, commanding angel suffered them not. He said, ‘The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism.’” *Early Writings*, 269–272.

We have to have this experience if we are going to receive the Seal of God. We have to have the experience of taking a message to an apostate people.

NOT THE PRESENT TRUTH

The shaking is not the present truth. It is just one component of the present truth. Notice what she says in *Manuscript Releases*, volume 3, beginning at page 335.

“Satan is working in many ways, that the very men who ought to preach the message may be occupied with fine-drawn theories which he will cause to appear of such magnitude and importance as to fill the whole mind; and while they think they are making wonderful strides in experience, they are idolizing a few ideas, and their influence is injured, and tells but little on the Lord’s side.”—

Now, this is a tricky passage. I want you to remember what we have studied this morning.

There is a people that the Lord has selected to give the message, and those people are very clearly marked as another tongue. They are the stammering lips. So, she is going to describe a group here that are on the wrong side of proclaiming the message. This is not a rebuke on those people that are giving the Latter Rain Message; this is about those people that are professing to be the messengers in Adventism, who are not. Okay?

—“Let every minister make earnest efforts to ascertain what is the mind of Christ. There are those who pick out from the Word of God, and also from the *Testimonies*, detached paragraphs or sentences that may be interpreted to suit their

own ideas, and they dwell upon these, and build themselves up in their own positions, when God is not leading them. Now all this pleases the enemy.”—

Do you want to see this technique used? Go to some of the websites in Adventism that are opposing the foundational truths, the 2520, and the Daily, and Islam, and you will see this type of technique: Take a little snippet of the Bible here, and a little snippet of the Spirit of Prophecy here, and tell your listeners, your readers this is what it means, and then build an entire straw man on this false premise. That is what she is talking about here.

—“We should not needlessly take a course that will make differences or cause dissension. We should not give the impression that if our particular ideas are not followed, it is because the ministers are lacking in comprehension. There are in the lessons of Christ subjects in abundance that you can speak upon; and mysteries which neither you nor your hearers can understand or explain might better be left alone. Give the Lord Jesus Christ Himself room to teach; let Him by the influence of His Spirit open to the understanding the wonderful plan of salvation. There is a time of trouble coming to the people of God, but we are not to keep that constantly before the people, and rein them up to have a time of trouble beforehand. **There is to be a shaking among God’s people;**”—

That is what we are studying here today. There is to be a shaking among God’s people.

—“**but this is not the present truth to carry to the churches; it—THE SHAKING—“will be the result of refusing the truth presented.**”—

Once again she is saying the shaking is caused by those people that are rejecting the Latter Rain Message; but, she is also saying that even though this controversy, this debate over this message is a component of the prophetic message, this is not supposed to be the all-in-all message, the fact that these apostates are opposing this message.

—“The ministers should not feel that they have some wonderful advanced ideas, and unless all receive these, they will be shaken out, and a people will arise to go forward and upward to the victory. Satan’s object is accomplished just as surely when men run ahead of Christ and do the work He has never entrusted to their hands, **as when** they remain in the Laodicean state, lukewarm, feeling rich and increased with goods, and in need of nothing. The two classes are equally stumbling-blocks.

“Some zealous ones who are aiming and straining every energy for originality have made a grave mistake in trying to get something startling, wonderful, entrancing, before the people, something that they think others do not comprehend; but often they do not themselves know what they are talking about. They speculate upon God’s word, advancing ideas that are not a whit of help to themselves or to the churches. For the time being they may excite the imagination; but there is a reaction, and these very ideas become a hindrance. Faith is confounded with fancy, and their views may bias the mind in the wrong direction. Let the plain, simple statements of the word of God be food for the mind; this speculating upon ideas that are not clearly presented there is dangerous business.

“Some are naturally combative. They do not care whether they harmonize with their brethren or not. They would like to enter into controversy, would like to fight for

their particular ideas; but they should lay this aside, for it is not developing the Christian graces. Work with all your power to answer the prayer of Christ, that His disciples may be one, as He is one with the Father. Not a soul of us is safe unless we learn of Christ daily His meekness and lowliness. In your labor do not be dictatorial, do not be severe, do not be antagonistic. Preach the love of Christ, and this will melt and subdue hearts. Seek to be of one mind and one judgment with your brethren, and to speak the same things. This talking about divisions because all do not have the same ideas as present themselves to your mind, is not the work of God but of the enemy. Talk the simple truths wherein you can agree. Talk of unity; do not become narrow and conceited; let your mind broaden.” *Manuscript Releases*, volume 3, 33–35.

THEY ARE TO BE MET AND OPPOSED

The next quote, from *Review and Herald*, September 12, 1893, “They are to be Met and Opposed.”

“God speaks through his appointed agencies, and let no man, or confederacy of men, insult the Spirit of God by refusing to hear the message of God’s word from the lips of his chosen messengers. By refusing to hear the message of God, men close themselves in a chamber of darkness.”—

And what are the chambers of darkness? Okay. If you follow that one through, it is Matthew 24. Jesus talks about secret chambers, and Sister White identifies these secret chambers of Matthew 24 as spiritualism. You reject this message, you are going into chambers of darkness. You reject this message, you are going to receive the strong delusion of 2 Thessalonians. You receive spiritualism; because, spiritualism is placing your word above God’s Word. Reject God’s Word, you go into chambers of darkness.

—“They shut their own souls away from vast blessings, and rob Christ of the glory that should come to him, by showing disrespect to his appointed agencies.

“God is not the author of confusion, but of peace. But Satan is a vigilant, unsleeping foe, ever at work upon human minds, seeking a soil in which he can sow his tares. If he finds any whom he can press into his service, he will suggest ideas and false theories, and make them zealous in advocating error. The truth not only converts, but works the purification of its receiver. Jesus has warned us to beware of false teachers.”—

Jesus has warned us to be aware of false teachers. **Jesus has warned us to be aware of false teachers.**

—“From the beginning of our work, men have arisen from time to time, advocating theories that were new and startling. But if those who claim to believe the truth, would **go to those who have had experience**,”—

Who has had an experience?

FROM THE AUDIENCE: The Pioneers.

BROTHER PIPPENGER: The Pioneers; if you would, go to the Pioneer writings.

—“But if those who claim to believe the truth, would **go to those who have had experience**, would **go to the word of God** in a **teachable, humble spirit**, and **examine their theories in the light of truth**, and **with the aid of the brethren who have been diligent Bible students**, and **at the same time make supplication unto God**, asking, Is this the way of the Lord, or is it a false path in which Satan would lead me? they would receive light, and would escape out of the net of the fowler.

“Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill his word in regard to his coming, or in regard to any other promise he has made of special significance. ‘It is not for you to know the times or the seasons, which the Father hath put in his own power.’ False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. **They are to be**”—

To be what?

FROM THE AUDIENCE: Met and opposed.

BROTHER PIPPENGER: —“**met, and opposed, not because they are bad men, but because they are teachers of falsehood, and are endeavoring to put upon falsehood the stamp of truth.** What a pity it is that men will go to such pains to discover some theory of error, when there is a whole storehouse of precious gems of truth by which the people might be enriched in the most holy faith. Instead of teaching truth, they let their imagination dwell upon that which is new and strange, and throw themselves out of harmony with those whom God is using to bring the people up upon the platform of truth. They cast aside all that has been said in regard to unity of sentiment and feeling, and trample upon the prayer of Christ as though the unity for which he prayed was unessential, that there is no necessity for his followers to be one, even as he is one with the Father. They go off on a tangent, and **Jehu- like**, call to their brethren to follow their example of zeal for the Lord. If their zeal led them to work in the same lines in which their brethren who have carried the heat and burden of the day, are working; if they were as persevering to overcome discouragements and obstacles as their brethren have been, they might well be imitated, and God would accept them. But men are to be condemned who start out with a proclamation of wonderful light, and yet draw away from the agents whom God is leading. This was the way in which Korah, Dathan, and Abiram did, and their action is recorded as a warning to all others. We are not to do as they have done,—accuse and condemn those upon whom God has laid the burden of the work.” *Review and Herald*, September 12, 1893.

So, from this point in our presentations, from time to time we are going to identify some of the false teachers that are opposing this [Latter Rain] Message, not because they are bad men, not because we just feel like exposing them; but, we will do it in order to understand their false logic and how that false logic created an investigation of the false charge that led to jewels that had not been recognized. We want us to see that the work of the Lion of the tribe of Judah, the Dirt Brush Man, includes even this debate, this controversy in Adventism.

Shall we pray?

Benediction: Heavenly Father, we thank you for another day of life. We thank you that we are living in a time when you are offering the Little Book that all who would desire to eat of it and be blessed by it, may. We ask that you give us the courage, the spiritual willingness to fulfill our responsibility in taking the Little Book out of your hand and eating it and digesting it. And then we ask that you would grant us the power that comes with that Little Book that we may be about our business of taking a message to a rebellious house. We want to be part of the solution to this problem. We do not want to put stumbling blocks before people, but we know that we have a message to bear; so, we ask that we do it with a style that only glorifies you. We ask for your continued blessing in this worship series that we are doing; and, as we begin a week of LiveStreaming with Pastor Jamal here tomorrow, we would ask for your continued blessing upon the DVD recordings and the LiveStreaming production that we are doing. And we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #50

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we come before you this morning we want to ask that you would watch over this week of work, of service, of recording, broadcasting that we are doing here, that you would bless it, that you would let all that is done during these days be for your glory and honor. So, taking up our worship this morning, we ask for the presence of your Holy Spirit. Guide and direct our thoughts, our understanding. We ask that you would overrule my humanity, forgive my sins, forgive anything that I have done that is preventing me from being used by you at this time; and, likewise, prepare the hearts and minds of those that are hearing these things to receive what you have for us this morning. We want the Latter Rain. We ask that you pour your Latter Rain out upon us at this time by opening our understanding to the glorious land in Daniel 11, verse 41. In Jesus's name, amen.

OVERFLOW

BROTHER PIPPENGER: Yesterday we spent time identifying that the debate, the controversy, the shaking in Adventism is a subject of prophecy and, therefore, it qualifies as something that needs to be addressed.

We are going to start with another quote concerning the shaking from *Review and Herald*, April 1, 1850. It says,

“As I viewed poor souls **dying for want of the present truth**, and some who professed to believe the truth were letting them die, by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus, [Matthew 19:16–22.] they went away sorrowful; and **that soon the overflowing scourge would pass over and sweep their possessions all away**, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven. . . .”—

Now I am wanting to emphasize “the overflowing scourge” here.

Continuing on.

—“**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. . . .

“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 is to awaken them? The Angel of Revelation 18, the Third Angel's Message.

But, the shaking of Adventism is a subject of prophecy. We dealt with that very thoroughly yesterday, I believe.

But, here, for those that will not come up to the message of the hour, the Latter Rain Message in this time period, what is going to happen to them is they are going to reach the overflowing scourge, and it will be too late to secure salvation, too late to put anything into the Lord's work. So, I want to deal with the overflowing scourge in connection with Daniel 11:40-41.

We are still dealing with the last six verses of Daniel 11, for they are the events connected with the close of probation. And John the Baptist gave a message that was the events connected with the close of probation; and, William Miller gave a message that was the events connected with the close of probation; and, we are showing that the last six verses of Daniel 11 is a parallel to the messages of John the Baptist and William Miller.

And in those histories, the message of John the Baptist and William Miller began at the Time of the End when the Book of Daniel was unsealed. The message of John the Baptist is derived from Daniel 9, and the message of the Millerites was derived from Daniel 9 (it was an explanation of Daniel 8); and, our message is derived from Daniel 11. So, when we bring these three lines of the prophecy together, we see that this message that is the events connected with the close of probation is derived from Daniel **9** and **11**.

And at the Time of the End in 1989, when the Soviet Union was swept away in fulfillment of Daniel 11 and verse 40, the Dirt Brush Man from William Miller's dream arrived on the scene and began to unseal the Seven Seals of truth that are the increase of knowledge for God's people here at the end of the world, as He swept out the customs and traditions that have been brought into Adventism, covering up the original truths represented on these two sacred Tables [refers to the 1843 and 1850 Charts].

So, we are dealing with Daniel 11:40-45 from that perspective, 1989, the end of the scattering of William Miller's dream.

And as we look at the shaking of Adventism, here we add a line of thought to it, that if you wait till the overflowing scourge to try to get right with the Lord, you are going to be swept away.

ENTER ALSO

So, what is the overflowing scourge?

In your notes you have Daniel 11:41, which we are going to begin to discuss now. And it says,

“⁴¹He shall **enter also** into **the glorious land**,”—

And what I want you to see there is that in verse 40 the King of the North has just swept away the Soviet Union, and these first few words are saying that the sweeping away that took place in verse 40 continues in verse 41. That is why it says, “He shall enter also . . .”

—“and many *countries* shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.” Daniel 11:41 (KJV).

So, you have to ask yourself how did he enter the King of the South’s domain in verse 40, because that is how he is going to enter the glorious land. You need to see these verses as a continual progression of conquering by the King of the North. First he conquers the King of the South. Now he is going to conquer the glorious land; and, thereafter, he will conquer Egypt, and he does so as an overflowing scourge.

SHALL OVERFLOW AND PASS OVER

All right. In your notes you have Daniel 11, verse 40, and the last phrase speaking about how the King of the North conquers. It says,

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

OVERFLOW

OVERFLOW: *Strong’s Concordance* 7857—to **gush**; by impl. to **inundate**, cleanse; by anal. to gallop, **conquer**;- drown, (over-) flow (-whelm), **rinse**. run. rush. **(thoroughly) wash (away)**.

And we have looked at this before, but this word *OVERFLOW* means to gush, to inundate, to gallop, conquer, drown, (over) flow (-whelm), rinse. It is a conquering that is portrayed as a flood.

Okay. Now, if you do not think about these things, and perhaps you have not ever thought about it; but, when it comes to the False Prophet (the United States in Bible prophecy), the characteristics of strength that the United States uses as it forces other nations to do what it wants it to do is economics and military. You see that in Revelation 13, where you cannot buy or sell if you do not have the mark of the beast; and, you are put to death if you do not have the mark of the beast. That is economics; that is military might.

You see it in Daniel 11, verse 40, with the chariots and horsemen being military might, and the ships being economic might.

So, what am I saying? I am saying that when it comes to the False Prophet (the United States), their mode of warfare, their type of power is represented by these two horns: economics and military.

Whereas, when it comes to Islam, another power in Bible prophecy, they are represented as a war horse. And when you look closely at how the Bible identifies the strength or the power of Islam, their mode of warfare is not economics and military; their mode of warfare is the type of warfare where the word *assassin* is derived from. If you remember, we discussed the word

assassin comes from Islam. It comes from their practice hundreds of years ago when they were going to assassinate someone, they would first get high on hashish; and, *hashish* is the root word for *assassin*. They would get all high, and then they would go kill people; because, they knew they were going to die in doing so. They were “suicide bombers” before they had bombs. Point being, the mode of warfare for Islam has been described in history and in prophecy. They strike suddenly and unexpectedly. They ride on Arabian horses and cut your head off and keep going; whereas, the United States’ mode of warfare is economics and military might. And the United States has been exercising that for many, many years now. If a country does not do what the United States wants, they put an economic embargo on them. If that does not work, they go in with their military.

But, when it comes to the Papacy, their mode of warfare is different. Their mode of warfare is described as a flood. Okay? It is the Euphrates overflowing its banks.

So, when we see these words *overflow* and *pass over* in Daniel 11, verse 40, if we are serious students of prophecy, we know that even in this verb, if that is what it is, *overflow* and *pass over*, that this is the symbol of the Papacy. This is the symbol of how the Papacy conquers. So, when you get to verse 41 and it says, “He shall also enter into the glorious land,” he is entering by an overflowing flood. The Euphrates is overflowing its banks.

Isaiah 28:14-19; 8:5-8

Go to Isaiah 28. We are dealing with this first quote where Sister White says that those people that do not get straight with the Lord in this period of time are going to find out that when the overflowing scourge passes through that it is too late.

Isaiah 28, beginning at verse 14, says,

“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.** ¹⁹From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.” Isaiah 28:14-19 (KJV).

So, in the Scriptures, the conquering of the Papacy (the claim I am making) is portrayed as the flood waters of the Euphrates; and, it is a movement that is portrayed in the last six verses of Daniel 11 as this flood that begins in verse 40 and also enters the glorious land, whatever the glorious land may be.

Go to Isaiah 8, verses 5 through 8.

⁵“The 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,”—

Who is the king of Assyria? Prophetically he is the King of the North.

—“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.” Isaiah 8:5-8 (KJV).

So, when the King of the North conquers, he conquers as a flood, the flood of the Euphrates.

So, when he is overflowing and passing over in Daniel 11, verse 40, and then in verse 41 it says, “He shall also enter into the glorious land,” this is the overflowing scourge hitting the glorious land, whatever the glorious land may be.

And, of course, let us remind ourselves that this is No. 50 in this worship series, but we also had two summations; so, this is really No. 52. So, we really have to remind ourselves of things way back when sometimes, and one of them is here in Isaiah 8, verses 5 through 8.

In verse 6, when Isaiah is making this pronouncement, “Forasmuch as this people refuseth the waters of Shiloah that go softly,” what are the waters of Shiloah? The waters of Siloam; the waters that represent the sent of God, whether it be Christ, who is the sent of God or the Holy Spirit. Ahaz is here rejecting the outpouring of the Holy Spirit, and in this passage he is rejecting the warning message of the 2520, because this is the starting point for both 2520s; and, he is setting forth a typology in 742BC that plays out in AD1863 with James White, who sets aside the 2520, and sets aside the message of Shiloah for the message of the Euphrates.

Anyway, we have dealt with that; but, I wanted to put that in our memory banks.

And the punishment for Ahaz, or for James White, or for Seventh-day Adventists at the end of the world for rejecting the message of Siloam, is that you will not be able to go to the Pool of Siloam and wash your Laodicean blindness away, and you are going to be overflowed by the overflowing scourge of The Sunday Law. All right?

So, one of the characteristics of the Papacy when it conquers is that it is an overflowing movement. It is the Euphrates; but, it is also the scourge. The overflowing scourge is going to pass through the Earth.

THE SCOURGE

Isaiah 10

What is the scourge?

Go to Isaiah 10.

Somewhere early on in this study we pointed out that Sister White says of Zephaniah and Isaiah 10:1—she says it at the same time—that both of these are The Sunday Law decree. It is in the *Manuscript Releases*. I have that noted in my other Bible, not this Bible; but, it is in the record already.

Verse 1 of Isaiah 10 is The Sunday Law in the United States. It says,

“¹Woe unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed; ²To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless! ³And what will ye do in the day of visitation, and in the desolation *which* shall come from far?”—

What is the desolation that comes from far? It is the overflowing scourge.

—“to whom will ye flee for help? and where will ye leave your glory? ⁴Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still. ⁵O Assyrian,”—

Who is the Assyrian? That is the King of the North at the end of the world.

—“⁵O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.”—

Here the Lord is saying that he is using the Papacy, the King of the North, to accomplish a work.

—“⁶I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.”—

And that was one of the things—keep your finger there [in Isaiah 10]—in Isaiah 28 when it came to the overflowing scourge in Isaiah 28, in verse 18, it says, “And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.” (KJV)

So, if you go back over here to Isaiah 10, that is what this King of the North, the Assyrian, is going to do. He is going to tread them down like the mire of the street. This is the overflowing scourge.

But, here, we are trying to deal with him being the scourge.

Verse 7:

—“⁷Howbeit he”—

The King of the North, the Assyrian, the one that has just passed The Sunday Law decree in verse 1.

—“Howbeit he meaneth not so,”—

I know that the United States passes it [The Sunday Law decree], but they are doing the Papacy’s bidding.

—“⁷Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few. ⁸For he saith, *Are* not my princes altogether kings? ⁹*Is* not Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus? ¹⁰As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; ¹¹Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? ¹²Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.”—

Here the King of the North is going to get punished at a certain point in time.

What is a certain point in time? When He has finished his work of Mount Zion and Jerusalem.

And what is His work that He is doing with Mount Zion and Jerusalem? He is gathering His two flocks into that church, first Adventism and then the eleventh-hour workers. When He has finished that—

When has He finished that?

FROM THE AUDIENCE: When probation closes.

BROTHER PIPPENGER: When probation closes. Okay?

When He has finished that, He is going to punish the fruit of the stout heart of the king of Assyria.

Verse 13:

—“¹³For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man*.”—

What are the bounds of the people? Perhaps many things, but one of the things that “the bounds of the people” certainly represents is that in order to enforce a One World Government, which we are on the verge of doing right now, you have to set aside the national sovereignty of every country. You have to remove their bounds. Those are their boundaries, their protections.

Verse 14:

—“¹⁴And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.”—

This is when he [the King of the North] is conquering Egypt. He has conquered the whole world right now.

—“¹⁵Shall the axe boast itself against him that heweth therewith?”—

Now the Lord is talking to him, “You are the axe in my hand, and you are going to act like you’re something special when I am the One using you?”

—¹⁵“Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, or as if the staff should lift up *itself, as if it were* no wood. ¹⁶Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. ¹⁷And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; ¹⁸And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth. ¹⁹And the rest of the trees of his forest shall be few, that a child may write them.

²⁰“And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. ²¹The remnant shall return, *even* the remnant of Jacob, unto the mighty God. ²²For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness. ²³For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

²⁴“Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. ²⁵For yet a very little while, and the indignation shall cease, **and mine anger in their destruction.**”—

So, what we are saying here is the scourge that the Lord uses against Planet Earth at the end of the world is also the Assyrian (the King of the North). But, the way that the Assyrian (the King of the North) conquers is with the overflowing flood.

—²⁶“And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt. ²⁷And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. ²⁸He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: ²⁹They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. ³⁰Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. ³¹Madmenah is removed; the inhabitants of Gebim gather themselves to flee. ³²As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem. ³³Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled. ³⁴And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.” Isaiah 10 (KJV).

When you put these thoughts together, it is easy to see that the Papacy is the overflowing scourge. And when he conquers the Soviet Union, the next point of conquest for him is the glorious land.

THE GLORIOUS LAND

Daniel 11:41:

“⁴¹He shall enter also into **the glorious land**, and many *countries* shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.” Daniel 11:41 (KJV).

All right. Now, we have many lines of thoughts going on here; and, one of the lines of thought that I want to remind you of here is that we are claiming—we are positive—that the formula to produce revival in Adventism is the understanding of Daniel 11, verses 40 and 41. Daniel 11, verse 40, with the collapse of the Soviet Union in 1989, is identifying for any Seventh-day Adventist that chooses to see is the next thing that happens is The Sunday Law in the United States. And at The Sunday Law in the United States, probation closes for Seventh-day Adventists. And if you understand that your probation is about to close and you bring your life into agreement with that truth, then that produces a revival in your experience. This is the divine formula for producing the revival.

So, the divine formula is the two verses, 40 and 41. So, if there was anything that Satan really wanted to attack, it would be this formula. It would be the understanding that allow Seventh-day Adventists, through the influence of the Holy Spirit, to understand that they either wake up now or they die. So, this is very sacred ground, the correct understanding of the glorious land.

GLORIOUS: *Strong's Concordance 6643*—in the sense of prominence; splendor (as **conspicuous**), beautiful, goodly.

The word *GLORIOUS* means in the sense of prominence; splendor (as conspicuous), beautiful, goodly.

LAND: *Strong's Concordance H776*—From an unused root probably meaning to *be firm*; the *earth* (at large, or partitively a *land*): - X common, country, earth, field, ground, land, X nations, way, + wilderness, world.

LAND means to be firm; the earth.

And, of course, the reason why I spent time yesterday talking about the shaking in Adventism—and I hope you remember the several places that we looked at in the Scriptures where the shaking is noted—because it is noted, because it is a waymark of prophetic history, then it is something that needs to be addressed. So, when it comes to this point on in our study, we will from time to time address some of the foolish arguments that have been raised against this understanding.

One of the foolish arguments is that the glorious land is the Seventh-day Adventist Church, and that argument is loosely based upon the idea that in verse 45 the glorious holy mountain is definitely God's Church at the end of the world: the glorious holy mountain is God's Church. So, for a very shallow student, he can say, “Well, we have the glorious holy mountain in verse 45 that is God's Church; therefore, the glorious land is God's Church,” as if a land and a mountain are the same thing. It is a lack of familiarity with God's Word. It is a lack

of faith concerning God's Word. It is an unwillingness to believe that the Lord controlled the words that were put down in His Word.

And I am not talking about verbal inspiration, but I am talking about providential leading of the Lord.

And, therefore, you will find as you study the Book of Daniel that one of the common arguments about this message in the Book of Daniel, it boils down to a technique. All right? And I will tell you what the technique is so you can see what I mean, and then I will come back to this glorious land and glorious holy mountain.

There are certain words in the Book of Daniel that you can either say, "Well, Daniel was a little bit careless," or you can say, "Daniel was careful." It depends on how you approach it.

If you want to twist Daniel's word, then you will act as if Daniel was careless. If you want to see what the Lord is teaching us, then you know that Daniel was careful.

So, from that perspective, when Daniel says "glorious land" in verse 41 and "glorious holy mountain" in verse 45, Daniel was being careful to make sure that we understood that a land and a mountain are two different things, even if they have the word "glorious" associated with them. Okay?

In the study of the Daily in the Book of Daniel, you will find that the Daily is taken away. In Daniel 8:11, Daniel 11:31, and Daniel 12:11 the Daily is taken away; but, in Daniel 11:31 and Daniel 12:11, the Hebrew word that is translated as *take away* is *sur*; whereas, in Daniel 8:11, the Hebrew word that is translated as *take away* is *rum*. And those people that are on the wrong side of the issue, those people that want to teach that the Daily is Christ's sanctuary ministry, they insist that the word *rum* in Daniel 8:11 means the same thing as the word *sur* does in Daniel 11:31 and Daniel 12:11. They think Daniel is a little bit careless.

I understand; I just believe that he is very careful! Okay?

Those people that are on the wrong side of the issue, they look at Daniel 8:11 and they see the word *sanctuary*, and in Daniel 8:13 they see the word *sanctuary*, and in Daniel 8:14 they see the word *sanctuary*. In four verses the word *sanctuary* occurs three times. And they say, "Oh, it is always the same word. That is God's Sanctuary." But in reality, the word that is translated as *sanctuary* in Daniel 8:11 is *miqdâsh*; and the word that is translated as *sanctuary* in Daniel 8:13 and 14 is *qôdesh*. And *qôdesh* can only mean God's Sanctuary, whereas *miqdâsh* can be a pagan sanctuary. So, here, you have to determine with these two words is Daniel careless or is he careful.

So, what I am saying is as you go through the different points of controversy in this prophetic message from the Book of Daniel, you will often find the question mark raised—although nobody ever thinks like this. This is just how I describe it—"Was he careful or was he careless?"

For instance, the word that is translated as *south* in Daniel 11:40 can also be translated as Egypt.

So, in Daniel 11:40, the King of the North is conquering the King of the South; and, then two verses later he is conquering Egypt. Why did not the Bible translators just put the king of Egypt in verse 40?

Why did they put the King of the South, when Egypt and the King of the South are so closely related?

Well, I think it was purposeful. I think Daniel was being careful. You are supposed to understand who the King of the South is and who Egypt is, and they are two different entities though closely related.

So, in the stumbling over this message that goes on in Adventism primarily, many times it is from an unwillingness to let God's Word stand as it is expressed. Okay? This is one of those: "The glorious land is the glorious holy mountain." No, I am sorry. The "land" is a land, and the "mountain" is a mountain.

Now, the institution, without a doubt—no! Hands down, the institution that has fought this message the hardest and the longest is Hartland Institute in Virginia. I mean, when you get to the point to where you are supposedly training students to be pastors, and when you get sympathetic churches to your ministry would allow your students to come and practice their sermons, when they are learning how to give sermons, and you tell those students, "All right. When you go out and preach your sermon on Sabbath at that church over there, I want you to preach that the glorious land in Daniel 11:41 is the Seventh-day Adventist Church." When you are at the point of training supposedly pastors and you are instructing them to go teach error over this issue, that they have been doing for years, they are without a doubt the institution that has opposed this message longer and more specifically for many, many moons.

And they have an associate there, Dorado [Ray] Carlo, that has been the primary personality to try to confuse people on what the glorious land is. All right? He says if you teach the glorious land is the United States that that is a Jesuit teaching.

Why is it a Jesuit teaching? Is that just his trying to throw mud at someone in hopes that it sticks? Perhaps; but, his logic is this: The Jesuits, what the Catholic Church came up with is a counterfeit understanding of prophecy. These counterfeit prophetic rules of interpretation, one of them, takes the symbols of prophecy and applies them literally at the end of the world. Okay? So, Ray's argument is, if you are saying that the glorious land in verse 41 [of Daniel 11] is a literal country, that that is futurism and that is a Jesuit-ism.

What my response to that is, "Well, I think it was 1845 when Loughborough or Andrews"—I forget which—"determined, put in print for the first time, that the lamb-like beast of Revelation 13:11 was the United States; and I am wondering how we can take that symbol there of the lamb-like beast and apply it literally and say it is literally the United States if we are not using Jesuit techniques, because that has the Adventist understanding since 1845."

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: That is not futurism. Prophecy is illustrating genuine powers, but the symbols are going to have a spiritual implication for us here at the end of the world; and, they do, **they do**. So, some of the arguments in these verses are a little bit subtle; but, when you step back from them and look at them, they are ridiculous.

All right. So, we are dealing with the glorious land.

THE GLORY OF ALL LANDS

Ezekiel 20:6 and 15:

"⁶In the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is"—

The what?

FROM THE AUDIENCE: The glory of all lands.

BROTHER PIPPENGER: —"**the glory of all lands. . .**"—

Verse 15:

—“¹⁵Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which is **the glory of all lands.**” Ezekiel 20:6, 15 (KJV).

So, when Daniel is talking about the glorious land in verse 41, he is going to be in agreement with Ezekiel; and, the land that was the glory of all the lands was the land of Palestine.

Daniel 11:16

Okay. Daniel 11:16, you have that marked in your notes.

Daniel 11:16, Daniel himself uses the expression “glorious land” for the first time. The second time he uses it, the last time he uses it, is in verse 41. But, in verse 16, he says,

“¹⁶But he that cometh against him shall do according to his own will, and none shall stand before him: and none shall stand in the glorious land, which by his hand shall be consumed.” Daniel 11:16 (KJV).

URIAH SMITH

Now, you have Uriah Smith—remember, Sister White says is God’s helping hand—Uriah Smith commenting on verse 16 in your notes.

“After putting an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. For the first time Jerusalem was by conquest placed in the hands of Rome, that power was to hold **the ‘glorious land’ in its iron grasp till it had utterly consumed it.**” *Thoughts on Daniel and the Revelation*, 247.

Daniel 11:16 is identifying Palestine as the glorious land, and it is identifying when Rome conquered Palestine (Israel, the land of the literal Israel). So, for Daniel in verse 16, the glorious land is the land of Israel, the land flowing with milk and honey, the glory of all the land, the Promised Land. All right?

So, when you get to verse 41, you would think that Daniel would have the same meaning for it; but, in verse 41 where are you? You are on this side of the cross. So, you are looking for a spiritual application. All right?

But, if I say the glorious land is the United States, is that not a literal application? No, it is a spiritual application; because, the land that was given to Ancient Israel served a specific spiritual purpose for Ancient Israel, and the United States serves a specific spiritual purpose for spiritual Israel. The purpose is the same in either case, whether it is Ancient Israel or modern Israel. It is a spiritual application to identify the United States as the glorious land.

“LAND” AND “MOUNTAIN”

... enter also into the glorious **land** ... verse forty-one of Daniel 11
... between the seas in the glorious holy **mountain** ... verse forty-five of Daniel 11

J. N. ANDREWS

After the disappointment of October 22, 1844, it was necessary, logically, for the Millerites at that time period to explain why they had understood that the sanctuary was the Earth instead of the Sanctuary in Heaven.

Who is J. N. Andrews? He is the guy they named Andrews University after. And the flagship of our seminaries is named after Andrews, and Andrews wrote the classic article explaining the mistake of the sanctuary that the Millerites had; and, it is still the classic article to this very day.

And in that article he goes through and he looks at several entities. He looks at the Earth, the church, the land of Canaan, and the sanctuary, to make a distinction on what they are; and, we have a paragraph here where he summarizes these thoughts. It says,

“We have found that the **earth** is not the sanctuary, but simply the territory where it will finally be located; that the **church** is not the sanctuary, but simply the worshipers connected with the sanctuary; and that the **land** of Canaan is not the **sanctuary**, but that it is the place where the typical sanctuary was located.” J. N. Andrews, *The Sanctuary and the 2300 Days*, 45.

Now, if you are willing to see, you will see that J. N. Andrews, without knowing any of the controversy over the *glorious land* and the *glorious holy mountain*, that he is isolating these entities to make another point, but in so doing he is showing you that the church and the land are two different entities. They cannot be the same. All right? They are just not the same.

Why is it important to be clear about this? It is important to be clear about this because, if Daniel 11, verse 41, is The Sunday Law in the United States, it is identifying when probation is going to close for Seventh-day Adventists. But, if I can get you to believe that, “Nah, it is something else. That is not really the close of probation,” then you can fall back into your Laodicean sleepiness and find yourself receiving the mark of the beast when the overflowing scourge hits the United States.

So, the idea to undermine the understanding the glorious land in verse 41, it is a satanic attack. It is trying to kill Seventh-day Adventists.

DESIGNED BY GOD

Okay. What does Sister White say about the United States?
Maranatha, page 193, says,

“The Lord has done more for the United States than any other country upon which the sun shines.”

And if you go to the top of your notes there, the word *GLORIOUS* means: in sense of prominence, conspicuous. Does that not meet what that first sentence in that quote says?

—“**The Lord has done more for the United States than any other country upon which the sun shines.**”—

Is that not in sense of prominence? The Lord has done more for this country, in sense of prominence.

—“Here He provided an asylum for His people, where they could worship Him according to the dictates of conscience. Here Christianity has progressed in its purity. The life-giving doctrine of the one Mediator between God and man has been freely taught.”—

And I always get struck by these next couple of sentences.

—“God *designed*”—

He designed the United States. He did not just toss the pilgrims over into a chunk of land. He designed this nation.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: That is pretty prominent.

How many other nations in the world have we have been told that God “designed”?

—“God *designed* that this country should ever remain free for all people to worship Him in accordance with the dictates of conscience. He *designed* that its civil institutions, in their expansive productions, should represent the freedom of gospel privileges.” *Maranatha*, 193.

A PROMISED LAND

In Exodus 32:13, it says,

“¹³Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all **this land that I have spoken of** will I give unto your seed, and they shall inherit *it* forever.” Exodus 32:13 (KJV).

So, the Lord gave a specific land to Ancient Israel, and He gave a land to modern Israel. And the land that He gave to modern Israel, He designed; He designed to fulfill a prophetic role during the end of the world.

THIS LAND THAT I HAVE SPOKEN OF

ANCIENT ISRAEL

Prophets and Kings, page 16, says,

“God brought His chosen people out of the land of Egypt. . . . that He might bring them to **a good land, a land which in His providence He had prepared** for them”—

That sounds like He designed ancient Palestine, too, if he prepared it for them.

—“as a refuge from their enemies.”—

And that is what she said in the previous quote. He designed this country; He made it as an asylum, a refuge from their enemies.

—‘He would bring them to Himself and encircle them in His everlasting arms; and in return for His goodness and mercy **they were to exalt His name and make it**’—

What?

FROM THE AUDIENCE: Glorious in the earth.

BROTHER PIPPENGER: —“**glorious in the earth.**” *Prophets and Kings*, 16.

That was their purpose.

And in order to make His name glorious in the Earth, he gave them a land flowing with milk and honey that would give them the financial ability to carry the message to the Earth. He placed that land at the crossroads of the ancient world; and, it fulfills the same purpose that the United States fulfills, the crossroads of the modern world, flowing with milk and honey, for the purpose of the Lord’s name being made glorious in the Earth.

MODERN ISRAEL

Selected Messages, book 1, page 92:

“Is it in vain that the declaration of eternal truth has been given **to this nation** to be carried to all the nations of the world?”—

To what nation? The United States.

—“God has chosen a people and made them the repositories of truth weighty with eternal results.”—

Who did He choose as the people? Who did He choose?

A trick question. Watch out.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: He chose the Protestants. The Protestant Reformation brings them out to the United States. He chose the Protestants. He chose this nation; He chose the Protestants; and, then He presented the message of the hour to the Protestants and the Protestants rejected it. So, He set the Protestants aside, and He took the Millerites. Right?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: —“Is it in vain that the declaration of eternal truth has been given **to this** nation to be carried to all the nations of the world? God has chosen a people and made them the repositories of truth weighty with eternal results. To them has been given the light that **must illuminate the world**. Has God made a mistake? Are we indeed His chosen instrumentalities? Are we the men and women who are to bear to the world the messages of Revelation fourteen, to proclaim the message of salvation to those who are standing on the brink of ruin? Do we act as if we were?” *Selected Messages*, book 1, 92.

Okay. So, what I am saying is the purpose of ancient Palestine (or Ancient Israel) is identical to the purpose of the United States for the Seventh-day Adventist Church. God designed the United States to fulfill a certain role in Bible prophecy, and a characteristic of the United States is that it is “the land,” and it is the most prominent land in the world. It is the glorious land in sense of prominence.

THE PROPHETIC ROLE

THE MAN OF SIN

So, let us look at some of the roles that the United States has been identified as fulfilling; because, when we get to closing up our thoughts on Daniel 11:40 and 41, on to 45, we want to see that what we are suggesting about verses 40 to 45, in identifying the United States as the glorious land, we want to see if what we are suggesting these verses represent is in agreement with the testimony of what the role, the prophetic role, of the United States is.

Are our analyses of these verses consistent with what the rest of the prophecies say about the United States?

So, let us look at the prophetic role.

Signs of the Times, June 12, 1893:

“**When** the land which the Lord provided as an asylum for His people, that they might worship Him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—**when** that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God’s law,—it is **then** that **the final work of the man of sin will be revealed.**” *Signs of the Times*, June 12, 1893.

So, what is “the final work of the man of sin”?

We read a quote here a couple of times where Sister White says, “The last scenes plainly revealed in this earth’s history have to do with the man of sin.” So, here it is saying, at The Sunday Law in the United States, these last movements of the man of sin are going to be revealed, the King of the North (the Papacy).

And what is his last movement? Well, he sets himself upon the throne of the Earth, causes a blood bath, and he comes to his end in Armageddon with none to help.

When does this sequence of events begin? At The Sunday Law. When the land shall pass a Sunday law, then the final work of the man of sin will be revealed.

THE MARVELOUS WORKING OF SATAN

In *Testimonies*, volume 5, page 451—

So, what I am wanting you to see here is that The Sunday Law in the United States is a prophetic marker in connection with the work of the man of sin. All right?

The next one is a little bit different.

“By the decree enforcing the institution of the Papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.” *Testimonies*, volume 5, 451.

We have already dealt with this one.

When does Satan begin to personate Christ?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: At The Sunday Law in the United States.

How long is he allowed to perform these miracles? Until Michael stands up, until human probation closes. We read that.

So, from The Sunday Law, from the overflowing scourge hitting the glorious land in verse 41, then we have the final movements of the man of sin; and, then we have Satan on the scene personating Christ.

So, the prophetic role of the glorious land of the United States, it has several issues that are connected to it.

NATIONAL RUIN

The next one, *Review and Herald*, May 2, 1893:

“The people of the United States have been a favored people; but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and ‘national apostasy’ will be registered in the books of heaven. The result of this apostasy will be national ruin.” *Review and Herald*, May 2, 1893.

Okay. The Sunday Law in the United States, the final movements of the Papacy; The Sunday Law in the United States, Satan personates Christ; The Sunday Law in the United States, national ruin, all taking place.

TYRANNY

The Spirit of Prophecy, volume 4, page 410:

“Our land is in jeopardy. The time is drawing on **when** its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus **arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period.**” *The Spirit of Prophecy*, volume 4, 410.

So, what else starts at The Sunday Law? Persecution, national ruin, Satan personating Christ, the final movements of the Papacy and persecution, and the greatest darkness.

THE GREATEST PERIL AND DARKNESS

Selected Messages, book 3, page 387:

“America, . . . where the greatest light from heaven has been shining upon the people, can become the place of greatest peril and darkness because the people do not continue to practice the truth and walk in the light.” *Selected Messages*, book 3, 387.

So, the United States at The Sunday Law goes into a darkness that is the greatest darkness of any nation that has ever existed. This is going to be—it is quotes like this leads people to say, “Well, you know, I need to move to the country, so maybe I will move to the country somewhere in South America or the Caribbean because this is going to be a bad place to live.”

Then when you look at The Sunday Law crisis in the time period of Ellen White’s day and age and you realize that the state was the most aggressive on Sunday enforcement was Arkansas, it makes people like me say, “Well, not only do I want to escape the darkness of the United States, but if I am going to be in the United States, maybe I should not be in Arkansas.”

But, the reality of it is, is that at this point in time we have to have an experience where we know for a certainty that we are where the Lord wants us to be. And if we know that is the case, then we can have peace wherever we are at. But, the United States is going to become a very, very dark place at The Sunday Law.

Why? Well, probably for lots of reasons. But, one of the reasons is that darkness is going to be used as the backdrop for the ensign being lifted up, and it is just going to make the ensign that much brighter.

FROM THE AUDIENCE: Amen.

THE GLORY OF THE WHOLE EARTH

Review and Herald, May 2, 1893. I have always had a problem with this one here. This quote I have a problem with; but, some people say that I lean too heavily upon the writings of Ellen White. But, that being said, it is because of that leaning so heavily upon the writings of Ellen White that I have a problem with this quote.

People can say that the glorious land of verse 41 [of Daniel] is the Seventh-day Adventist Church, it is not the United States; but, what does Ellen White say?

“The unrivaled mercies and blessings of God have been showered upon our nation,”—

What nation is she talking about?

FROM THE AUDIENCE: The United States.

—“it has been a land of liberty, and **the**”—*WHAT?!*—“**the glory of the whole earth.**”—

All right. For me, that ends the discussion. Ellen White just said that the United States is the glorious land, and she is not really quoting Daniel 41 there. She is quoting Ezekiel, “the glory of all the nations.” The United States is the glorious land, according to Ellen White.

It does not matter is someone says it is a Jesuit technique. They do not know what Jesuitism is, obviously.

—“But instead of returning gratitude to God, instead of honoring God and his law, the professed Christians of America have become leavened with pride, covetousness, and self-sufficiency. . . .

“The time has come when judgment is fallen in the streets, and equity cannot enter, and he that departeth from evil maketh himself a prey. But the Lord’s arm is not shortened that it cannot save, and his ear is not heavy that it cannot hear. **The people of the United States have been a favored people; but when**”—*PARDON ME?*—“but **when** they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and ‘national apostasy’ will be registered in the books of heaven. The result of this apostasy will be national ruin.

“The voices of those under the altar who have been slain for the word of God and the testimony of Jesus, **are still saying**, ‘It is time for thee, O Lord, to work: for they have made void thy law.’” *Review and Herald*, May 2, 1893.

Now, this is outside what we are looking at here today, but do you realize what she was just referencing? Because, if you remember back in our worship service when we dealt with “How long?” and we went through and found the various places in the Scriptures where the expression, “How long?” is marked and we were doing that to show that the history of Ancient Israel is governed by the Seven Churches of Revelation 2 and 3, just as the history of the Seven Churches is all repeated in the history of Laodicea, when we were in that part of our worship study, those under the altar, which she just referenced, in the Fifth Seal that asked, “How long until you deal with the Papacy?” and they were then told, “Rest in your graves for a little while until another group is doing to die as you died,” and we brought two quotes in where Sister White places that in Revelation 18, verse 4, here, if you understand that, and what I am saying is, is the martyrs that the Papacy murdered during the 1260 years in the Fifth Seal, they asked the question to the Lord, “How long until you punish the Papacy for murdering us?” And the answer is, “You wait in your graves. There is going to be another group of people that die from Papal persecution.” And Sister White places that at Revelation 18, verse 4, which says, “Come out of her, my people,” which is The Sunday Law.

And in here, if you can see it, she is going back into that subject and is giving you another argument that this is The Sunday Law; because, when she talks in this final paragraph about the voices under the altar, that is the Sixth Seal asking, “How long until you punish the Papacy?” and here she throws in David’s statement about, “It is time for thee, O Lord, to work: for they have made void thy law.” They make void the Law at The Sunday Law in Revelation 18, verse 4.

That is not really what we are dealing with here; but, it is what we are dealing with in the worship service.

So, the United States is the glory of the whole Earth, according to the Spirit of Prophecy.

THE GLORY DEFINED

What makes the United States glorious? This is something that needs to be understood.
The Great Controversy, page 352

“In the seventeenth century thousands of pastors were expelled from their positions. The people were forbidden, on pain of heavy fines, imprisonment, and banishment, to attend any religious meetings except such as were sanctioned by the church. Those faithful souls who could not refrain from gathering to worship God were compelled to meet in dark alleys, in obscure garrets, and at some seasons in the woods at midnight. In the sheltering depths of the forest, a temple of God’s own building, those scattered and persecuted children of the Lord assembled to pour out their souls in prayer and praise. But despite all their precautions, many suffered for their faith. The jails were crowded. Families were broken up. Many were banished to foreign lands. Yet God was with His people, and persecution could not prevail to silence their testimony. Many were driven across the ocean to America and here laid **the foundations of civil and religious liberty which have been the bulwark and glory of this country.**” *The Great Controversy*, 252.

What is the glory of the glorious land?

FROM THE AUDIENCE: Religious liberty.

BROTHER PIPPENGER: The Constitution, the Constitution of the United States.

So, we know that at The Sunday Law the Constitution is overturned, done away with; so, that fits with what we are saying.

Now, in an attempt to undermine the understanding that the glorious land is the United States, the verse that is used to say that the United States cannot be the glorious land, that the glorious land is the Seventh-day Adventist Church, this is Malachi 3:12. It says, “¹²And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.” Malachi 3:12 (KJV): “Now, just right there it is saying that God’s people are a delightsome land. There is the glorious land.” There is your one verse that is sounded over and over and over again saying that the glorious land is the Seventh-day Adventist Church.

Of course, you have got to take things in context, right? The context of this passage does not justify that kind of application.

Let me show you something here real quickly and come back to this. In your notes, I will just point to it.

You see from *Webster's Dictionary*, the definition of *inherit*. And if you read that definition, you will find that to inherit requires two things. And you can take the various words. I have done this before, and in these notes I just have *inherit*, because I intend just to explain it. But, if you take *Webster's Dictionary* of 1828 and you look up *inheritor*, *inherit*, or *inheritance*, you will find that those are legal technical terms. They are legal technical terms. Okay? And the Bible specifically says repeatedly that the Promised Land was the inheritance of those that held the possession of the covenant. And an inheritance is different than the inheritor.

I am the one that is going to inherit this thing; but, what I am going to inherit is a thing. And this is a very technical, legal theme in the Bible that God's people were to inherit the Promised Land. It is an inheritance.

An inheritor cannot be the inheritance. They are two different things. So, we will look at this a little bit tomorrow, and you will see in your notes—because I am already out of time, but we are not done—you will see in your notes that all of the covenant promises are fulfilled upon Ancient Israel, and the three primary covenant promises are that you and I can have the mind of Christ right here, right now, at the foot of the cross, if we will meet the conditions of the Gospel. And if you do not have the mind of Christ this morning, you should do that.

The other covenant promise is if we are faithful we are going to be given a glorified body at the Second Coming of Christ.

The third covenant promise, which is one that is mentioned far more than the other two covenant promises put together in the Bible is that the Lord would give His people a land. And all the covenant promises are fulfilled in spiritual modern Israel; so, there has to be a land that was given to the Seventh-day Adventist Church. So, from that argument, we will probably look at a little bit tomorrow.

That argument came to the surface because of the person that was out there in Adventism using Malachi 3:12, saying, "This proves that God's people are the land." And it was from this argument that students of prophecy were forced to dig deeper into what the glorious land was, to understand the fact that the Bible teaches that the land was the inheritance, that the inheritors were to receive. It cannot be; the people and the land cannot be the same thing Biblically.

But, let us go to Malachi 3 and see if the context justifies the argument that what is being taught here is that this verse is a proof text to prove that the Church is the land.

Okay. So, let us go to Malachi 1. All right?

Is everyone there?

Verse 1:

“chapter 1:1 The burden of the word of the LORD to Israel by Malachi. ²I have loved you, saith the LORD, Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? Saith the LORD: yet I loved Jacob.”—

What is He saying? He is saying, “I make distinction between people. There are two classes of people.” This is what the Lord is saying.

“I have loved you.”

“How have you loved us?”

“Well, you know my love is based upon two classes of people.”

Verse 3:

—³And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. ⁴Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.”—

Who is going to get called “The people against whom the LORD hath indignation for ever”? Esau; Edom: Esau is Esau; Edom is his nation. And the Lord is putting them in a category, and the category is that they are the wicked.

And He is contrasting them with whom?

Next verse.

—⁵And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.”—

So, you have one class that is going to be magnified from the border of Israel, and then you have a class that their border is the border of wickedness, the border of the people that the Lord is going to have indignation forever.

So, what do you have there: with these two borders, what do you have? Two classes of people. Okay?

And this is the Lord’s argument about who He loves. He loves one class; He does not love the other class, He hates them. All right?

Verse 6:

“⁶A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honor? And if I *be* a master, where *is* my fear? Saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? ⁷Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is contemptible*.”—

So, Malachi begins by introducing the Everlasting Gospel: “I demonstrate my love my accomplishing the Everlasting Gospel producing two classes of worshippers, one on the border of wickedness, one on the border of Israel.”

Now He is going to go in and He is going to talk about the priests of Adventism—all the prophets are speaking about the end of the world, right?—the priests of Adventism. And what is the problem with the priests of Adventism? They offer polluted bread.

Okay. What is the polluted bread that they offer? Well, in William Miller’s dream, **in William Miller’s dream** you remember we took a great deal of time to show what the casket was. What was the casket?

FROM THE AUDIENCE: The Bible.

BROTHER PIPPENGER: The Bible.

And what did they do with this casket in William Miller’s dream?

FROM THE AUDIENCE: They tore it up.

BROTHER PIPPENGER: They tore it up.

So, offering polluted bread may be talking about the fact that at the beginning of the 20th Century that the Seventh-day Adventist Church began introducing these Catholic bibles that are now used commonly in Adventism.

Or, maybe it is the Omega teaching to counter the true prophetic message. That would be bread, too. Right? Bad bread.

And what is the table; what is the table here? In verse 7, “Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is *contemptible*.” What is the table of the Lord here where you are going to eat, you know, what is feeding you?

What table are we supposed to be eating from?

But, this is contemptible, the priests say: “This table is contemptible.”

Okay. So, they invent their own table, right?

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: When did they invent their own table? At the beginning of William Miller’s dream. I want you to see that this is about William Miller’s dream here, Malachi is.

Verse 8:

“⁸And if ye offer the blind for sacrifice, *is it* not evil? And if ye offer the lame and sick, *is it* not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? Saith the LORD of hosts. ⁹And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? Saith the LORD of hosts. ¹⁰Who *is there* even among you that would shut the doors *for nought*? Neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.”—

“Everything that you are doing is for money, is for your own personal gain; and, your offerings are corrupted.” And all the prophets are speaking about the end of the world.

Verse 11:

—“¹¹For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of the hosts.

“¹²But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, *even* his meat, *is* contemptible [Brother Jeff gestures towards the 1843 and 1850 Charts].”—

What is He talking about?

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: He is talking about these Charts!

—“¹³Ye said also, Behold, what a weariness *is it!* And ye have snuffed at it, saith the LORD of hosts; and ye brought *that which* was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? Saith the LORD.

¹⁴But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name is dreadful among the heathens.”

“chapter 2:1 And now, O ye priests, this commandment *is* for you. ²If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.”—

What do they not lay to heart; **what do they not lay to heart?**

FROM THE AUDIENCE: His warning.

BROTHER PIPPENGER: His warning.

What?

FROM THE AUDIENCE: The Tables.

BROTHER PIPPENGER: The Tables.

But, also here, this is a warning that, “You are already cursed. You should have laid this to heart, but you have already rejected it.”

What should you have laid to heart? Something about blessings and cursings.

“³Behold, I will corrupt your seed, and spread dung upon your faces, *even* the dung of your solemn feasts; and *one* shall take you away with it. ⁴And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.”—

What is the covenant of Levi? It is the covenant of the golden calf. It is the covenant of Jeroboam. Remember? Jeroboam makes two golden calves, but the Levites refused to be his priests.

So, this is placing this issue at The Sunday Law time period. This is The Sunday Law time period.

What happens to the false priests in Adventism at The Sunday Law time period? They are going to be punished; because, he is making a covenant with Levi. He is going to corrupt their seed and spread dung on their faces.

Verse 5⁸:

—“⁵My covenant was with him [*WITH LEVI*] of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name. ⁶The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.”—

Who was that? That is the 144,000. That is the ensign that is lifted up at The Sunday Law. That is who Levi is.

“⁷For the priest’s lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the LORD of hosts. ⁸But ye are departed out of the way:”—

⁸ Corrects misstatement from verse 6 to verse 5 of Malachi 2.

What way are they departed out of?

FROM THE AUDIENCE: The Old Paths.

BROTHER PIPPENGER: The Old Paths.

—“ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts. ⁹Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. ¹⁰Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?”—

What are they profaning?

FROM THE AUDIENCE: The covenant of our fathers.

BROTHER PIPPENGER: The covenant of our fathers.

What is the symbol of the covenant for Ancient Israel?

FROM THE AUDIENCE: The Two Tables.

BROTHER PIPPENGER: The Two Tables [the Ten Commandments]. They were put in the ark of the covenant.

What was the symbol of the covenant with our fathers? The Two Tables [the 1843 and 1850 Charts].

And what did they do to that? They profaned the covenant of our fathers.

—“¹¹Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.”—

What is that?

FROM THE AUDIENCE: Mystery of Iniquity.

BROTHER PIPPENGER: Mystery of Iniquity; they bought into the Mystery of Iniquity.

—“¹²The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts. ¹³And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand. ¹⁴Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth,”—

“The Lord saw what you did with the wife of your youth.”

—“against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant. ¹⁵And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed.”—

When is the godly seed produced?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: At The Sunday Law. It is produced leading up to The Sunday Law; it is demonstrated at The Sunday Law. But, who is the godly seed contrasted with?

FROM THE AUDIENCE: The wicked.

BROTHER PIPPENGER: The wicked seed.

What is this?

FROM THE AUDIENCE: The Everlasting Gospel.

BROTHER PIPPENGER: It is the Everlasting Gospel. It is the work of Christ in producing two classes of worshippers, based upon Genesis 3:15, "I will put enmity between Satan's seed and Christ's seed."

So, He is producing the godly seed right here, and one seed in verse 15:

—"Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."—

Who is the wife of your youth that you are dealing treacherously with?

Who is the church of your youth that you are dealing treacherously with? "What do you think about the Millerite History?"

Okay. This is all, Malachi **is all** about the Old Paths and the rejection of the Old Paths.

—"16For the LORD, the God of Israel, saith that he hateth putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously."—

And the dealing treacherously is breaking the covenant.

—"17Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied *him*? When ye say, Every one that doeth evil *is* good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?" Malachi 2 and 3 (KJV).

Brothers and Sisters, this is the teaching symbolically represented by Desmond Ford: "You can't overcome sin. You are going to sin until Jesus comes, and He is going to miraculously change you. Everyone is good, **everyone is good**," this teaching.

But what else is the other teaching that they are misrepresenting? "Where is the God of Judgment? The Judgment of the Living did not begin on 9/11/2001. God is not a God of Judgment."

Verse 1 of Malachi 3:

“chapter 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.”—

Where does He come here at the end of the world?

FROM THE AUDIENCE: Judgment.

BROTHER PIPPENGER: He comes to Judgment, the previous verse: "Where is the God of Judgment?" He comes to the Judgment of the Living.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: And what does He do?

Verse 2:

—“²But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner’s fire, and like fullers’ sope:”—

He starts a purification process on 9/11 that is going to conclude at The Sunday Law. Right? That is what He is doing. This is the temple cleansing of Adventism.

Verse 3:

—“³And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons”—*OF WHO?*—“of Levi,”—

Those that are going to stand at the golden calf test at The Sunday Law, and they are going to stand for the Lord and be raised up as ensigns.

—“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.”—

As in the Millerite History, as in the history of Christ, as in the history of Noah, as in the history of Moses, and as in the history of Elijah when there was a revival accomplished, it will be just like that.

—“⁵And I will come near to you to judgment;”—*THIS IS JUDGMENT*—“and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts. ⁶For I *am* the LORD, I change not;”—

That is the premise that we have been building on from almost the beginning where Sister White says, “God’s dealing with man is ever the same”; and that is why all the reform lines are the same: “I am God. I change not!”

—“therefore ye sons of Jacob are not consumed.”—

This is why we are so hardcore in our Laodicean condition; because, the Lord does not deal with us instantly. When we sin, we think that we can get away with murder and we carry on; therefore, the sons of Jacob are not consumed, because the Lord is long-suffering in our Laodicean condition. But, now you are in the time period when He is closing up shop!

And what tells you that He is closing up shop? Daniel 11:40 and 41.

—“⁶For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

“⁷Even from the days of your fathers ye are gone away from mine ordinances,”—

How about 1863?

—“and have not kept *them*. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

“⁸Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. ⁹Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.”—

Now, what is He emphasizing here? A curse comes from not returning the Lord His tithe. The next verse—we are almost to the verse [of Malachi 3:12].

—“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room* enough to *receive it*. ¹¹And I will rebuke the devourer for your sakes,”—

If you are faithful to this statute.

—“and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. ¹²And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.”—

That is not a proof-text saying that the church is the land. It is a proof-text saying that when the church walks in obedience, the Lord will bless both them and the land that He has given them; and, it is a misrepresentation and a twisting of the words to say otherwise

Verse 13:

—“¹³Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee? ¹⁴Ye have said, It is vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? ¹⁵And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered. ¹⁶Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. ¹⁷And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels;”—

When does He make up His jewels? The Sunday Law; He is going to lift up an ensign like a crown. Zechariah 9:16.⁹

⁹ Zechariah 9:16 is verified.

—“and I will spare them, as a man spareth his own son that serveth him. ¹⁸Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

^{“chapter 4:1}For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

^{“2}But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.”—

When does the Sun of Righteousness arise? Revelation 7, is it not?

Go to Revelation 7.

We should have been done a while ago, so I have already gone too long; so, you might as well just really make it a big train wreck, not a little one.

Verse 1:

^{“1}And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. ²And I saw another angel”—*WHAT?*—“ascending from the east, . . .” Revelation 7:1 (KJV).

Back to Malachi:

—^{“2}But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. ³And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

^{“4}Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments. ⁵Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: ⁶And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” Malachi 3 and 4 (KJV).

There is no justification by context, whatsoever, to claim that verse 12 of Malachi 3 is identifying that the Seventh-day Adventist Church is the glorious land: it is a wresting of the Scriptures. Malachi is about an entirely different subject. It is about the Everlasting Gospel that is being accomplished in Adventism, based upon how they stand or reject the messages on these Two Tables [gesturing towards the 1843 and 1850 Charts].

Shall we pray?

Benediction: Heavenly Father, we thank you for bringing us together to start our day by considering your Word. We thank you that you have brought us to this time when we are going to have this special series of meetings that are going to begin here after breakfast. We ask a blessing upon this week of service. We ask a blessing upon those that are listening to these

things LiveStream and thereafter on DVDs. We ask that you protect the work that we are doing, the record, the internet services. We thank you for bringing us together to start this day, and now we ask a blessing upon the physical food that we are going to partake of here in the near future. In Jesus's name, amen.

Habakkuk's Two Tables #51

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for awakening us today for another period of time that we can serve you, and thank you for awakening us that we can start by studying your Word this morning. We ask that you would accompany our study, grant us the presence of your Holy Spirit. We ask that you would take control of this presentation, overrule my humanity that the words and thoughts conveyed would be from your Throne Room on High. We ask that you prepare the hearts and minds of those that are hearing these things, that they would receive them in the intended fashion that you have planned for this message. We want to understand more about 1989; Daniel 11, verse 40; and, we would ask that you grant us that now as we open your Word. In Jesus's name, amen.

BROTHER PIPPENGER: We never quite finished the whole study yesterday. There are some parts that I did not address that, the Lord willing, I will address later.

THE PROPHETIC ROLE (CONTINUED)

But, one of the things that we put in the record yesterday is the [first page] of your notes [for this session]. We have read all these quotes already.

But, what these quotes were put together for was to show that there are certain things connected with The Sunday Law in the United States. There are prophetic characteristics to The Sunday Law in the United States; therefore, these prophetic characteristics are connected with the glorious land, which we have identified as the United States.

[Note from Transcriber: All quotes from the provided notes, but not read again into the record, are provided as follows.]

THE MAN OF SIN

“When the land which the Lord provided as an asylum for His people, that they might worship Him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—**when** that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law,—it is **then** that **the final work of the man of sin will be revealed.**” *Signs of the Times*, June 12, 1893.

THE MARVELOUS WORKING OF SATAN

“By the decree enforcing the institution of the Papacy in violation of the law of God, **our nation will disconnect herself fully from righteousness.** **When** Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, **when** she shall reach over the abyss to clasp hands with Spiritualism, **when**, under the influence of

this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, **then** we may know that **the time has come for the marvelous working of Satan and that the end is near.**" *Testimonies*, volume 5, 451.

NATIONAL RUIN

"The people of the United States have been a favored people; but **when** they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and 'national apostasy' will be registered in the books of heaven. The result of this apostasy will be **national ruin.**" *Review and Herald*, May 2, 1893.

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TYRANNY

"Our land is in jeopardy. The time is drawing on **when** its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus **arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period.**" *The Spirit of Prophecy*, volume 4, 410.

THE GREATEST PERIL AND DARKNESS

"America, . . . where the greatest light from heaven has been shining upon the people, can become the place of greatest peril and darkness because the people do not continue to practice the truth and walk in the light." *Selected Messages*, book 3, 387.

I want to spend some time emphasizing these prophetic characteristics, so that we will recognize them easily in the study of the Word.

For instance, when it comes to the Dragon, the Dragon moves through history; whereas, the United States (the False Prophet) and the Papacy, they are always in the same place geographically. The Papacy is always in the City of Rome; and, the United States is always in the United States, whether it is Protestantism or Apostate Protestantism; but, the Dragon moves through history.

So, where I am wanting to look at these powers and make sure that we are familiar with the characteristics associated with the various powers.

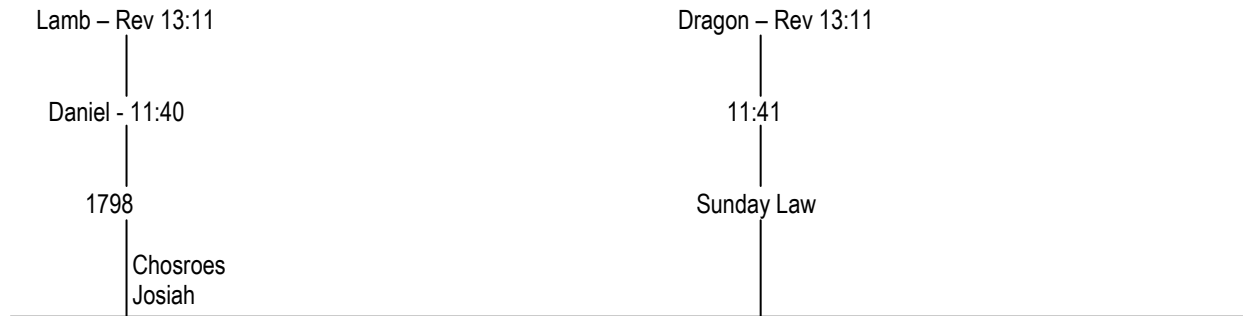


Figure No. 98.

So, what these first quotes on the [first page of your notes of this session] that we looked at yesterday are, we identified that when The Sunday Law comes—this being The Sunday Law here—then, the final work of the man of sin begins here [referencing the time period following The Sunday Law in Figure No. 98]. And we are going to address that, the Lord willing, from the story of Elijah today.

You know, this side of the line [indicating to the right of the first waymark of Figure No. 98], in the story of Elijah, and Carmel, and the prophets of Baal, Jezebel is not seen. She is back in Samaria. But, once the prophets of Baal are slain, then Ahab is on his way to Samaria to talk to Jezebel.

Here [to the right of the second waymark of the second waymark of Figure No. 98], Jezebel comes back into view. Okay? This is the final workings of the man of sin.

Also right in here, the next quote says this is where Satan appears and begins to personate Christ in this history.

This is where national apostasy in the United States is followed by national ruin.

This is where persecution begins, at this [second] waymark. These are some of the characteristics associated with the conquering of the glorious land; and, this is also where the United States goes into the greatest darkness of all time.

So, what I am wanting you to see is that we are identifying specific prophetic characteristics with this [second] waymark. We want to do that. We want to emphasize the prophetic characteristics of a variety of waymarks today.

THE FALSE PROPHET

Revelation 13:11-18, 2; Daniel 8:12; 11:30-31; 7:8, 20

So, if you will go to Revelation 13:11 to begin with, this tells us what the United States is going to do.

“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).

And we have already pointed out here, but we are going to emphasize it again and probably more than once in this worship series that Revelation 13:11 [indicating the first waymark in Figure No. 98], the United States begins as a Lamb, but it ends speaking as a Dragon; therefore, this history from 1798—and we have marked verse 11 as beginning in 1798 based upon Sister White’s comment where she says, and it is in your notes, at the time when the Papacy was robbed of its strength (that is 1798), John beheld a new power coming up out of the Earth and he begins to talk about the lamb-like beast.

So, the beginning of the United States in prophetic history is Revelation 13:11, and it is marked in prophetic history as in 1798. That is when the Papacy was robbed of its strength. But, by the time the United States speaks as a Dragon, that is The Sunday Law in the United States; therefore, the history represented by Revelation 13:11 is the history of 1798 until The Sunday Law. And this is the identical history of Daniel 11, verse 40.

Daniel 11, verse 40, begins at the Time of the End in 1798, and it ends in verse 41 at The Sunday Law in the United States.

“⁴⁰ And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.
⁴¹ He shall enter also into the glorious land, and many *countries* shall be overthrown, but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.” Daniel 11:40-41 (KJV).

So, to this history, the Lord willing today, we are going to put two more histories from God’s Word that are specifically this history. We are going to build upon this history.

In Revelation 13:11, the United States speaks as a dragon at The Sunday Law; and then in verse 12, he exercises all the power of the first beast before him. And we have spent time on that.

The power of the first beast before him is represented in verse 2 of Revelation 13. The Dragon gave him his power, seat, and great authority. And the Dragon in Revelation 13:2 is representing Pagan Rome.

“² And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.” Revelation 13:2 (KJV).

Pagan Rome gave three things to the Papacy: power, seat, and authority. And the power is marked in history in AD496 when Clovis came into a church/state relationship with the Papacy. And, therefore, because verse 12 says the United States is going to exercise all the power of the first beast before us, then we determine that Clovis is typifying the United States. The United States is going to give its economic and military strength support to the Papacy, just as Clovis did. Okay?

“¹² And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.” Revelation 13:12 (KJV).

So, in verse 13, then, which is on this side of The Sunday Law now—we are talking on this side of The Sunday Law [indicating to the right of the second waymark of Figure No. 98]—in verse 13 we see a symbol of Satan calling fire down out of heaven in the time period when he is personating Christ; but, Satan is associated with all of these powers. Okay?

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

We know from Revelation 13 it says if you worship the Papacy, if you worship the Beast, you are worshipping the Dragon. So, the Dragon is closely related to the Papacy.

And, of course, the Dragon in Revelation 12, Sister White tells us is Satan, but in a secondary sense it is Pagan Rome.

“¹ And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: ² And she being with child cried, travailing in birth, and pained to be delivered. ³ And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. ⁴ And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. ⁵ And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. ⁶ And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. ⁷ And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, ⁸ And prevailed not; neither was their place found any more in heaven. ⁹ And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. ¹⁰ And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. ¹¹ And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. ¹² Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. ¹³ And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. ¹⁴ And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. ¹⁵ And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. ¹⁶ And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. ¹⁷ And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Revelation 12 (KJV).

So, the Dragon, Satan, he is directly, closely connected with spiritualism, the earthly Dragon power which changes as history proceeds; but, he is also closely connected with the Papacy, because if you are worshipping the Papacy you are worshipping Satan. That is what Revelation 13 says.

But, he is also that directly connected with the United States. So, in verse 13 [of Revelation 13] when Sister White says that Satan is going to call fire down out of heaven, and she is quoting Revelation 13:13, she is referencing the time period when he is going to perform his “marvelous works” when he is going to personate Christ, which begins right after The Sunday Law in the United States.

But, also the United States as the False Prophet, as the one that deceives the world to accept this One World Government, the United States has a type of power that it calls down from out of heaven. Okay? And the United States, like all powers, has two aspects: religious, and political. The fire of the United States’ political aspect is its military power, calling fire down out of heaven. The religious side of the United States, they rejected the Truth back in 1842, Protestantism did, and they went into darkness; and, the symbol of Protestantism today is the little flame, the Pentecostal Movement calling fire from down out of heaven. So, these symbols are closely related.

So, in verse 13, you see the deception of the United States; and, we are moving in this direction [to the right of the second waymark], down this path.

And then in verse 14, the United States commands the entire world to set up an image of the Beast, and there is only one definition of the image of the beast, and it is a combination of church and state, with the church in control of the relationship.

“¹⁴ And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.” Revelation 13:14 (KJV).

And in verse 14 the whole world is being confronted with a One World Government that is made up of the United Nations, the political arm; and, the Papacy, the church, that is ruling over the relationship.

And then in verse 15, it tells us further that the United States is going to have the power to allow this world image of the beast, this One World Government, to speak; and, we know that the speaking of a nation is an action of its legislative and judicial authorities. This is identifying the implementation of the world’s Sunday Laws; and, the Death Decree, ultimately.

“¹⁵ And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.”—

And then on to verse 18, the United States then is forcing the world to receive the mark of the beast, either to-buy-or-sell economics or put-to-death military. The United States here is exercising these two characteristics that are marked in Daniel 11, verse 40, as chariots, ships, and horsemen.

—“¹⁶ And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: ¹⁷ And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. ¹⁸ Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.” Revelation 13:15-18 (KJV).

Okay. So, verse 2 of Revelation 13, we have mentioned. This is the first place we can make a connection between the United States and Clovis. The Dragon gave its power to the Papacy in AD496, thus prefiguring the United States giving its military strength to the Papacy in the Ronald Reagan years.

Go to Daniel 8:12. Of course, we are not dealing with Daniel right now. We are not dealing with the Daily. We are not dealing with anything in-depth; but, we are going to make an application on verse 12 without defending everything we are going to say about it, because that would require a broader study.

Verse 12 says in Daniel 8:

“¹²And an host [*MILITARY STRENGTH*] was given him . . .”—

This is the female manifestation of the little horn in verse 12. Verse 10, the little horn is female; in verse 9 and verse 11, it is male. When it is male, it is Pagan Rome; when it is female, it is Papal Rome.

In verse 12, it says,

—“¹²And an host [*MILITARY STRENGTH*] was given him [*GIVEN THE PAPACY*] against”—

Now, just to remind yourself, real quick keep your finger in verse 12. We are just going for a second, and go to Daniel 11:24. Daniel 11:24 is speaking about Pagan Rome, and the last phrase says,

“²⁴ . . . yea, and he shall [*PAGAN ROME SHALL*] forecast his devices against the strong holds, even for a time.” Daniel 11:24 (KJV).

If you bust out your Uriah Smith’s *Thoughts on Daniel and the Revelation*,” he will show you that this Hebrew word that is translated as *against* here, “. . . [*Pagan Rome*] shall forecast his devices against the strong holds, . . .,” that Hebrew word *against* is better translated *from*. Pagan Rome is going to broadcast its world decisions from its strongholds, the City of Rome. And this is very specific to this phrase, because it says even for a time—and this time is 360 years—and, when Pagan Rome ruled the world from the City of Rome, it was invincible. It was not until the Year AD330 that Constantine divided the kingdom into East and West it began to crumble.

So, understanding this Hebrew word [*against*] can be translated as *from*, allows you to see the truth about Pagan Rome, that when it ruled from its stronghold, the City of Rome, it was invincible.

So, if you go back to Daniel 8:12, this is the identical Hebrew word that is translated *against* in both verses, Daniel 11:24 and Daniel 8:12, that says,

—“Daniel 8:12 continued And an host [*MILITARY STRENGTH*] was given . . . [*THE PAPACY*] [*FROM (NOT “AGAINST”); FROM*] the daily . . .”—

From Paganism, the former European kings which were the remnants of Pagan Rome that had descended into ten kingdoms. They were Pagans. They were destined to give their military

support to the Papacy; therefore, the military support that came to the Papacy, came from those former Pagan armies. It comes

—“*[from]* the daily ~~sacrifice~~ by reason of transgression, . . .”— Daniel 8:12 in part (KJV).

And the transgression that allows the Papacy to take control of these armies of Pagan Rome is what we call the combination of church and state; and, you need to understand that for the next verse to understand what the transgression of desolation is in verse 13. But, we are not going there.

What I want you to see is that verse 12 is teaching the same thing that Revelation 13:2 is teaching. It is the second witness, that the military strength represented by Clovis (because he was the first of those European kings to come into a church/state relationship with the Papacy in AD496 and dedicate his money and his armies to placing the Papacy on the throne of the Earth), this is what is being marked also here in Daniel 8:12.

So what?

What does that mean? It means that this role of Clovis is identifying the role of the United States. Okay? So, when you see the chariots, ships, and horsemen in Daniel 11, verse 40, you are seeing AD496, when Clovis is coming to the aid of the Papacy; and, AD496 comes before 538. So, there are things that happened before the Papacy is placed upon the throne of the Earth, and it is very clearly marked in God’s Word.

And go to Daniel 11:30-31.

It is by looking at the beginning, the time the Papacy was first placed on the throne of the Earth, that we understand the end, the period when the Papacy is finally placed upon the throne of the Earth and Clovis and France are typifying the role of the United States.

In Daniel 11:30, you have the verse that is the very last verse in Daniel 11 that has Pagan Rome as the subject. In verse 31, the subject is going to switch to Papal Rome. The reason for this is that in verse 31 Pagan Rome has a dialogue, a communication, intelligence with the Papacy; and, whenever you decide to sit down and have a communication with the representative of Satan, he takes the ascendancy. And here is where the Papacy takes the ascendancy.

And in the last part of verse 30, verse 30 says,

“³⁰For the ships of Chittim shall come against him;”—

This is the Second Trumpet. This is Genseric, the Vandals. It places you in the history when the western part of the Roman Empire, is being taken down by the first four Trumpets of Revelation 8 that ultimately turns Western Rome into ten nations by AD476. So, when the ships of Chittim are coming against him here, they are coming against Pagan Rome (Western Rome), in that time period, before AD538, after 330 and, Pagan Rome is no longer having the ability to prevail in warfare because they have left their sanctuary of strength. They left the City of Rome back in AD330.

“³⁰For the ships of Chittim shall come against him [*Pagan Rome*]; therefore he [*PAGAN ROME*] shall be grieved, and return”—*BACK TO CONSTANTINOPLE, URIAH SMITH TELLS US*—“and have indignation against the holy covenant:”—

They carry out a war against God's Word in this history, Smith tells us.

—“so shall he [*Pagan Rome*] do; he shall even return [*to Constantinople*], and have intelligence with them [*the Papacy, those*] that forsake the holy covenant.”—

Those that fell away in fulfillment of 2 Thessalonians, that says there must be a falling away first, in the transition from Pergamos to Thyatira. Pagan Rome has a dialogue with the Papacy in advance of placing it upon the throne of the Earth.

And, of course, we have already looked at this in Daniel 11, verse 40, when Ronald Reagan, typified by the activities of Pagan Rome in this history, when Reagan began to have a dialogue with the man of sin in the Ronald Reagan years. The means that he did so was with the head of the Central Intelligence Committee, and this verse says that he will have intelligence with them that forsake the holy covenant.

So, from verse 30 you go to verse 31. Now the subject has changed from Pagan Rome to Papal Rome, and verse 31 says,

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

Military strength is going to stand up for the Papacy. This is Revelation 13:2; this is Daniel 8:12; this is Clovis, the symbol of Clovis, because he began this work; but, this is the United States standing up for the Papacy at the end of the world.

—“and they shall pollute the sanctuary of strength,”—

For Pagan Rome in the warfare of the Trumpet time period with the Goths and the Vandals, the point of their attacks was the City of Rome; and, in that history repeatedly the City of Rome was bombarded, overran, and that was Pagan Rome's sanctuary of strength. So, they polluted the sanctuary of strength in that warfare.

But, that is not the sanctuary of strength for the United States. What is it that makes the United States glorious?

FROM THE AUDIENCE: The Constitution.

BROTHER PIPPENGER: The Constitution; that is the source of its strength.

So, the United States is going to pollute the Constitution of the United States.

When does it do that? In verse 41 at The Sunday Law.

—“and shall take away the daily ~~sacrifice~~,”—

Pagan Rome set aside its profession of the religion of Paganism and changed to Papalism. It is the same religion, different name; different covering, but same religion. But, they set aside Paganism to accept Papalism. And in this history of the United States is finalizing the setting aside of Protestantism. Okay?

The Protestants of the United States, they went into darkness in the Millerite time period when they rejected the First Angel's Message; but, the United States has two aspects, the religious and the political. And the Protestants of the United States, they rejected the message of the hour in the Millerite History; but, the political aspect of the United States begins to reject it in

the Ronald Reagan years and, of course, finalizes it at The Sunday Law, at The Sunday Law of the United States: It is fully apostate Protestantism. And what they have done, they have set aside a religion, Protestantism, to accept Catholicism under the pretext of calling it Protestantism and we know it is apostate Protestantism.

And that is what the Pagans of the Roman Empire did. They set aside their profession of Paganism to accept Catholicism. This history is prefiguring our history.

And it says,

—“and they shall place the abomination that maketh desolate.” Daniel 11:30-31 (KJV).

They will be the ones that place the Papacy on the throne of the Earth.

And it is the United States in Revelation 13, verse 14, that tells the world that they must accept this church/state relationship called the “image of the beast,” of which the Papacy is in control of it. It is the United States that places the Papacy on the throne of the Earth.

So, when we see the activities of Pagan Rome in terms of placing the Papacy upon the throne of the Earth, they are prefiguring the role of the United States.

Now, go with me, if you would to Daniel 7:8 and 20, one other thing. Daniel 7, verse 8 says,

“⁸I considered the horns, and behold, there came up among them another little horn, **before whom there were three of the first horns plucked up by the roots:** and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things. . . . ²⁰And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.” Daniel 7:8, 20 (KJV).

The Pagan Rome gave three things to the Papacy (Revelation 13:2): It gave the Papacy its seat in the year AD330; it gave its power to it in the year 496; and, it gave its civil authority to it in 533 with the decree of Justinian. But, Pagan Rome also removed three things—it gives three things and it removes three things—and here we see Pagan Rome in Daniel 7 removing the Heruli, the Ostrogoths, and the Vandals. And the United States is going to participate in overcoming the King of the South, the glorious land, and Egypt. It is going to be the one that actively removes those three obstacles for modern Rome.

So, when you look closely at Pagan Rome, the symbol of which is Clovis and France, you will see that all of their activities are identifying the movements of the United States.

And where do those movements of the United States begin in end-time history? Daniel 11, verse 40, right in this history [indicating on the board the history between the first and second waymarks of Figure No. 98].

TARSHISH

2 Chronicles 9:21-31; 20:35-37 (Psalm 107:23; Proverbs 31:14)

Okay. Now we are going to switch gears. We want to show you, if we can, another symbol of the United States that impacts this study. Go to 2 Chronicles 9:21.

In speaking about Solomon in verse 20, verse 21 says,

“²¹For the king’s ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks. ²²**And king Solomon passed all the kings of the earth in riches and wisdom.**”

“²³And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. ²⁴And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

“²⁵And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

“²⁶And he reigned over the kings from the river even unto the land of the Philistines, and to the border of Egypt. ²⁷And the king made silver in Jerusalem as stones, and cedar trees made as the sycamore trees that *are* in the low plains in abundance. ²⁸And they brought unto Solomon horses out of Egypt, and out of all lands.

“²⁹Now the rest of the acts of Solomon, first and last, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat? ³⁰And Solomon reigned in Jerusalem over all Israel forty years. ³¹And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.”
2 Chronicles 9:21-31 (KJV).

Already in this study—not for this purpose—but already in this study we have identified Solomon as a symbol of the United States. But here the symbol of Solomon’s prosperity are the ships of Tarshish—all right?—that bring in the gold and the silver.

And if you go to chapter 20 of 2 Chronicles, verse 35, not speaking of Solomon now, it says,

“³⁵And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly: ³⁶And he joined himself with him to make ships to go to Tarshish: and they made the ships in Eziongaber. ³⁷Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.”
2 Chronicles 20:35-37 (KJV).

The ships of Tarshish are the symbol of economic prosperity; and, when they are broken, the economic prosperity is broken.

Right? Do you see that?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Psalm 107:23; we have already gone through this, and we have dealt with the ships of Daniel 11, verse 40. But, in verse 23 of Psalm 107, it says,

“²³They that go down to the sea in ships, that do business in great waters; . . .”
Psalm 107:23, in part (KJV).

So, ships in a general sense represent economics.

Proverbs 31:14: Ships represent economics, Proverbs 31:14. I know that we have already covered this here recently; but, we are going to try to make another point out of it.

“¹⁴She is like merchants’ ships; she bringeth her food from afar.” Proverbs 31:14 (KJV).

Ships are merchant ships.

But, what I want you to see here now with these is that the symbol of the merchant ships, the premier symbol of the merchant ships, is the ships of Tarshish in the Scriptures. I mean, there are a lot of merchant ships. Tarshish is a place, right? So, there are merchant ships from Tarshish, and then there are ships from Korea and merchant ships from Mexico and merchant ships from Canada; but, the premier symbol of the merchant ships is Tarshish.

And in the world, according to Revelation 13, the world is divided into rich and poor, free and bond. The world is rich and poor. So, the part of the world that has the merchant ships is the rich part of the world, what we would call the western world. All right?

And the symbol of economic prosperity is the ships of Tarshish; therefore, who is the “ships of Tarshish”? The United States of America, the glorious land, is the ships of Tarshish. When the ships of Tarshish are brought down, it is talking about the economics structure in the United States being brought down.

And the Bible teaches about the ships of Tarshish being brought down. They get brought down by an East wind.

PUNISHMENT

Go to Isaiah 2.

Speaking about the ships of Tarshish, we are trying to show that the ships of Tarshish, though they represent economics and they are the premier symbol for economic prosperity in the Bible, they are a symbol of the United States.

In Isaiah, chapter 2, you are going to see an elaboration on the Day of the Lord, when the Lord is going to punish God’s people, for all mankind, for their pride and exaltation.

“¹The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. ²And it shall come to pass in the last days, *that* the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. ³And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. ⁴And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

In verse 5, let us start there.

“⁵O house of Jacob, come ye, and let us walk in the light of the LORD. ⁶Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers.”—

God's people here at the end of the world are in very bad shape. They are soothsayers. They are into spiritualism. Spiritualism is placing your word above God's Word.

—“⁷Their land also is full of silver”—*THEY ARE LAODICEANS*—“and gold, neither is *there any* end of their treasures; their land is also full of horses, **neither is *there any end of their chariots***.” “⁸Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: ⁹ And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.
“¹⁰ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. ¹¹ The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.”—

Okay. So, in this condition the Lord begins to tell us how He is going to punish mankind for this condition, and God's people for this condition.

Verse 12:

—“¹²For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; **and he shall be brought low**.”—*EVERYONE!* —“¹³And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan, ¹⁴And upon all the high mountains, and upon all the hills *that are* lifted up, ¹⁵And upon every high tower, and upon every fenced wall,”—

And in verse 16, it says,

—“¹⁶And upon all the ships of Tarshish, and upon all pleasant pictures.”—

And what I want you to see here, and maybe you will not follow me on this; but, when it comes to the ships of Tarshish, the punishment of the ships of Tarshish is marked in prophecy. Okay? If the ships of Tarshish do represent the United States—AND THEY DO—the punishment of the United States is marked in prophecy.

Now, you know, do you see the punishment of Brazil marked in prophecy? Only in a generic sense, that the Lord is going to punish all of the rebellious human beings at the end; but, what I want you to see is there are certain powers that are such a subject of Bible prophecy that even their punishment is noted. Okay? And the punishment that is meted out against Tarshish is the punishment that is meted out against the United States.

And their punishment begins right here when they pass The Sunday Law [referencing the second waymark on the whiteboard (Figure No. 98)]. We have already read the quotes. Here they have filled the cup of their iniquity to its full; here national apostasy is followed by national ruin; here they go into the greatest darkness of all time.

—“¹⁷And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. ¹⁸And the idols he shall utterly abolish. ¹⁹And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. ²⁰In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship,

to the moles and to the bats; ²¹To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. ²²Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” Isaiah 2 (KJV).

Notice this next quote—we have read it before—because I want you to see something here, if you will. *Manuscript Releases*, volume 14, page 162:

“He had two horns like a lamb, and he spake as a dragon.”—

Who is that?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: When is that?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: Uh-huh. It is Daniel 11, verse 40. He had two horns as a lamb (this is 1798), and he spake as a dragon (that is The Sunday Law). This is verse 40 right here [indicating the time period between the first and second waymarks of Figure No. 98].

—“Though professing to be followers of the Lamb of God, men become imbued with the spirit of the dragon. They profess to be meek and humble but they speak and legislate with the spirit of Satan, showing by their actions that they are the opposite of what they profess to be. This lamb-like power”—

Does what?

FROM THE AUDIENCE: Unites with the Dragon.

BROTHER PIPPENGER: Unites with the Dragon.

Who is the Dragon?

Well, in our studies we have read from *Testimonies to Ministers*, page 38, which says, “Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus.” {TM 38.2} So, the United States is destined—the United States, the False Prophet, right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: —the United States, the False Prophet (Tarshish), is going to unite with the Dragon.

—“This lamb-like power **unites with the dragon** in making war upon those who keep the commandments of God and have the testimony of Jesus Christ. And **Satan unites with Protestants and papists, acting in consort with them as the god of this world**, dictating to men **as if they were the subjects of his kingdom**, to be **handled** and **governed** and **controlled** as he pleases.” *Manuscript Releases*, volume 14, 162.

Revelation 19:19-20

And we want to show you this in Revelation 19; but, before we do, go to Revelation 19. I know that you are familiar with this, verse 19 of Revelation 19.

“¹⁹And I saw the beast,”—

Who is the Beast? That is the Papacy.

—“and the kings of the earth,”—

Who is that? That is the Dragon: kings, governors, and rulers.

—“¹⁹And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.”—

In verse 19 do you see the False Prophet? You do not see him directly, but he is there because he is united with the Dragon.

As a matter of fact, the actual truth of it that everyone already knows is the military fire power of the United Nations of the Dragon, it is the United States. Fifty percent of the military might of the United Nations is supplied by the United States at this time. What happens when they unite with the United Nations at The Sunday Law?

So, the fire power of the United Nations at the end of the world is going to be the fire power of the United States. They are going to unite.

Okay. The Dragon power of Revelation 17 is how many kings?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: And who is the premier king?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: Yes, but who is he?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: Who?

FROM THE AUDIENCE: Clovis.

BROTHER PIPPENGER: Okay. That will work; but, it is Ahab.

Is not Ahab the king of the ten Northern Tribes, but the premier king is Ahab.

And what did Ahab do wrong?

FROM THE AUDIENCE: He married Jezebel.

BROTHER PIPPENGER: He married Jezebel.

When did he marry Jezebel? At The Sunday Law. At The Sunday Law he marries Jezebel, and he unites with the Dragon and he becomes the premier king of the Ten Kings. Right? He unites with the Dragon.

And we have already read a quote, whether you remember it or not. We did not read it today,¹⁰ but it is in your notes. It is the second quote.

Sister White says that at The Sunday Law the United States joins hands with the Papacy AND joins hands with whom? With Spiritualism, the Dragon.

So, right here at The Sunday Law—at The Sunday Law right here [referencing the second waymark of Figure No. 98]—the United States becomes part of the Dragon power, but he

¹⁰ Quote from *Testimonies*, volume 5, 451, has been inserted into this transcript at the beginning of this presentation.

becomes the premier part of the Dragon power. He becomes Ahab; he becomes Tarshish. He is the premier economic flagship; but, he is also the premier military fire power. Do you see it? That happens right here [at The Sunday Law].

Verse 20:

—“Revelation 19:19-20 continued 20 And the beast [*THE PAPACY*] was taken, **and with him the false prophet that wrought miracles** before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.” Revelation 19:19-20 (KJV).

So, he was still there.

But, this is their punishment. The False Prophet and the Papacy, they are going to be thrown into the lake of fire. Okay?

So, what I am wanting you to see here is the punishment of the United States (the False Prophet) is a subject of prophecy. And when you see that the United States is Tarshish and you see the ships of Tarshish being broken, it is simply part of this punishment of the United States.

Are you with me?

FROM THE AUDIENCE: Amen.

ELIJAH

BROTHER PIPPENGER: I want to show you another history now that is the history of verse 40.

Maybe this does not seem significant to you—or, perhaps it does. I do not know. Maybe you do not understand why this is worth dwelling on as much as I have. But, verse 40 is the history of 1798 to The Sunday Law.

Revelation 13:11 is the history of 1798 to The Sunday Law.

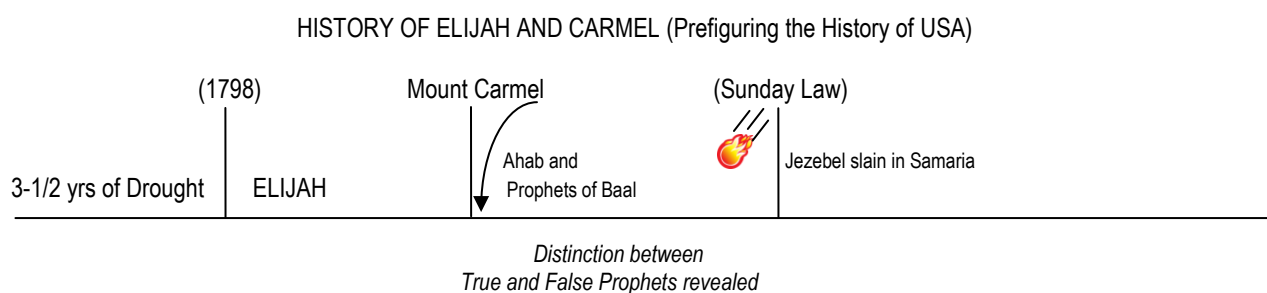


Figure No. 99.

The story of Elijah and Carmel is the story of 1798.

And when does the story of Carmel begin? Where is the Time of the End in the story of Elijah and Carmel? It is at the end of the three and a half years of drought. Right?

And what are these three and a half years of drought? It is the 1260 years of Papal rule that ended in 1798.

Who was ruling during the drought time period? Who was killing the prophets?

FROM THE AUDIENCE: (Several responses.)

BROTHER PIPPENGER: Well, Ahab was, but he was doing it at the direction of Jezebel. Correct?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, this is 1798, is it not?

Who appears here in 1798?

FROM THE AUDIENCE: Elijah.

BROTHER PIPPENGER: Elijah.

And Elijah is going to bring Ahab; and, who all comes to Carmel, Ahab and who else?
The prophets of Baal.

Is Jezebel there?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: She is behind the scene. She is off in Samaria.

So, you have the sprinkling beginning. Elijah announces that this is going to take place, “as sure as the Lord stands before me.” And if the Lord is standing before Elijah, that means the Lord came down, empowering his message. And they came to Carmel and there was a measuring that takes place as Elijah sends them to get 12 buckets of water and pouring it upon his offering.

And, finally, fire comes down out of Heaven; and, of course, this is the Midnight Cry in the time period of the Millerites. It is the Triumphal Entry in the time period of Christ.

What is happening right here [referencing just before the second waymark of Figure No. 99]? What is happening when the fire is coming down out of Heaven and illuminating the 12 stones? There is a distinction being made between the true prophet and the false prophet.

So, in our history, what is happening here?

FROM THE AUDIENCE: The ensign.

BROTHER PIPPENGER: The ensign is beginning to be lifted up and separated from the tares in Adventism, and it will be demonstrated at The Sunday Law.

And what is The Sunday Law in the story of Elijah? What happens at The Sunday Law in the story of Elijah? What do they do that represents Judgment?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: They take the prophets of Baal and they kill them.

Who are the prophets of Baal in relation to Elijah?

FROM THE AUDIENCE: False prophets.

BROTHER PIPPENGER: They are the false prophet. Elijah is the true prophet.

So, where does the False Prophet end? Right here [indicating The Sunday Law in Figure No. 99]. The False Prophet ends.

The False Prophet ends [indicating The Sunday Law in Figure No. 98].

Because, right here the United States is going to unite with the Dragon. Okay?

This is the story of the False Prophet [indicating Figure No. 99]. This is the story of the United States from 1798, when it is the sixth kingdom of Bible prophecy, until it ends [indicating The Sunday Law]; and the seventh kingdom of Bible prophecy, which is the kingdom of the Dragon (the Ten Kings), starts. And the United States is the False Prophet. It ends right there. It dies. The False Prophet is gone: now, it is going to unite with the Dragon power and become who?

Who does the United States become right here [at The Sunday Law], rather than the False Prophet?

FROM THE AUDIENCE: Ahab.

BROTHER PIPPENGER: Ahab; he becomes Ahab. He becomes the premier leader of the Ten Kings. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. What I am saying is that this story of Elijah is the story of 1798 until The Sunday Law. The story of Carmel is 1798 until The Sunday Law.

It is the same history as Daniel 11, verse 40, and Revelation 13:11. Do you see it?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

THE DRAGON

THE DRAGON MOVES

Revelation 12; The Garden of Eden, the Tower of Babel; Job 1:6-12; 2:1-7 Babylon; Revelation 2:12-13; Daniel 7:7-8, 19-21; Luke 10:18; John 12:12-33; 16:1-14; Zechariah 3; Daniel 11:40-42; Revelation 17:10-14; 17; Psalm 83:1-8; 48:1-8

In your notes you have “The Dragon.” We are not going to go through these. I am just going to tell you these things. I have told you them before.

But, the Dragon in Bible prophecy . . .

And the reason I am doing this, Brothers and Sisters, is because I want us to see that the three powers that lead the world to Armageddon are the Beast, the Dragon, and the False Prophet; and, when they begin to lead the world to Armageddon, their starting point is marked in the Scriptures. Where they start the work of leading the world to Armageddon is in Daniel 11, verse 40. And you need to be able to see the Dragon in verse 40 (that is the King of the South, both atheistic France and the Soviet Union); you need to be able to see the False Prophet (that is the United States as represented as the chariots and horsemen and the ships: military and economics strength); and, you need to see the King of the North [the Papacy] as the Beast. The Beast, the Dragon, and the False Prophet are going to lead the whole world between the seas and the glorious holy mountain and then he is going to come to his end and none shall help. They are going to lead the whole world to Armageddon.

And we read a quote in here in worship that says that the Sixth Plague is a warning that we need to understand. But, why do we need to understand a warning in the Sixth Plague: probation has already closed five Plagues earlier? Because, there is a work that is accomplished by the Beast, the Dragon, and the False Prophet that leads the world to Armageddon while probation is still open, and we need to understand that work. And what I am telling you, if you are going to understand it is you need to understand that their movements towards Armageddon begins in Daniel 11, verse 40.

When it comes to the Dragon power, one of the characteristics that is marked in Scripture that needs to be recognized is that he is the one that moves.

So, you see in your notes under “The Dragon Moves,” Revelation 12: The dragon is cast out of Heaven, after he initiates the Great Controversy.

Then we find him in the Garden of Eden seducing Adam and Eve.

Then he is there at the Tower of Babel, though he is not specifically marked; but, was Satan the one that was leading Nimrod and his cohorts? He is there at the Tower of Babel. We know that.

Then we have the story of Job. I am not too sure where that actually fits into the history between Nimrod and Nebuchadnezzar; but, we have the story of Job which tells us that Satan has

become the leader of the Earth, once he overcame Adam, and has the right to go into these special councils with the sons of God.

And then we see him in Babylon. Nebuchadnezzar and Belshazzar is Babylon.

And historians tell us that when Babylon fell, the Chaldeans, the religious elite of Babylon, they fled to Pergamos. And sure enough, in Revelation 2, it tells us that Satan's seat now is in Pergamos. So, he has come from Heaven, to Eden, to Babel, to Babylon, to Pergamos.

And then when Pagan Rome begins to conquer the world, its practice was that if you find a new Pagan religion that is not worshipped already in Rome, then bring it back to Rome. So, when they captured Pergamos, they take the Chaldeans in Pergamos, along with their religious idols and relics, and they bring them back to Rome and they build them their own little room in the Pantheon Temple in the City of Rome. So, now the Dragon has moved from Pergamos to the City of Rome.

But we know what happened to Rome. It disintegrated into ten nations, and all those nations are Dragon nations.

If you want to know why the Europeans have a different mindset about what is going on in the world today with Islam and the financials, it is because their culture, their background, their DNA is that they are Dragons. Okay? The United States are Protestants. And if you do not understand the distinct difference in that, then you are missing something; because, in the—what would it be?—in the 19th Century, the famous authors—you know, the people like Mark Twain and that type of history—when they wrote about Catholicism in those years, they pointed out a distinct difference between Catholicism and Protestantism, so much so that they would say that in towns you could go to the Protestant side of the town and it is clean and it is orderly and prosperous; and, you could cross one street into the Catholic side of town and it is dirty and [there is] poverty and messy. The culture of Catholicism has an impact on those people that are raised in Catholicism, just like the culture of the Dragon has an impact on those people that are raised in that culture. That is Europeans: they are the Dragons.

We are Protestants; we are Protestants here in the United States. We have a different thing. It is an actual fact that people outside of Christianity note. They do not talk so much about the Dragon, but they know the difference between Catholicism and Protestantism.

So, in Daniel 7 we see the Dragon divided into ten parts.

Then in Luke 10 and John you see that at the cross, which is in the time period of Pagan Rome, Satan is totally banished from Heaven. He has closed his door to any access by the crucifixion of Christ.

But, then we see an illustration of Satan right there in the Investigative Judgment, in the Judgment of the Living, in Zachariah 3.

And then we see Satan also in this same fuzzy time period in Daniel 11, verse 40; and, in 1798 he is Egypt; he is atheistic France.

In 1989, in this time period here [between the first and second waymarks of Figure No. 98], the Dragon has moved from atheistic France to the new king of atheism, the Soviet Union. And when Ronald Reagan and the Pope brought down the Soviet Union, they did so by making Gorbachev come and bow before the Pope, which he did, and then he immediately took a job in the United Nations, and he still holds that job to this very day; because, **the Dragon moves.**

See, here is my point: When it comes to the Dragon power, Scripture is very specific to tell us that he moves. So, for me to suggest to you that the King of the South in verse 40 is the Dragon power, but in the beginning of the verse in 1798 he is atheistic France and then at the end

of the verse he is the Soviet Union, that causes some people to think, “Oh, I don’t get that. That seems kind of convoluted that they are changing it.” But, not really! It is actually an evidence to the strength to what we are saying, because the Dragon power moves in prophecy. The fact that he is moving, slithering, winding through history is one of his characteristics. And the fact that we are saying from the Soviet Union he moves to the United Nations (to Egypt) in verse 42, that should not cause anyone distress; it should show that we are employing the symbol as the symbol has been identified in God’s Word.

FROM THE AUDIENCE: Amen.

1798 UNTIL THE SUNDAY LAW—DANIEL 11:40 & REVELATION 13:11

BROTHER PIPPENGER: So, in the next part of your notes, this is what we are dealing with. 1798 to The Sunday Law is verse 40 of Daniel, and it is Revelation 13:11. You have the quote that I referenced earlier, that when the Papacy was robbed of its strength in 1798, the lamb-like beast comes into history.

Signs of the Times, November 1, 1899:

“And **when the Papacy, robbed of its strength, was forced to desist from persecution**, John beheld **a new power** coming up to echo the dragon’s voice, and carry forward the same cruel and blasphemous work. This power, **the last that is to wage war against the church and the law of God**, was symbolized by a beast with lamblike horns.” *Signs of the Times*, November 1, 1899.

So, what am I saying here? What I am saying here now is that we are dealing with verse 40 of Daniel, 1989, which is when the Dirt Brush Man comes in and begins to clean up the mess of the *seven scatterings* of William Miller’s dream.

And I am saying that Daniel 11:40 is the same history as Revelation 13:11; but, I am saying it is the same history as Elijah, and I am going to give you one more history, a fourth history.

ISAIAH 23

Fornication – Revelation 17:1-2

What City? – Isaiah 23 (Revelation 17-18)

The Latter Rain – James 5

Ezekiel 27, 28

Isaiah 27:1-9, (10-13)

The first one of Isaiah 23: “The burden of Tyre . . .,” let us first identify who Tyre is. Drop down to verse 15.

“¹⁵And it shall come to pass in that day, that Tyre shall be forgotten seventy years, . . .”—

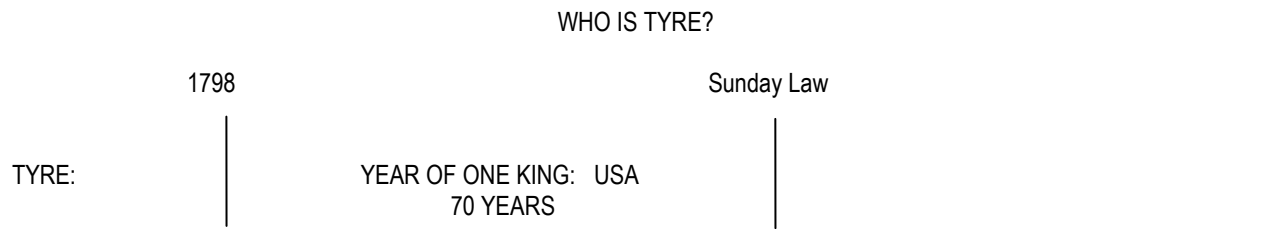


Figure No. 100.

Okay. This is the line of Tyre. And Tyre is going to be forgotten 70 years. Whoever Tyre is, it is going to be forgotten for 70 years.

—¹⁵“And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king.”—

All right. There is your definition of what 70 years is, because this is the end of the world; and, at the end of the world after 1844 there is no more time prophecy. These 70 years is a symbol, and it is defined in the verse that this 70 years represents the days of one king. And Daniel 2 tells us that a king is a kingdom. These 70 years represents the time of one kingdom.

And, of course, what I am saying is that the kingdom that it represents is the kingdom that came into history in 1798, the United States. But, the 70 years represents the days of one kingdom; so, it only goes until that kingdom ends, and that kingdom ends at The Sunday Law. That is what I am saying here, is that this is the 70 years of Tyre, and the one king is the United States (USA); and, this is the time period of the United States, 1798 until The Sunday Law.

Verse 15, to finish it off:

—“after the end of seventy years shall Tyre sing as an harlot.” Isaiah 23:15 (KJV).

What do you have to do to be a harlot? You have to commit fornication.

She has not committed fornication prophetically since 1798; she has been forgotten. But, at the end of this time period, she is going to commit fornication.

Who is she going to commit fornication with?

FROM THE AUDIENCE: (Indiscernible response).

BROTHER PIPPENGER: With Ahab, right here, the United States. At the end of the 70 years, she is going to commit fornication with the United States, and then she is going to go out to the whole world and say, “I want to commit fornication with you.”

Notice verse 16.

¹⁶“Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

¹⁷“And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.”—

Who is it that commits fornication with all the kingdoms of the Earth?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: That is the Papacy. That is Revelation 17.

—¹⁸“And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.” Isaiah 23:16-18 (KJV).

Saying that in this time period [after The Sunday Law], the eleventh-hour workers are going to finance the Gospel.

But, what we are saying is that Tyre is going to be forgotten from 1798 until The Sunday Law. At The Sunday Law she is going to commit fornication with Ahab, with the United States. The United States is going to bow to her. Then she is going to go out and commit fornication with all the kingdoms of the Earth, because the United States is going to unite with the Dragon. It is going to unite with those other kings.

Okay. So, let us go back to verse 1 [of Isaiah].

“¹The burden of Tyre. Howl, ye ships of Tarshish:”—

Oh, the burden of Tyre has to do with the ships of Tarshish howling. The story of the Papacy has some connection with the ships of Tarshish.

Who is the ships of Tarshish? It is the United States, and it is the economic structure of the world. Okay? You take the economics from the United States and you throw them away, and the economics of the world go with it.

But, something about the economics causes someone to howl.

—“Howl, ye ships of Tarshish: for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.”—

The destruction of the financial structure of the United States and the world that is part of the story of the harlot Tyre (part of the story of the Papacy) is revealed to us from Chittim.

What is Chittim? That is the Second Trumpet. We have already dealt with that, Daniel 11, verse 30.

Whatever is going to make the ships of Tarshish howl, we will understand what it is if we understand the message of the Trumpets. It is a Trumpet power that makes them howl. It is a Trumpet power that brings down the economics structure of the world.

And of the Trumpet powers, there are six that we are familiar with. We are not so familiar with the final Trumpet of the Third Woe. But of the first six Trumpet powers, which one of them was the champion of the seas?

FROM THE AUDIENCE: Number 2.

BROTHER PIPPENGER: Number 2: Genseric; he launched his attack from Cyprus which, in the time of the Old Testament was called Chittim.

So, this Trumpet power is the Trumpet power that is going to bring down the ships. Okay? That is the relationship there.

Verse 2:

—“²Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. ³And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and she is a mart of nations. ⁴Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins. ⁵As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. ⁶Pass ye over to Tarshish; howl, ye inhabitants of the isle. ⁷*Is* this your joyous *city*, whose antiquity *is* of ancient days?”—

What is a *city*?

FROM THE AUDIENCE: A kingdom.

BROTHER PIPPENGER: A kingdom.

Is this a joyous kingdom?

—“her own feet”—

This kingdom, what is this kingdom?

FROM THE AUDIENCE: It is a woman.

BROTHER PIPPENGER: It is a woman. This is the kingdom that is a woman.

—“her own feet shall carry her afar off to sojourn. ⁸Who hath taken this counsel against Tyre, the crowning *city*,”—

What is the crown? It is identifying who is in charge of this.

Who is in charge of this kingdom? Jezebel (the Papacy; Tyre).

—“⁸Who hath taken this counsel against Tyre, the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth [*THE GLOBALISTS, THE UNITED NATIONS*]? ⁹The LORD of hosts has purposed it, to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth. ¹⁰Pass through thy land as a river, O daughter of Tarshish: *there is* no more strength [*ECONOMIC STRUCTURE IS GONE*]. ¹¹He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant *city*, to destroy the strong holds thereof. ¹²And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest. ¹³Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers [*CHURCHES*] thereof, they raised up the palaces [*STATES*] thereof;”—

The Assyrians founded church and state.

—“*and* he brought it to ruin.”—

The Lord brought that tower down of Nimrod.

Verse 14:

—“¹⁴Howl, ye ships of Tarshish: for your strength is laid waste.

“¹⁵And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: . . .” Isaiah 23:1-15 (KJV).

In what day?

In this history here [Figure No. 100], in this 70 years, in this time period it shall come to pass that the ships of Tarshish shall begin to sink, before it is over [at The Sunday Law]. It shall come to pass in **that day**.

Do you follow this line? It is pretty easy to follow this line, is it not?

Okay. So, what are we saying? We are saying that Tarshish represent the economic strength of the world and that the premier example of the economic merchant is the United States; and, that Bible prophecy teaches it is an East wind that brings down the ships of Tarshish, and we understand that to be Islam. But, we are not there at this point.

But, before this 70 years is over, the sinking of the ships of Tarshish begins.

And, if you remember down here [Figure No. 98], we have already brought in two histories to establish the long, drawn-out war between the King of the South and the King of the North in verse 40 of Daniel. For a war that went for 200 years, we went back into the story of Josiah and the Battle of Carchemish that began in the time period of Josiah, when Egypt (the King of the South) pushed against Assyria (the King of the North). But, it was not until three kings later—I believe it was three kings later—when the King of the North (Nebuchadnezzar) came and defeated Pharaohnecho in a long, drawn-out war.

In this story [Figure No. 98], we see that Josiah represents the leadership of the Seventh-day Adventist Church that would not accept the warning message of Daniel 11, verse 40, when Pharaohnecho said, “Don’t start getting involved in this battle.” And he went and got involved with it anyway.

And where did Josiah die?

FROM THE AUDIENCE: He died in Megiddo.

BROTHER PIPPENGER: He died in Megiddo, and Megiddo is a subject of Daniel 11, verse 40 to 45. It is the place between the seas and the glorious holy mountain.

So, we have reasons to stick the story of Josiah there in this history of verse 40.

And we had reason to stick into this history Chosroes. You remember that story; a long, drawn-out war between the King of the South and the King of the North is this history. This is a long, drawn-out war that initially the Persians, they push against Rome and they prevailed; but, ultimately, Rome returns and retaliates against the Persians and wipes them out. But, Rome and the Persians, they are both weak at that point. They have used all their capital.

And what does this line (Chosroes) of prophecy tell us? This is what allows Islam to come into history.

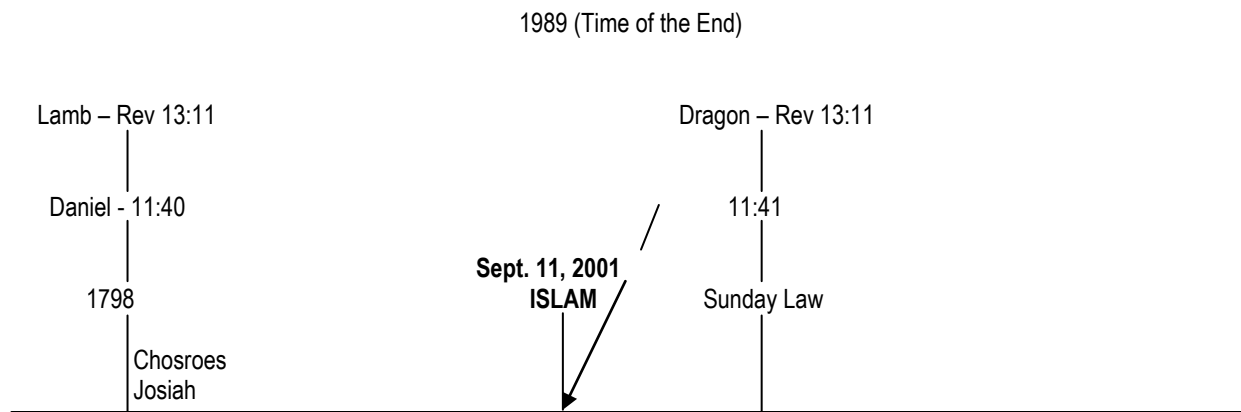


Figure No. 101.

And what does Islam do?

FROM THE AUDIENCE: It attacks the financial structure.

BROTHER PIPPENGER: It attacks the ships of Tarshish and begins the sinking of the economic structure of Planet Earth by attacking the United States (Tarshish), leading to The Sunday Law, where the United States (Ahab) will enter into an unlawful relationship with Jezebel and unite with the kings of the Earth; and, the United States becomes Ahab, and the False Prophet dies right here at The Sunday Law [referencing the second waymark of Figure No. 99].

But, you really cannot see this if you are not using the structure of Daniel 11, verse 40, to set it up; because, Daniel 11, verse 40, it is one of the most profound verses in God's Word. It just is for a million different ways that I certainly do not know! And it is just amazing to me that Seventh-day Adventists are unwilling to wrap their minds around these truths; because, this truth, verse 40 of Daniel . . .

What is verse 40 of Daniel telling you, Brothers and Sisters? Probation is about to close, **probation is about to close.**

Ezekiel 27

Okay. I did not quite get through, but I want to show one more thing just to bring this presentation to an end, to have this part finalized.

Ezekiel 27: When it comes to the ships of Tarshish, I want to put it in the record that it is the East wind that brings them down.

Verse 25 of Ezekiel 27—the Lord willing, we will deal with this chapter more fully, and chapter 28 in connection with it.

But verse 25 says,

“²⁵The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

“²⁶Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.” Ezekiel 27:25-26 (KJV).

What brings the ships of Tarshish down is an East wind; and, we are going to, of course, at some point in time show you that the East wind of Bible prophecy is Islam.

But, go to Psalm 48, so we can put this in the record for those who are not familiar with it, Psalm 48:4. It says,

“⁴For, lo, the kings were assembled, they passed by together.”—

Who are the kings? All the prophets are speaking about the end of the world. This is the Ten Kings of Revelation 17. This is the Dragon power.

“⁴For, lo, the kings were assembled, they passed by together. ⁵They saw *it*, and so they marvelled; they were troubled, and hastened away. ⁶Fear took hold upon them there, and pain, as of a woman in travail. ⁷Thou breakest the ships of Tarshish with an east wind.” Psalm 48:4-7 (KJV).

There is your second witness that the economic structure of the United States and therefore the world is brought down by an East wind, and that this is what causes the kings of the Earth to weep and howl. And you need to know why they are weeping and howling if you are going to understand why they are weeping and howling in Revelation 18; because, it is the same story.

And when they are weeping and howling in Revelation 18, what do they say three times? They say, “Alas! Alas! Alas!” The ships of Tarshish have been broken by an East wind, but that word that is translated *Alas* in Revelation 8:13, that same Greek word is translated as *Woe*, *Woe*, *Woe*; and it represents the Woes of the Fifth, Sixth, and Seventh Trumpets. And if the First Woe was Islam and the Second Woe was Islam, a child can understand that the Third Woe is Islam. It is the East wind, and the East wind arrives before The Sunday Law, based upon Isaiah 23 and the story of Chosroes. Verse 40 includes September 11, 2001.

Shall we pray?

Benediction: Heavenly Father, we thank you for opening your Word to our understanding. And we know that there is a church, our church, that is in darkness concerning these things and that it is your will that they be warned. Whether they will accept it or not, they need to hear the message in order to be held accountable for rejecting it, if they choose to reject it. But, we are hoping that they would receive it; but, they cannot receive it unless we give it, so we pray that you would open doors for each of us this day to have a divine appointment with someone, whether Adventist or non-Adventist that we can practice the art of winningly sharing this message with those on Planet Earth that do not understand that Probation is about to close and that the end of the world is coming at us with blinding speed. We thank you for the work that you began yesterday here with presentations by Pastor Sankey. We ask that you continue to bless this week on work both with the recordings and with the LiveStreaming, and we thank you for all these things in Jesus’s name. Amen.

Habakkuk's Two Tables #52

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we ask that you be with us here as we open your Word this morning. We solicit the presence of your Holy Spirit in each of our hearts and minds. We ask that you take control of this presentation that it might be of such a nature as to honor and glorify you and edify your people. We ask that you would overrule my humanity and the humanity of those that are hearing this that we might be prepared to deliver a message and receive a message that comes from your Throne Room that is purified from a coal out of the altar. We want the Latter Rain poured out upon us. We ask that you would do that at this time by opening our understanding to the significance of Daniel 11, 1989, and the story of the Dirt Brush Man. In Jesus's name, amen.

BROTHER PIPPENGER: We are dealing with Daniel 11, verse 40, in connection with this collapse of the Soviet Union in 1989, marking the Time of the End for the 144,000, and also marking the end of William Miller's scattering in his dream when the Dirt Brush Man (the Lion of the tribe of Judah) comes and begins to unseal the prophetic testing message for this final generation.

And we have been spending some time identifying the significance of Daniel 11, verse 40.

Daniel 11:14

If you would, turn to Daniel 11, verse 14. We are going to put some other things in context.

This is an assumption on my part: Most Seventh-day Adventists do not understand that the Millerite History is going to be repeated to the very letter. Many in Adventism that have heard it presented that the Millerite History is going to be repeated to the very letter reject that principle. Then, those of us that believe that the Millerite History is going to be repeated to the very letter, we probably have different degrees of understanding in terms of what the "very letter" is; but, the more closely you look at the Millerite History, the more closely you realize, "to the very letter" means virtually every specific item that was addressed and identified in the historical record of the Millerites is to be repeated.

On these two sacred Charts behind us [indicating the 1843 and 1850 Charts], you see up here, this "164" [located in the middle of the 1843 Chart], and it is listed over here too—well, it is referenced "158" there [referring to the 1850 Chart];—but, here [going back to the 1843 Chart] where it says "164," it says, "Death of Antiochus Epiphanes, who of course, stood not up against the Prince of Princes as he had been 164 yrs. dead before the prince of princes [stet] was born." So, the point is, on this [1843] Chart here, you have a reference to Antiochus Epiphany, even though the argument of the Millerites of Antiochus Epiphanes is not mentioned in God's Word.

So, why is it, if the Millerites believed it was part of their position that Antiochus Epiphany is not even mentioned in God's Word, do they have him on the Chart? The reason that they have him on the Chart is this was one of the primary arguments of their history. Okay?

This was one of the battlegrounds that they had to deal with, with the Protestants that were rejecting the message; because, the Protestants, through their method of interpreting the Bible concludes that Antiochus Epiphanes is the one in history that represents the antichrist; and, the Millerites knew better. The Millerites knew that the Pope of Rome was the antichrist of Bible prophecy; so, in the areas of Bible prophecy where the antichrist is being identified, the Millerites had to bump heads with the Protestants concerning who the antichrist was, and the argument they always met was that it was Antiochus Epiphanes.

In Daniel 11, verse 14—and, of course, Daniel’s last vision is Daniel 10, 11 and 12—and in verse 14 you have a key to understand Daniel’s last vision. It says,

“¹⁴And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.” Daniel 11:14 (KJV).

Whoever the “robbers” of the vision are, whatever the robbers of the people, God’s people, are—“the robbers of thy people” are—they are the prophetic symbol that establishes Daniel’s last vision. They establish the vision. And whoever they are, one of their characteristics in prophecy is that they fall and that they are the robbers of Daniel’s people.

So, I am going to read here a passage from William Miller. So, he is going to describe how he understands verse 14.

And, let us get started, William Miller, *William Miller’s Works*, volume 2, page 89.

“Need I, then, tell my hearers that history tells us that Alexander conquered the then known world in about six years, and that he died 323 years B. C. at Babylon; that his kingdom was divided among his greatest generals, from which division arose four great kingdoms, Egypt in the south, Persia in the east, Syria in the north, and Macedonia in the west, which kingdoms lasted until conquered by the Romans? Between the years 190 and 30 B. C. nearly all these kingdoms became Roman provinces. From Daniel 11:5, 13, inclusive, we have a prophecy of the two principal kingdoms out of these four—Egypt and Syria;”—

And we would be calling them the King of the South and the King of the North.

—“Egypt and Syria; and anyone who may have the curiosity to see the exact agreement between the prophecy and history, can read *Rollin’s Ancient History*, where he has not only given us the history, but applied this prophecy. And as I see no reason to disagree from him in his application of these texts, I shall, therefore, for brevity’s sake, pass over these texts, and examine the text, Daniel 11:14, ‘And in those times there shall many stand up against the king of the south;’—

Who is the King of the South?

FROM THE AUDIENCE: (No audible response.)

BROTHER PIPPENGER: The king of Egypt.

—“‘And in those times there shall many stand up against the king of the south; also, the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.’ The king of the south, in this verse, without any doubt, means king of Egypt; but what the robbers of thy people means remains yet a doubt perhaps to some.”—

Now, here he goes. There are a lot of disagreements with what William Miller presented; but, in his historical record there are very few of those historical disagreements that he marks. So, the fact that Providentially this part of his history is in the record, if you believe that the Millerite History is going to be repeated to the very letter, then this is identifying that this will be a controversial subject here at the end of the world, just as it was a controversial subject in the time of William Miller.

So,

—“The king of the south, in this verse, without any doubt, means king of Egypt; but what the robbers of thy people means remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, it is plain;—

In our terminology today, when he is talking about the king of Syria, how would we define them?

FROM THE AUDIENCE: (No audible response.)

BROTHER PIPPENGER: The kings of Greece. The King of the North, they are controlling Babylon and they are controlling Syria; but, this is the end of Alexander the Great’s kingdom—all right?—when you get to the time period of Antiochus.

—“That it cannot mean Antiochus, or any king of Syria, it is plain; for the angel had been talking about that nation for a number of verses previous, and now says, ‘also’—*ALSO*—‘the robbers of thy people,’ etc., evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this ‘establish the vision,’ as Antiochus is not spoken of anywhere in the vision as performing any act of that kind; for he belonged to what is called the Grecian kingdom in the vision. Again, ‘to establish the vision,’ must mean to make sure, complete, or fulfill the same. And if it cannot be shown that the Grecian kingdom was to rob the people of God, I think it must mean some other nation which would do these acts, to which every word will apply. And to this we need not be at a loss; for at this very time of which the angel is speaking, Rome, the least kingdom in Daniel’s vision, did exalt itself, and this kingdom did have the very marks in the vision, and in the events following. This kingdom was to have great iron teeth; it was to break in pieces, and stamp the residue with the feet of it. The vision also says, ‘He shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and holy people, and that he should magnify himself,’ etc., the same as exalt himself, Daniel 7:7, 23; 8:10–12, 24, 25 verses. And it cannot be denied but that the Jews have been robbed of their city and sanctuary by the Romans, and the Christian church has been persecuted and robbed by this dreadful beast, the Roman kingdom. It is evident too that when this kingdom falls, the vision will be completed, fulfilled, established: ‘but they shall

fall,' says the angel in the verse under our present examination; 'they shall fall;' that is, the ten horns in this fourth kingdom, when the vision is fulfilled or established, and when the stone cut out of the mountain without hands shall grind them to powder. We will take the 15th, 'So the king of the north' (Rome is now the king of the north, because they had conquered the Macedonian kingdom, and had become masters of the countries north and east before they attacked Egypt) 'shall come up and cast up a mount,'"—

Now, I disagree with William Miller right here on verse 15, but that is okay. All right? We are not dealing with that. We are dealing with "the robbers of thy people" in verse 14.

—"shall come up and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.' This was about fifty years before Christ, when Pompey, a Roman general, conquered Egypt, and made that kingdom tributary to the Romans, and afterwards entered Jerusalem, and made them subjects of the Roman government.'" William Miller, *William Miller's Works*, volume 2, 89.

Okay. What am I saying? I am saying here that because the Millerite History is going to be repeated to the very letter, and because there were just a very few controversies over the prophetic message of the Millerites recorded Providentially in that history, it is of interest that this is one of the controversies that they bumped heads with the Protestants over, and so much so that they actually mark it on this sacred [1843] Chart. This is on the Chart not because of Bible prophecy but because of the controversy that took place in the Millerite History. Okay? So, that seems of significance.

And years ago we had a meeting where a man from the General Conference was selected that he either did his Masters' thesis or his Doctoral thesis on the last six verses of Daniel 11, and he was asked to come and present that thesis in Oklahoma, and he would speak for 45 minutes on the last six verses of Daniel 11, and then he would answer questions for half an hour; and, then I would get up and do what I understood what the last six verses of Daniel 11 to be for 45 minutes, and then answering questions for half of an hour. The audience was there by invitation only: half of them were General Conference employees; half were self-supporting ministries.

And this guy was wrong. His thesis, whether it was Masters or Doctoral, was wrong; and, under the pressure of investigation, his thesis crumbled in front of everyone that wanted to see it crumble, and he went home early. He gave up; but, that is not the story.

The story is, is that for me the story was that I had never realized this about Antiochus Epiphanes, this part where William Miller comments on him. And about a week or two before that meeting, I had come across this and thought, "Wow, that's interesting. I don't know what it means."

And when this General Conference man was giving his presentation on verse 14, I had just learned this—and his presentation is recorded; you can go listen to it—is he began to tell everybody how verse 14 was Antiochus Epiphanes. And that is when I realized—without even close to fully understanding it, I did not realize that we had switched to the Protestant and Catholic interpretation of the Bible in the 1930s. At that time I did not understand that; but, I did

understand in that meeting, without understanding the change that had taken place when we set aside the proof-texting method of William Miller in the 1930s and adopted this apostate Protestant approach to Scriptures, without understanding that history I understood that this guy, whatever Biblical interpretation he was using, he was coming to the identical conclusion that the Protestants came to way back when in the Millerite History.

So, maybe you are not familiar with verse 14; maybe you do not understand that it was such a controversy in the Millerite History that it actually finds a place on the 1843 Chart; and, maybe you are not prepared to think that this is something that is prefiguring a controversy that will take place in Adventism at the end of the world when the Millerite History is repeated; but, it is. Okay? It is a symbol of the two types of prophetic study, of Biblical study that exists here at the end of the world.

And when it comes to Daniel's last vision, this is the vision. This is the *châzôn* vision.

Daniel 10:14

Okay. Go to chapter 10 of Daniel, which is the same vision, verse 14.
It says,

“Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days.” Daniel 10:14 (KJV).

The same vision here.

So, what is this vision? It is the vision about what happens to God's people at the end of the world. Right? That is what Gabriel just told Daniel in verse 14.

And if you want to know what happens to God's people at the end of the world, what does this vision tell you is the primary symbol to understand it? Daniel 11, verse 14: Rome establishes the vision.

If you are going to understand this vision that is explaining what happens to God's people at the end of the world, then what establishes this vision is Rome; and, it is so important that Satan makes sure that every time this subject gets brought up, in the Millerite History and in our history, that he is there, that Satan is there to argue, “Oh, this isn't Rome. This is Antiochus Epiphanes. I don't want you to understand this one. I don't want you to understand that this is Rome that establishes Daniel's last vision.”

Okay. That is the kind of controversy we are dealing with.

So, when it comes to rightly understand the last six verses of Daniel 11, we are going to follow William Miller and say that we need to understand Rome to the fullest extent if we are going to understand this vision to the fullest extent.

I am going a certain direction, even if you do not understand yet.

In your notes, Uriah Smith: I want to show you something about Rome, which probably most of you already know but we are going to put it in the record.

In this worship series, we have more than once established that when it comes to the Dragon power, there is a number associated with the Dragon power. What is that number?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Okay, 10. When you see the number 10, you are seeing the Dragon Power referenced.

And with the Beast (with the Papacy, with the King of the North, the antichrist, with the man of sin) there are certain numbers associated with him as well—okay?—two, the number 2. He is divided: East and West. He is about church and state. He is about the Roman church being in Western Rome, and the political center being in Constantinople. So, in Rome you see it divided in two.

But, you also see Rome divided in three. So, we want to look at this threefold division of Rome; and, we will jump ahead with Uriah Smith into Revelation, chapters 8 and 9, dealing with the Trumpets. And this is from Uriah Smith from *Thoughts on Daniel and the Revelation*, page 280.

“The **time appointed** is probably **the prophetic time of verse 24**,”—

We have looked at that.

—“which has been previously mentioned. It closed, as already shown, in **A.D.330**, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This one led to demoralization and ruin. **The removal of the seat of empire to Constantinople was the signal for the downfall of the empire.**”—

What happened right then? The kingdom was divided into East and West.

—“Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine, the Roman empire was divided into”—

Into what?

FROM THE AUDIENCE: Into three parts.

BROTHER PIPPENGER: —“into three parts,”—

Okay. Rome is divided into three parts. That is what we have been looking at for the past couple of days, is that modern Rome is divided into how many parts?

FROM THE AUDIENCE: Three parts.

BROTHER PIPPENGER: Three parts: the Beast, the Dragon, and the False Prophet. And those three powers are going to lead the world to Armageddon, and those three powers are to begin their march to Armageddon where? In Daniel 11, verse 40.

And all the prophets are speaking about the end of the world; so, when we see Ancient Rome divided into three parts, what are those prophecies of Ancient Rome pointing forward to? The threefold division of spiritual Rome at the end of the world: the Beast, the Dragon, and the False Prophet.

—“the Roman empire was divided into three parts, between his three sons, Constantius, Constantine II, and Constans. Constantine II and Constans quarreled, and Constans, being victor, gained the supremacy of the whole West. He was

soon slain by one of his commanders, who, in turn, was shortly after defeated by the surviving emperor, and in despair ended his own days, A.D.353. The barbarians of the North now began their incursions, and extended their conquests till the imperial power of the West expired in A.D.476.

“This was indeed different from the two former movements brought to view in the prophecy; and to this the fatal step of removing the seat of empire from Rome to Constantinople directly led.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 280.

Now, commenting on a different aspect, Uriah Smith, *Thoughts on Daniel and the Revelation*, page 487, says, after he quotes verse 12 of Revelation 8:

“‘VERSE 12. And the fourth angel wounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.’

“We understand that this trumpet symbolizes the career of Odoacer, the barbarian monarch who was so intimately connected with the downfall of Western Rome. The symbols sun, moon, and stars—for they are undoubtedly here used as symbols—evidently denote the great luminaries of the Roman government,—its emperors, senators, and consuls.”—

So, when Constantine moves to the Eastern empire, he divides Rome into three parts with his three sons; but, in the Western empire, there is a division noted in Scriptures connected with the government that Rome sets up. The emperors, the senators, and the consuls are “the sun,” “the moon,” and “the stars.” And then as you watch the description in the Trumpets of the demise of Western Rome, you watch the sun, and the moon, and the stars be extinguished in a specific order.

—“Bishop Newton remarks that the last emperor of Western Rome was Romulus, who in derision was called Augustulus, or the ‘diminutive Augustus.’ Western Rome fell A.D. 476. Still, however, though the Roman sun was extinguished, its subordinate luminaries shone faintly while the senate and consuls continued. But after many civil reverses and changes of political fortune, at length, A.D. 566, the whole form of the ancient government was subverted, and Rome itself was reduced from being the empress of the world to a poor dukedom tributary to the Exarch of Ravenna.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 487.

So, what am I saying? I am saying that I am just giving you a second argument here that all the prophets are speaking about the end of the world; all the prophecies are speaking about the end of the world; and, at the end of the world Rome is divided into three parts. It was divided into three parts anciently; and, at the end of the world it is divided into three parts in Revelation 16, and we need to understand what these three parts are because they are the parts that lead the world to Armageddon.

We have read this next quote before, *Manuscript Release*, number 17, page 18.

“God has warned His people of the perils before them. John beholds the things which will be in the last days, and he sees a people working counter to

God. **Read Revelation 12:17; 14:10–13, and chapters 17 and 13.** John sees the company who have been deceived. He says,”—

And then Ellen White quotes from Revelation 16, mentioning the Dragon, the Beast, and the False Prophet:

—“I saw three unclean spirits like frogs come out of the mouth of **the dragon**, and out of the mouth of **the beast**, and out of the mouth of **the false prophet**. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.”—

And then she quotes Revelation 16, also, the warning message that is given in the Sixth Plague. After probation has closed, there is a warning messages that says,

—“Behold, I come as a thief. **Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.**” *Manuscript Release*, number 17, 18.

There is a warning message in the Sixth Plague that you and I need to understand before, long before, the Sixth Plague arrives; because, if you wait until the Sixth Plague to try to get the Righteousness of Christ upon you, it is far too late to do so. You have to have that before the First Plague. You have to have it before Michael stands up. As a Seventh-day Adventist, you have to have it before The Sunday Law in the United States.

So, what is this warning about the Beast, the Dragon, and the False Prophet?

The warning, of course, is to understand the last six verses of Daniel 11, because that is where the beginning of the movements of these three powers start; and, if you are not watching them start, they are going to overtake you as a snare.

This next quote, *Bible Training School*, December 1, 1902, says,

“The powers of Satan are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. ‘Say ye not, A Confederacy;’”—

This confederacy here that Sister White is quoting from is the confederacy of Isaiah 8, and Isaiah 8 is the same vision of Isaiah 7; and, Isaiah 7 is the message that is given to Isaiah once he is confronted with the *mareh* vision in chapter 6 and humbled in the dust, and then purified and prepared to give a message; and, then Isaiah 7 tells us what the message is, and it moves right on into Isaiah 8. And then Isaiah 8, part of the warning message of the 2520 is to not enter into a confederacy, and this confederacy is the Evil Confederacy of Bible prophecy. Sister White speaks of it often, and you can show very clearly that it is the United Nations. She says that those globalists—she does not use the word *globalists*—but, it is those globalists that control the world’s banking system, that have the religion of Spiritualism, that are Free Masons, and that have the same philosophy that atheistic France did during the French Revolution. It is definitely the United Nations; it is the Evil Confederacy that brings the whole world into its grasp at the end of time.

—“Bind up with Christ. ‘Say ye not, A Confederacy,’. . . neither fear ye their fear, nor be afraid. 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 to his people; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.’

“I am instructed to say to those who know the truth, ‘Bind up the testimony, seal the law among my disciples.’”—

This is in the same passage of Isaiah 8, which marks that this warning message of the 2520 in Isaiah 7, that in Isaiah 6 Isaiah has been purified and prepared to proclaim that this warning message of the 2520 in Isaiah 7 also includes the warning about not being connected with the United Nations at the end of the world, is the warning that takes place during the sealing of the 144,000, “Seal up the Law among my disciples.”

—“Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. 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. And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.’

“And I saw **three unclean spirits**”—

And this is why I read so far. Here Sister White is tying the Beast, the Dragon, and the False Prophet. She is saying this is the Evil Confederacy. The Evil Confederacy consists of three parts, the Beast, the Dragon, and the False Prophet; but, the political structure is the United Nations.

Drop down two paragraphs,—

—“like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked,’—without the robe of Christ’s righteousness—‘and they see his shame.’

“‘Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God. The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.’

—where it says,

“These subjects are of”—*MINOR*—“importance.”—

Is that what it says?

FROM THE AUDIENCE: No; the utmost.

BROTHER PIPPENGER: —“These subjects are of the utmost importance. Urge our people to consider them carefully.”—

I will urge our people to consider them carefully. The Evil Confederacy of Isaiah 8 is the United Nations. If it is not the United Nations, then you need to bring some “Thus saith the Lord” to prove that it is not. But, it is, on the testimony of many, many areas of Scripture.

Therefore, the Seventh-day Adventist Church should not be in confederacy with the United Nations, as they are with all of their social work that they do.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: They need to break free from that confederacy.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: —“These subjects are of the utmost importance. Urge our people to consider them carefully. When they do this, their minds will be so fully occupied with matters of eternal consequence that they will lose sight of the little differences that once annoyed them. **They will realize that prophecy is even now fulfilling.** If the minds of the people of God were not occupied with things of minor consequence, **they would see** that the signs of the times are fast fulfilling, and that **events** of the greatest consequence to them are taking place in the world and in the churches pointed out by the words, ‘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.’

“Let us cease the conversation that is so unprofitable, and spend our time learning lessons from the Word of God. Christ has told us that we are to be united in love. This is the lesson we are to learn. We are to close the door to all disparaging of one another and exalting of self.” *Bible Training School*, December 1, 1902.

REVELATION 16:12-13

The Evil Confederacy consists of the threefold enemy of the Beast, the Dragon, and the False Prophet.

In Daniel 11, verse 40, when these three powers begin to march to Armageddon, they are symbolically represented as the Beast (the King of the North), the Dragon (the King of the South), and the False Prophet (the chariots, horsemen, and ships).

Many, many times in the Scriptures these three enemies of God (the Beast, the Dragon, and the False Prophet) are symbolically represented. We want to show you two or three places where the Beast, the Dragon, and the False Prophet are represented in other passages of the Scriptures.

JUDGES 6:3, 7:12

Go to Judges 6. Judges 6 is the story of Gideon, and Gideon is one of the most complete illustrations of the history of Adventism that you will ever find; but, we are just going to show you that in the battle of Gideon, he dealt with three enemies, and because he is illustrating the end of the world, those three enemies are the Beast, the Dragon, and the False Prophet.

Verse 3, chapter 6 of Judges says,

“³And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; . . .”
Judges 6:3 (KJV).

So, when it comes to placing this at the end of the world, Gideon represents God’s people that are going to have a confrontation with the Beast, the Dragon, and the False Prophet. But, here in verse 3, the Beast, and the Dragon, and the False Prophet are represented by the Midianites, the Amalekites, and the children of the East. Okay?

When you deal with Millerite History, they had to deal with a threefold enemy. Their enemy was the religions that were opposing their message: (1) the Dragon power in the Millerite History was what they called the Universalists—the Universalist Religion is a professed Christian religion that is into spiritualism; (2) they had to deal with the Catholics—there is your Beast; and, they had to deal with the Protestants that were opposing their message—there is your False Prophet. The Millerites had to deal with a threefold enemy.

We have to deal with a threefold enemy. Who is our threefold enemy? That is the United States [the False Prophet], the Vatican [the Beast], and the United Nations [the Dragon power]—the same three powers that we referenced awhile ago that Malachi Martin writes about in his book, *The Keys of This Blood*, these three powers in verse 40 that are struggling for world dominion.

Everyone seems a bit subdued here this morning.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: A question, all right.

SISTER CANDACE FROM THE AUDIENCE: Midianites, Amalekites, and children of the East: how do you know who is the Dragon power?

BROTHER PIPPENGER: Okay. Now you are going to start asking those kinds of questions. Let me finish my thought.

Okay. We have a question from the floor that we will touch upon in a moment.

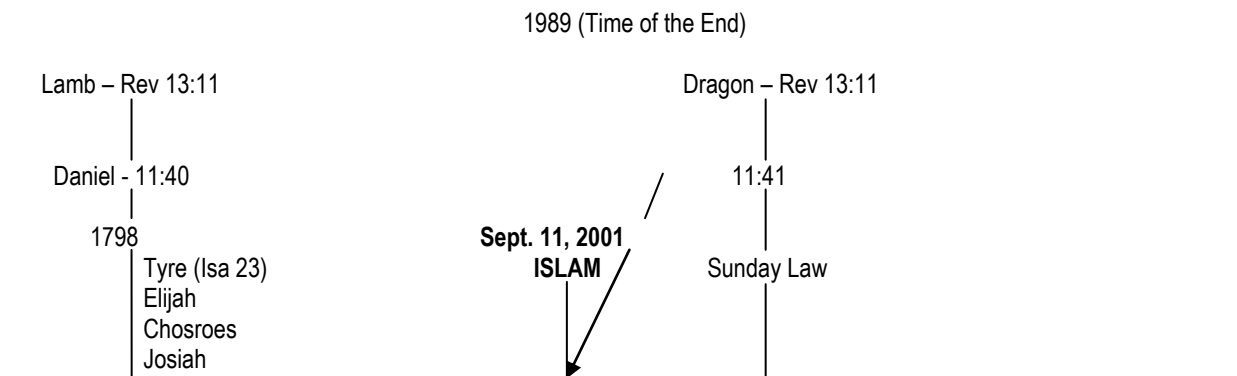


Figure No. 102.

But, what I want you to see is in the Millerite History and in our history we have a threefold enemy, and the Gideon story is illustrating that enemy. Right? But, what we are dealing with here is 1989 as the Time of the End, paralleling the Time of the End for the Millerites, which was 1798. So, when the Millerites come into history in 1798, they have a threefold enemy. Right? And I am saying that Gideon's threefold enemy is symbolically pointing forward to the Millerites' threefold enemy and our threefold enemy.

Are you following the prophetic application?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, when does this threefold enemy come into Gideon's history?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: When does the threefold enemy come into the history of the Millerites?

FROM THE AUDIENCE: 1798.

BROTHER PIPPENGER: 1798.

What ends in 1798?

FROM THE AUDIENCE: The 2520.

BROTHER PIPPENGER: The 2520 ends in 1798.

What ends in 1989?

FROM THE AUDIENCE: The 2520.

BROTHER PIPPENGER: Miller's 2520; not 2520 literal years but . . .

So, what does verse 1 of chapter 6 of Judges say?

“¹And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian”—

For what?

FROM THE AUDIENCE: For seven years.

BROTHER PIPPENGER: For 2520 days.

—“for seven years.” Judges 6:1 (KJV).

And he is going to raise up Gideon, and Gideon is going to have to have a battle with the threefold enemy, representing the Beast, the Dragon, and the False Prophet.

Okay. The question from the floor is, let us read verse 12 of chapter 7 first [of Judges].

“¹²And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude.” Judges 7:12 (KJV).

If you are going to identify the threefold union of the Beast and the Dragon and the False Prophet in the other illustrations of God's Word as a threefold enemy, then you have to have the spiritual characteristics that allows you to say, “Yes, this is a threefold enemy.” And one of the things that allows you to do that—

BROTHER PIPPENGER (addressing Sister Candace from the audience that posed the question): And I am beginning to answer your question.

—is that when you see these three enemies, two of them will be in a singular fashion and one of them will be in a plural. There are certain tribes in the Scriptures that are noted to be pluralities. The Arabians are pluralities, the Philistines are pluralities, and the Greeks are pluralities. I mean, they represent nations, groups of people.

MIDIAN, (singular): *strife*. Descendant of **Abraham** from Keturah.

AMAL, (singular): *trouble*. Descendant of Esau.

THE CHILDREN OF THE EAST, (plural). Descendants of Ishmael, associated with Balaam.

But in here with Gideon, you see Midian, a single; Amal, a single; but the children of the East, a plurality. Generally, these three tribes will also be some kind of relative to Israel; and, of course, Midian is a descendant of Abraham through Keturah, Amal is a descendant of Esau, and the children of the east, well, that is Islam, descendants of Abraham through Ishmael.

Okay. Now, once you see that this is repeated over and over again—what is repeated over and over again?—that when you see this threefold enemy in the Scriptures, that two of the enemies will be expressed in a singular fashion and one in a plural. That allows you to say, “Okay. Yes, this is an illustration of the Beast and the Dragon and the False Prophet at the end of the world.”

But then, you want to get to the level that Sister Candace is asking about: How do you know who is the Beast, who is the Dragon, and who is the False Prophet in this scenario? And you have to do it by context. It is varied. There is not any perfect rule, when you see the threefold enemy throughout the Scriptures, to say that it will always be the same.

And by that I mean, sometimes the plurality will represent the Dragon power, and sometimes not.

Midian means *strife*; Amal means *trouble*; and, of course, those are the two characteristics of the children of the East as well. So, in these threefold enemies in the story of Gideon, he had big problems on his hands.

Let us proceed a little bit further, and maybe we can answer that question after you see a couple of lines.

NEHEMIAH 2:19

“¹⁹But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? Will ye rebel against the king?” Nehemiah 2:19 (KJV).

Go to Nehemiah 2, and we will look at another illustration of the threefold enemy. And what I am saying is the threefold enemy represents the Beast, the Dragon, and the False Prophet at the end of the world.

But, in the different illustrations of the threefold enemy, they are not always telling the same story about modern Babylon. Revelation 16 is telling the story about how modern Babylon

leads the world to Armageddon; but, in Nehemiah we are told how the influence of modern Babylon impacts the work that is being symbolized by Nehemiah.

Who is Nehemiah? What does Nehemiah do? Who is Nehemiah?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: Hard questions this morning?

Who is Nehemiah? What does Nehemiah do?

Pardon me?

FROM THE AUDIENCE: He rebuilds Jerusalem.

BROTHER PIPPENGER: He finishes the streets and the wall, even in troublous times.

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: What did he have to get before he could do that work?

We went through this in this series.

FROM THE AUDIENCE: A decree.

BROTHER PIPPENGER: A decree.

Which decree was it?

FROM THE AUDIENCE: The Fourth Decree.

BROTHER PIPPENGER: It is the Fourth Decree. You had the First Decree of Cyrus, the Second Decree of Darius, the Third Decree of Artaxerxes, and then later on Nehemiah gets another decree from Artaxerxes, but it is the Fourth Decree.

So, what is that? It is the 3:1 combination; because, after that Third Decree, Ezra, who is associated with the Third Decree, he was greatly disappointed about how few people came out of Babylon. This is the 3:1 combination. It is illustrating the Three Angels' Message, which is followed by the Fourth at the end of the world.

Cyrus is Miller. Darius represents the call out of Babylon, the Second Angel's Message. The Third Decree, Artaxerxes, that is the beginning of the judgment message of the 2300 Days. And, Nehemiah is the finishing of the work—that we went through this, by the way—the building of the wall, the Law of God; the streets, the Old Paths; in troublous times, is Islam at the end of the world.

SANBALLAT THE HORONITE, a **Moabite**, (singular).

TOBIAH, the **Ammonite**, (singular).

GESHEM, the **Arabian**: *born in the rainy season*. Descendant of Ishmael. Arabians are a family of tribes, (plural).

So, in that history the threefold enemy is there. It is Sanballat, Tobiah, and Geshem the Arabian: Sanballat, singular; Tobiah, singular; Geshem, he is an Arabian, plural. But, in that story, Sanballat, Tobiah, and Geshem the Arabian, they are not leading the world to Armageddon. That is not what this story is about.

What is this story about? It is how the influence of modern Babylon works to prevent the work of the Fourth Angel, the work of Nehemiah; the Fourth Decree, the Fourth Angel.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, when you see these various three enemies, these various illustrations of the three enemies in the Scriptures, you not only have as a student of prophecy the responsibility of determining if they genuinely are the symbols of the Beast and the

Dragon and the False Prophet but once you determine that, yes, they are that symbol, then you have to dissect what lesson it is contributing to the end of the world. And, you are making a mistake if you think it is always telling the same story, because it is not. Sanballat, Tobiah, and Geshem are talking about how modern Babylon impacts Adventism at the end of the world and inhibits Adventism from finishing the work; whereas, Revelation 16 (the Beast, the Dragon, and the False Prophet), that is the story about how they lead the world to Armageddon.

NUMBERS 22:4-5

MOAB, king of the Moabites, (singular);
AHAB, king of Israel, (singular), married to Jezebel, daughter of
Ethbaal, king of the Zidonians; and,
BALAAM of Pethor, which is representing the children of his
people, (plural).

Numbers 22. Now, this is a fairly easy one to apply prophetically. This is just before the children of Israel are going into the Promised Land.

So, what is that illustrating? Just before modern Israel is going into the Promised Land. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, in Numbers 22, verses 4 and 5, is the children of Israel are getting ready to go into the Promised Land (into the Earth made new).

In verse 4, it says,

“⁴And Moab said unto the elders of Midian,”—

What is that? That is two enemies.

—“Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time. ⁵He sent messengers therefore unto”—

Unto whom?

FROM THE AUDIENCE: Unto Balaam.

BROTHER PIPPENGER: —“unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: . . .” Numbers 22:4-5 (KJV).

So, who is the threefold enemy? It is Moab.

Who is Moab in this story?

This is what you look for, Sister Candace.

Who is Moab? What is he?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: He is a king, is he not? He is identified as the king.

And who are the Midianites?

Okay. They are singular, **they are singular**.

But, the children of the East are plural.

And who are the children of the East represented by?

FROM THE AUDIENCE: Balaam.

BROTHER PIPPENGER: Balaam; and, what is he in this story?

FROM THE AUDIENCE: A false prophet.

BROTHER PIPPENGER: A false prophet.

So, you have a king. What is a king?

FROM THE AUDIENCE: A kingdom.

BROTHER PIPPENGER: A king is a king, yeah; a kingdom.

Who is Ahab? Ahab is a king, is he not? He is the Dragon, and he is married to Jezebel; he is married to Midian. And the prophets of Baal are the prophets of Balaam.

So, that is how you work that out at that level, is you look for those kinds of clues.

But, what is it that Balaam, and Midian, and Moab are doing in this story? Are they leading the world to Armageddon? No. This is a second witness to the fact that modern Babylon is going to work to prevent Seventh-day Adventism from accomplishing their assigned task. This is identifying the infiltration of Adventism.

And how does it come by modern Babylon? How do they infiltrate it? Through women—right?—but, they are going to seduce Adventism through women.

But, of course, this is one of the places where Sister White overrules the prophetic principles. Okay?

The prophetic principles here are that these Moabite women, what do they represent? The false doctrines that are introduced into Adventism from Babylon. Okay? And we have them today all over the place. So, that is the correct application; but, this is one history where Sister White overrules the prophetic application.

And what does she say? That this fornication is going to be an issue in Adventism that is going to lead many astray at the end. She applies this literally, too.

But, what was it that led the Jews to the Moabite women in the first place?

FROM THE AUDIENCE: The music.

BROTHER PIPPENGER: Partying down: music and food; Appetite, celebration service. This is about modern Babylon (the Beast, the Dragon, and the False Prophet) not how they lead the world to Armageddon but how they undermine the Seventh-day Adventist Church, as they have done.

JOHN 19:19-20

And another one is John 19, verses 19 and 20. And there are several; we are just giving you a few.

John 19, beginning at verse 19 says,

“¹⁹And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. ²⁰This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written”—

In what?

FROM THE AUDIENCE: In Hebrew.

—“in Hebrew, *and* Greek, *and* Latin.” John 19:19-20 (KJV).

So, there are your three enemies in the cross.

HEBREW: *one from the other side*, a descendant of **Shem**,
(**Abraham’s lineage**)

LATIN: *Roman: I have exalted*, Babylon was founded by
Nimrod, a descendant of **Ham**.

GREEK: *sons of the Ionians*, a descendant of Japheth (plural).

And the Hebrew were a descendant of Shem. They are usually close relatives.

The Latin is a descendant of Ham; the Greek a descendant of Japheth.

So, you see the threefold enemies even in the sons of Noah. As you start looking for them, they are from this lineage; the three enemies at the end of the world are identified.

Okay. What establishes Daniel’s last vision is Rome, and one of the truths about Rome is that Rome is divided into three parts.

And at the end of the world the threefold division of modern Rome is the Papacy, the United States, and the United Nations (the Beast, the Dragon, and the False Prophet). These three enemies are repeatedly illustrated in the Scriptures; and, when they are illustrated, they are teaching different lessons about the prophetic role of modern Babylon (the Beast, the Dragon, and the False Prophet). It is up to the student of prophecy to determine what these lessons are.

We are studying now Daniel 11, verse 41, if you did not know it. It is in your notes. It says,

“⁴¹He shall enter also into the glorious land,”—

We have already dealt with this, “He” being the Papacy (the King of the North), “shall enter,” meaning he conquers it the same way he conquered verse 40; and, the way that he conquered in verse 40 was as an overflowing flood, as the Euphrates overflows its banks. The *overflowing*, all by itself, tells you this is the Papacy. And he overflows the King of the South in verse 40, and then he overflows the glorious land; and, we have identified the “glorious land” clear enough for anyone to see—we have more to say—but clear enough for anyone to see that the “glorious land” is the United States of America that is conquered by the overflowing scourge at The Sunday Law in the United States.

And the verse says [continuing],

—“and many *countries* shall be overthrown: but **these shall escape** out of his hand, even **Edom**, and **Moab**, and the chief of the children of **Ammon**.” Daniel 11:41 (KJV).

And these are the three enemies of Scripture that represent modern Babylon; but, these three enemies (Edom, Moab, and Ammon) are not telling the story about how the world is led to Armageddon, and they are not telling the story about how modern Babylon infiltrates the

Seventh-day Adventist Church and corrupts the work that it is doing. It is not telling that story. It is telling a story about who escapes from the hand of the Papacy at The Sunday Law in the United States, and those that escape from the hand of the Papacy at The Sunday Law in the United States are those that come out of Babylon, “. . . Come out of her, my people, . . . Revelation 18:4.”

And Babylon, as the point where people, the eleventh-hour workers, come out of at The Sunday Law is represented in the verse as a threefold fashion, representing modern Babylon (the Beast, the Dragon, and the False Prophet).

In that study back in Oklahoma, this General Conference employee was one of these people that you covet their gift. I coveted his gift. He is one of these people that he could turn anywhere in the Old Testament and tell you what it was in the Hebrew, and he could turn anywhere in the New Testament and tell you what it was in the Greek. You could tell; the guy was sharp! What he wanted to do, his personal thing, was to go to some country where the Bible had not been translated yet and translate it into that local dialect. He wanted to work with the Gideon people that do that work. He knew the Bible. He was sharp! Okay?

So, when I get to this point of my presentation on Daniel 11, I always point out that in verse 41 and verse 42 that you will find the word *escape* in both verses, but that it is two different Hebrew words. And the word that is translated as *escape* in verse 41 means *to escape as by slipperiness*. You see that in your notes.

ESCAPE: *Strong's Concordance 4422*—to be smooth, i.e., (by impl.) to escape (as if by slipperiness); **to release** or **rescue**; to bring forth young, emit sparks: -deliver (self), escape, lay, leap out, let alone, let go, preserve, save.

So, in this discussion we were having in Oklahoma, I mean this brother and myself were cordial but it was obviously a combative situation. He is telling his view of Daniel 11, and I am telling mine, and there are two sides pumping questions to try to expose why the other guy is false. That was the whole dynamics of this. So, I did not say much to him because I did not want to throw any fuel on the fire, and he did not say much to me; but, he is out in the audience when I am presenting, and I am out in the audience when he is presenting. And when I am presenting on this particular subject, and I give my explanation on what this word *escape* means in verse 41, as soon as I finished—what I am going to tell you right now—he blurts out from the audience, “That’s correct!” And this guy is the linguist expert; I am not. And he is in an adversarial position with me in terms of the meeting, but he could not hold back from saying, “I agree.”

This word *escape* is as if you reach into a tub of water and you grab a bar of soap and it slips out of your hand. The most important part of the definition of this word is the aspect that whatever, if this eraser [holding up the eraser as an example] escapes from my hand, whatever escapes from my hand, the most important part of the definition is that it has previously been in my hand. That is the essence of the definition. It has been in my hand, but it escaped by slipperiness, like a bar of soap.

Because, what the verse is saying is that these people that come out of Babylon (Edom, Moab, and Ammon), before this verse, before verse 41, they had been in the hand of the Papacy.

And who is the Papacy at the end of the world? It is modern Babylon. It is the Beast, the Dragon, and the False Prophet.

There are people that are walking in modern Babylon (that is where they are at, the eleventh-hour workers); but, at The Sunday Law they escape the hand of the Papacy. So, this word *escape* is one of the most important words in verse 41, in the last six verses of Daniel 11; whereas, the word *escape* in verse 42 means *finding no deliverance*.

Okay. Let us continue on here, *Manuscript Releases*, volume 12, pages 141 – 142. We want to talk about what happens at The Sunday Law in the United States, because we are saying that verse 41 is The Sunday Law in the United States.

“The law of God cannot be made void by the law of a nation. **When** the law is **trampled** in the dust, the sacredness of the commandments of God will be vindicated by those who are loyal to Him. We are to make no railing accusation against the nations, for this would close our way so that we could not set the light before the people.”—

Does this mean that I am not supposed to explain why Mitt Romney and his Mormonism is a problem, or I am not supposed to explain why Obama, and this, that, and the other, is a problem?

Is that what it means? I think that is what it means. I think the message that we have is so far above national politics or world politics that we should not be taking up those arguments.

Anyway, that is what she says.

—“We are to make no railing accusation against the nations, for this would close our way so that we could not set the light before the people.”—

Would it?

I guarantee you, if you would go into a Black Seventh-day Adventist congregation and you are going to say some things about President Obama that you would say in a White Seventh-day Adventist congregation, you are going to have a different response in the Black congregation than you do in the White congregation. So, what benefit would it be for you to say anything, one way or another? It is going to close the door.

FROM THE AUDIENCE: Especially publically.

BROTHER PIPPENGER: Especially publically.

When we are sitting around in private, it is okay?

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: No? I do not think so, because part of the problem is the fact that we are all inclined to get drawn into political controversies, and by doing so we are getting drawn into, if nothing more, a waste of time that we should be drawn into a deeper study of the Word of God.

And there are some of us that are more inclined to get wrapped up into controversies and political intrigues. And maybe I am not inclined that way, and for me bringing the subject up in a casual way and it does not mean anything to me may spur my brother here into a direction that leads him into darkness.

But, anyway, we just switched from my study to sermonizing. Let us go back to my study.

—“Every objection raised against the commandments of God will make a way for the advancement of truth and enable its advocates to present its value before men.”—

This is one of the premises that about four worships ago we put in place. We went through and we showed that there was going to be a shaking in Adventism and it was described in Scripture repeatedly, and we wanted to be clear before we reached a certain point that as we named some personalities in ministries in Adventism that have fought against this message, that we were doing it not to belittle human beings or to belittle ministries but the fact of the matter is, is that the Lion of the tribe of Judah has used some of the adversaries to this message to open up better, clearer understandings of the Truth.

And maybe you think, “Well, all I need is the better, clearer understanding of the Truth. I don’t have to really see how this Truth got put in place by the Lion of the tribe of Judah.” But, I think you need to see that the Lord does use the adversaries to lead us to places in our studies that He reveals jewels. It is part of the story. It can be handled wrongly, no doubt.

But, anyway, Sister White is saying that here from a different point of view.

—“Every objection raised against the commandments of God will make a way for the advancement of truth and enable its advocates to present its value before men. **There is a beauty and force in the truth that nothing can make so apparent as opposition and persecution. When this is revealed, many will be converted to the truth.**” *Manuscript Releases*, volume 12, 141–142.

Okay. So when the Law of God is being made void, this crisis is where the Truth is going to be clarified. Right?

Okay. Who is it going to be clarified for? For the eleventh-hour workers that have not heard this argument up until now.

Now, we have read this a couple of times in our worship before, *Bible Training School*, December 1, 1903. It says,

“The work of the Holy Spirit is to convince the world of **sin**, of **righteousness** and of **judgment**. The **world can only be warned**”—*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 world can only be warned by seeing people with the Righteousness of Christ upon them at the time period when the Law of God is being trampled in the dust. What time period is that?

FROM THE AUDIENCE: The Sunday Law.

BROTHER PIPPENGER: This is The Sunday Law crisis, by the context of the statement.

Continuing on:

—“The sanctification of the Spirit signalizes the difference between **those who have**”—*WHAT?*—“**the seal of God**, and those who keep a spurious rest-day.

When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.” *Bible Training School*, December 1, 1903.

Now, remember, this [referring to Figure No. 102] is verse 40, is it not? Do you remember this? This is verse 40, and there are several lines that are parallel to verse 40. We looked at Isaiah 23; that is the history of verse 40. The story of Elijah and Carmel, that is the history of verse 40. Chosroes, that is the history of verse 40. Josiah, that is the history of verse 40. Remember that?

And, of course, we have the Millerites in our history. And just before The Sunday Law, what happens in the story of Elijah, just before the prophets of Baal are killed and judgment is executed, representing The Sunday Law?

What happens? The true prophet is identified, and fire comes down out of Heaven.

So, just before The Sunday Law, there is going to be a group in Adventism that begin to be lifted up as an ensign. It does not happen right at The Sunday Law; it has to happen just before. The distinction has to be seen just before.

And why are they being isolated and lifted up? Because, the only way the world can be warned is by seeing this ensign in The Sunday Law crisis. So, they have to have the Seal of God before the eleventh-hour workers.

Ezekiel 20:33-42; 28:25-26; 36:22-28; 38:14-23; Isaiah 4:1-4; 44:21-23; 45:25; 46:8-13

Ezekiel 20:33-42

Now, notice this, Ezekiel 20.

This is not a—people that think that we are taking the quote from Sister White about the only way the world can be warned is by seeing men and women with the Seal of God in The Sunday Law testing time, they think we are kind of taking this one quote and putting too much of our understanding into it. Look at Ezekiel 20, beginning at verse 33.

“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, 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, 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,”—

What is “to pass under the rod”? Judgment.

—“and I will bring you into the bond of the covenant:”—

So, the Lord is going to enter into covenant with the 144,000, as He entered into covenant with Ancient Israel, as He entered into covenant with the Millerites in their history. Right? That is what is being described here.

But, all the prophets are speaking about the end of the world; so, this is more about us than anyone else. He is going to put us into judgment.

What judgment? The Judgment of the Living, and He is going to enter into covenant with us.

And what does the next verse say He is going to do?

—³⁸“And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD. ³⁹As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.”—

“Your probation is closed.”

—⁴⁰“For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. ⁴¹I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been”—

What?

FROM THE AUDIENCE: Scattered.

BROTHER PIPPENGER: —“scattered,”—

The 144,000 are scattered before they are gathered together?

Where do you see that marked? In William Miller’s dream; that is the scattering of Adventism.

—“and I will be sanctified in you before the heathen.”—

What does that mean? That God will be sanctified in us before the heathen. “The world can only be warned”

The next verse:

—⁴²“And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.” Ezekiel 20:33-42 (KJV).

Okay. So, what am I saying? I am saying that at the end of William Miller’s scattering time in 1989, the Dirt Brush Man begins to gather together a people that He is going to lift up at The Sunday Law, and He is going to be sanctified in them. That is the only way the world can be warned.

Look at chapter 28 of Ezekiel, verses 25 and 26.

“²⁵Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. ²⁶And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I *am* the LORD their God.” Ezekiel 28:25-26 (KJV).

They are lifted up as an ensign for the heathen.

Chapter 36 of Ezekiel, beginning at verse 22:

“²²Therefore say unto the house of Israel, thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. ²³And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. ²⁴For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. ²⁵Then will I”—*what?*—“sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.”—

When is it that we are clean? In the blotting out of sin in the Judgment of the Living, in the sprinkling of the Latter Rain.

Verse 26:

—“²⁶A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. ²⁷And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. ²⁸And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.” Ezekiel 36:22-28 (KJV).

What is the land that He gave to his fathers? It is a reference to rebuilding Jerusalem, to entering into covenant with the ensign (with the 144,000).

Chapter 38 of Ezekiel, verses 14 to 23.

What we are saying here is that when the King of the North comes into the glorious land at The Sunday Law as an overflowing scourge, we are not dealing with many that will be overthrown right now, but we are dealing with that there will be a group of people that will come out of modern Babylon, represented as Edom, Moab, and Ammon. And the reason that they come out is at The Sunday Law, Inspiration tells us that there is an ensign lifted up, and that

ensign is the people that receive the Seal of God at The Sunday Law, who the Lord is sanctified in. The sanctification of the Spirit is the signalization of those that have the Seal of God.

And we are in chapter 38, beginning at verse 14:

“¹⁴Therefore, son of man, prophesy and say unto Gog,”—

Brothers and Sisters, Ezekiel 37 and 38, I know there are a lot of ideas about Gog. Gog is the King of the North. Ezekiel 37 and 38 is almost word for word—it is not word for word, but it is the identical sequence of the last six verses of Daniel 11. This is a parallel passage, without a doubt.

—“¹⁴Therefore, son of man, prophesy and say unto Gog [*THE KING OF THE NORTH*]—“Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know *it*? ¹⁵And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: ¹⁶And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. ¹⁷Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them? ¹⁸And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face. ¹⁹For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; ²⁰So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. ²¹And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother. ²²And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone. ²³Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.” Ezekiel 38:14-23 (KJV).

They are not only going to know from the people that they see with the Seal of God, the eleventh-hour workers are not only going to make their decision based upon seeing men and women with the Seal of God, but they are going to see the Lord actively involved in these final movements. He is going to be directing these people. Sister White says so.

Isaiah 4:1-4.

We are almost finished. I know you have more notes, and you are nervous; but, we are not going to go through all these notes until tomorrow, the Lord willing.

Isaiah 4, verses 1 through 4, what are we dealing with here? We are dealing with the concept that the only way the world can be warned is by seeing the character of Christ upon His people in The Sunday Law testing time. And when they see this, they will come out from where they have been; and, where they have been is in the hand of the Papacy, where they have been is in the spiritual communion that we call Babylon. And Babylon at the end of the world is made up of three parts: the Beast, the Dragon, and the False Prophet.

And Daniel, in verse 41 of chapter 11 when he is illustrating modern Babylon, he does so with Edom, Moab, and Ammon. He is not telling the story about how you go to Armageddon; he is saying this is where the eleventh-hour workers come from. They escape the hand of the Papacy that they have been in prior to verse 41 at that time, and the reason that they escape the hand of the Papacy is at that time at The Sunday Law, according to Inspiration, the Lord lifts up an ensign. He lifts up a group of people that prior to that event have settled fully into the Truth and have the character of Christ upon them.

Isaiah 4:1-4 says,

“¹And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.”—

So, “that day,” if you have got to know what day it is, you have got to go back to where the vision began, and the vision began in chapter 2, verse 1, and it says, “¹The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem, ²And it shall come to pass in the last days, . . .”

So, if you go back to verse 4 when it says, “in that day,” it is saying that at the end of the world, in our day, seven—

What is “seven”? Complete.

What is a woman? Churches.

At the end of the world all of the churches shall take hold of one man. It is the man of sin, the Papacy. This is the climax of the Ecumenical Movement.

And you know this is not Christ, as some commentaries say; because, what these women say is, “We will eat our own bread,”—and Christ’s followers eat His bread—“and we will wear our own apparel”—and Christ’s followers wear the Righteousness of Christ. So, this is about all the churches coming together with the man of sin, and they take his name and his name is *Catholic*, which means *universal*. This is the universal church.

And they want to take away their reproach, and the reproach that is upon them is that they have not come into agreement with the One World Government/One World Religion Movement. And in order to take away that reproach, they come together with the Pope of Rome.

Verse 2:

—“²In that day”—*IN THAT DAY*—“shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.”—

Who are those that escaped? It is those Adventists that have been scattered that are gathered. All right? These are the ones that are going to receive the Seal. They have escaped of Israel.

—“³And it shall come to pass, that he that is left in Zion,”—

If you escape from Israel at the end of the world, where do you end up? You end up in Zion.

—“³And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:”—

If you are written among the living in Jerusalem, where is that book? Where is that book at? It is in the Most Holy Place.

Jesus is dealing with it in what? The Investigative Judgment.

And at what period of time is it when there will be men and women that are alive, based upon the work of the judgment books, that are identified as holy? When does that take place? Judgment of the Living, when the sins are being blotted out.

Verse 4:

—“⁴When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.” Isaiah 4:1-4 (KJV).

What is the “spirit of burning” and the “spirit of judgment”? Well, *judgment* is of the living.

What is the “spirit of burning”? We have dealt with that. I heard Pastor Sankey deal with that the first day, I think. I heard someone deal with it.

That is Malachi, is it not, where He says He is a refiner and purifier of silver?

Who is He purifying? The sons of Levi, because they are faithful in The Sunday Law crisis.

Go to Isaiah 44. We are almost done here.

Isaiah 44, verses 21 through 23:

“²¹Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. ²²I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. ²³Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and”—

What?

FROM THE AUDIENCE: Glorified himself in Israel.

BROTHER PIPPENGER: —“glorified himself in Israel.” Isaiah 44:21-24 (KJV).

The world can only be warned by seeing Christ glorified in His people in The Sunday Law testing time. That is what Sister White says; that is what the Bible says.

Chapter 45, verse 25, of Isaiah:

“²⁵In the Lord shall all the seed of Israel be justified, and shall glory.”
Isaiah 45:25 (KJV).

Where are we justified? At the foot of the cross.

What is justification? It is pardon; our sins are pardoned.

Isaiah 46:8-13.

We are closing now. Isaiah 46:8-13. We are going to read this, and then we are going to say something, and then we are going to close. All right? I do not want to mislead you. We are going to wrap this up together.

“⁸Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors. ⁹Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, ¹⁰Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure: ¹¹Calling a ravenous bird from the east, the man that executeth my counsel from a far country:”—

Now, do you understand that to be one man with two characteristics, or two men; two powers or one power?

Is there a ravenous bird that comes from the East and a man that is going to execute his counsel?

Because, we have read in the past couple of days that the Papacy is what the Lord uses to accomplish His purposes. He is the rod in the Lord’s hand.

But, what is the religion, the bird? A bird is a religion, is it not; because, Babylon is a cage full of unclean birds. All right? A bird is a religion.

Is there a religion that comes from the East that the Lord calls?

FROM THE AUDIENCE: Islam.

BROTHER PIPPENGER: Okay.

—“¹¹Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.”—

He is going to bring Islam and the King of the North [the Papacy] back into prophetic history to fulfill their roles.

“¹²Hearken unto me, ye stouthearted, that are far from righteousness: ¹³I bring near my righteousness; it shall not be far off, and my salvation shall not

tarry: and I will place salvation in Zion for Israel my glory.” Isaiah 46:8-13 (KJV).

And the salvation that He puts in Zion is to glorify Himself and His people at The Sunday Law.

SUMMARY

Okay. We are going to stop here. I thought we could get further, but we will take this up tomorrow.

But, what am I saying? Here is what I am saying, is that Daniel’s last vision is established by an understanding of Rome. And one of the characteristics of Rome is that at the end of the world it is divided into three parts. And in Revelation 16, modern Rome leads the world to Armageddon. And if you are going to understand that warning, because it is a warning to keep your garments, then you need to understand where this march to Armageddon begins, and it begins in Daniel 11, verse 40. And you can see all the players in Daniel 11, verse 40, the Beast, the Dragon, and the False Prophet.

But, we are saying that Daniel 11, verses 40 and 41 is the design of God that produces the revival among God’s people.

When you understand that the Soviet Union collapsed in fulfillment of Daniel 11, verse 40, in 1989; and, then you understand that the next verse, verse 41, is The Sunday Law in the United States and at that point probation closes for you as a Seventh-day Adventist, the Holy Spirit then has the information available to convict you of your need and of my need to get ready for The Sunday Law or receive the mark of the beast. This is the formula for the revival, are these verses.

So, when you leave verse 40 and the Papacy is moving as an overflowing flood, and he enters into the United States (the glorious land) and conquers it at The Sunday Law, there are many that are going to be overthrown. We have not dealt with that specifically yet; but, at that time there are some that escape the hand of the Papacy.

And what we have dealt with today is that what calls them out of Babylon—we are saying Edom, Moab, and Ammon is modern Babylon, and it is not talking about how you go to Armageddon; it is talking about the eleventh-hour workers that come out of Babylon—what calls them out of Babylon is the 144,000 that are lifted up as an ensign at this point in time [at The Sunday Law]. They have already received the Seal of God. They are the firstfruits of the sealing process.

And this is not an obscure teaching that you find alone in the Spirit of Prophecy; it is a consistent teaching throughout God’s Word over and over again.

So, tomorrow, we will finish off our consideration of Edom, Moab, and Ammon. We never got there, really, to discuss them as the threefold union of modern Babylon.

And I think that is all that I need to say to summarize it.

Shall we pray?

Benediction: Heavenly Father, we wish to be among those that are lifted up as an ensign here in the very near future; but, we understand that we have a work to do as individuals. We need to set aside the idols that are still consciously handled by us, and that we also need to set aside the idols that we have not yet recognized. So, we ask that your Holy Spirit would open to our

understanding a deep understanding of who and what we are as individuals and what we need to set aside and overcome that we can be about our business of finishing that work through your power. We want to be able to give a winning warning message. We ask that you would use this study that we are doing here as a point of reference that we can go out and pass this oil on, that we might be allowed to receive more. We thank you for the oil that you have been pouring down upon us. We thank you for the work that you are doing here this week with Pastor Sankey. We ask your continued blessing upon that work, upon the recordings, upon the LiveStreaming. And as we break for our physical food now, we ask for a blessing upon that physical food as well, and we thank you for all these things. In Jesus's name, amen.

Habakkuk's Two Tables #53

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we come before you this morning, we thank you for a good night's rest, and we thank you for this opportunity to serve you another day. As we take up the study of your Word, we are still desiring to understand truths connected with the last six verses of Daniel 11; so, we ask that you grant us the presence and direction of your Holy Spirit that we might understand these things correctly. We ask that you take control of my humanity and overrule it for your glory and your honor, that what I convey will be truths that edify your people, that accomplish what you had intended for them. We ask also that you would open the hearts and minds of your people to understand these things. We want the Latter Rain poured out upon us. We ask that you prepare our vessels by forgiving us in any area that we are preventing the full reception of the Latter Rain that you are providing as you open our understanding to your Word. We thank you for this day of life. We ask now that you would bless our study. In Jesus's name, amen.

REVIEW TO DATE

BROTHER PIPPENGER: In Part 6 of this series of Habakkuk's Tables, we are dealing with 1989; Daniel 11, verse 40. And this is Study No. 53, but I think there was a recap in there that I may not be counting; but, we began our study of Daniel 11, verse 40, back on Study No. 41. So, we have covered through 12, maybe 13, presentations.

When we began to look at Daniel 11, verse 40, in terms of it being the verse that marks 1989 as the Time of the End for the 144,000 and therefore marks the point in time when the Dirt Brush Man of William Miller's dream arrives and begins to unseal the book that is sealed with seven seals.

When we began this study, we spent some time identifying the end as 1798; and, then we identified that no matter what you understand about the verses of Daniel 11:40-45 that they are obviously events connected with the close of probation; because, in Daniel 12:1 Michael stands up.

And from there we emphasized the parallel that we have been making throughout this series, that being that William Miller, the messenger of the First Angel's Message in the Millerite History, presented a message that was the events connected with the close of probation; and, that William Miller had been prefigured by John the Baptist who presented a message that was the events that were connected with the close of probation, therefore identifying that the message of the last six verses of Daniel 11 is a parallel to John the Baptist's and William Miller's messages, which in each of their respective histories were the First Message. So, Daniel 11:40-45, at the prophetic level, is the First Angel's Message in this history, though it is technically the Third Angel's Message; but, at the level of the fact that every Reform Movement is structured upon two messages, the message that identifies the events connected with the close of probation is the First Message.

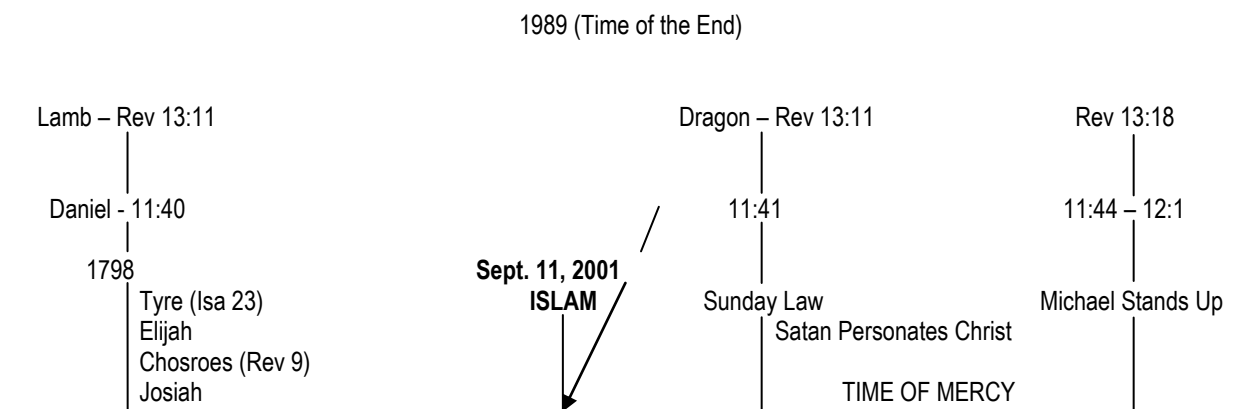


Figure No. 103A.

From there, because, one, we are trying to do many things here because we are suggesting that Daniel 11, verse 40, marks the Time of the End in 1989, and because the Time of the End in every Reform Movement is the time when there is a prophecy unsealed that is going to accomplish the Everlasting Gospel for that generation, and because this is the generation that all the Bible pointed forward to, then the logic that we apply is that Daniel 11, verse 40, as the marker of the Time of the End would of necessity be one of the most profound verses in God's Word. And so where we started was—one of our starting points—was to show that from the beginning of verse 40, 1798 until Michael stands up down here [see Figure No. 103A]. But, that history is essentially, not perfectly but essentially it is the history of the Laodicean Church, if you start Laodicea in the 1850s. Prior to the 1850s you have Sardis and Philadelphia there, too. But, pretty much, the last six verses of Daniel 11 is the history of Laodicea.

So, we went in and we showed that each of the Seven Churches of Revelation are repeated in the history of Laodicea, and from there and at that same time we showed you that the Seals repeated and enlarged upon the Churches. The First Church is the history of the First Seal. They tell different stories from that same history.

So, we there went and showed that the history of Ancient Israel was governed by the Seven Churches as well. Okay? The time of deliverance from Egypt was the time of Ephesus for Ancient Israel. The time of the Judges was the time of Smyrna for Ancient Israel. The time of the Kings, until the captivity in Babylon, was the time of Pergamos. It was the compromise of both kings that took them into captivity in Babylon, just like it was the compromise of Constantine and the Christian Church in the time of Pergamos that took the Christian Church into captivity for 1260 years.

We noted that the time of the captivity of 70 years in Babylon was the time of Thyatira for Ancient Israel.

And immediately after the 70 years, we noted in Zachariah the question is raised, "How long?" and we lined that question of Zachariah up with "How long?" with the Fifth Seal in Revelation, when the martyrs under the altar asked the question, "How long?"

So, we showed that the history of the Seven Churches is all repeated in the history of Laodicea; therefore, it is all repeated in this history of the last six verses of Daniel 11; and, therefore, the history of Ancient Israel is also repeated in the history represented by the last six verses of Daniel 11. There are a lot of reasons to identify that, but one of them, a simple one, was to show the depth of these verses that were unsealed by the Lion of the tribe of Judah in

1989, to possibly shake awake the Laodiceans that are hearing this to the fact that, yes, the claims we are making about Daniel 11, verse 40, are valid. They are correct that these verses are more than simply an interesting passage in prophecy.

Then we went in to—and I am not touching everything we did, but we began to look at Daniel 11, verse 40, and we identified every word in Daniel 11, verse 40. There were 51 words. You may not have realized that we addressed all of them. And I am saying this on purpose: One of William Miller’s Rules is that every word must have its place in the prophetic scenario. And you will find that many of the voices in Adventism that have the wrong view of the last six verses of Daniel 11, invariably there are passages in those verses that they just throw their hands up and say, “I’m not sure about that!” They are sure about two things. They are sure about their erroneous understanding of the last six verses of Daniel 11, even though there are some empty spots in their understanding, and they are sure that what we are teaching is incorrect.

But, we have an understanding of every word in the passage, and we went through the history of 1989 and the collapse of the Soviet Union and noted that what we are suggesting about that verse is identical to the history of the collapse of the Soviet Union in 1989; and, we also noted that the secular historians from that time period, invariably when they were confirming the history that we are suggesting is represented in those verses, they drew words right out of verse 40 to illustrate what they were teaching.

For instance, you know, the one magazine that gives the chronology of the collapse of the Soviet Union, the title of that particular magazine was, “The Days of the Whirlwind.” And then, of course, in Daniel 11, verse 40, the King of the North sweeps away the King of the South as a whirlwind.

So, we took time for that, and then we began to look at some other Biblical themes that are in the last six verses of Daniel 11, and one of those was Michael. Daniel’s last vision is chapters 10 through 12; and, right at the beginning Michael is brought into the story because Daniel is fasting for 21 days and Gabriel comes to him after 21 days and said, “I was struggling with the prince and the king of Persia and I wasn’t making any headway until Michael came. So, right at the beginning of this last vision, we see Michael; and, at the end, Michael stands up and human probation closes.

So, the last vision of Daniel, chapters 10 through 12, is the climax of the story of Michael. And everywhere we find Michael in the Scriptures, He is in controversy with Satan. It is a direct confrontation with him. In fact, Sister White says that the prince of Persia in Daniel 10 that Michael was dealing and Gabriel was dealing with, the prince of Persia, is Satan; the king of Persia was Cyrus.

And the controversy between Satan and Christ—which we as Adventists know as the Great Controversy—it is symbolically represented in the name *Michael*, which means *who (is) like God?* [*Strong’s Concordance, H4317*]. And, of course, that is what Satan was trying to do is take the place of God.

So, we threw in this [referring to Figure No. 103] these verses—and this is these verses, if you are not understanding this structure because it is too busy for you.

This line here, Daniel 11:40, 11:41, all the way to Daniel 12:1, this line through this history [of 1798 through Michael standing up] is the history of the last six verses of Daniel 11; and, therefore, it is the climax of the Great Controversy when you understand the role of Michael.

And then we went into, in connection with the role of Michael that Satan wants to personate Christ. He wants to seat himself upon the political throne of God, and he wants to seat

himself upon the religious throne of God in the sides of the North. And in this sense, God's religious authority is in the sides of the North. In this sense, Satan is seeking to be the counterfeit King of the North. So, when you are considering the Papacy as the King of the North in these verses, we pointed out that the Papacy (the Pope of Rome) is the earthly representative of Satan; and, they are interchangeable many times in the Scriptures. You can find passages where it is clear the Pope of Rome is the antichrist. There are passages in Inspiration where it is clear that Satan is the antichrist.

So, too, with the expression, "the man of sin": The Papacy is the man of sin, but there are places where Satan is the man of sin.

So, as Satan prosecutes his work to try to become "God" on Planet Earth, he uses the Pope of Rome as his earthly representative; but, it is part of his story, of the Great Controversy between him and Michael.

But, in this sense Satan is the counterfeit King of the North, and so is the Pope of Rome the counterfeit King of the North; because, the true King of the North is Christ. So, when you are talking about the last six verses of Daniel 11, you are talking about the King of the North. So, you need to understand that the King of the North is a big theme in Scriptures; whereas, the battle between the King of the South and the King of the North is only found in chapter 11 [of Daniel]. The subject of who is the King of the North, and the true King of the North, is throughout the Scriptures and not just in Daniel 11.

We pointed out that in Satan's effort to seat himself upon the throne of the Earth, immediately after The Sunday Law [see Figure No. 103, Daniel 11:41], Satan begins to personate Christ. And we pointed passages where Sister White says that in connection with developing the Roman Catholic Church, the masterpiece of Satan's efforts to seat himself upon the throne of the Earth and govern as he pleases was the "invention" of the Catholic Church. When Satan comes here [immediately after The Sunday Law] and personates Christ, he wants to be "God" of this world; and, in order to actually do that in advance of him appearing to personate Christ, he develops a religious structure that encompasses the whole world and that religious structure is the Catholic Church.

Satan is going to use that religious structure to execute his religious wishes when he begins to personate Christ; but, in order for him to use that religious structure, he has to prepare that religious structure to accept him to be the leader. And although we have not spent much time on it, the reality of it is, the Messages of Fatima, the messages that were guiding the last Pope and this current Pope [Popes Benedict/Francis] prepare a prophetic scenario for the Catholic Church to believe that we are on the verge of a limited nuclear war, the Third World War; and, they believe that war will end very quickly when Jesus returns in the heavens, and they will know it is Jesus because he is going to call fire down out of heaven in sight of men. Now, that is the Message of Fatima. Therefore, they will then turn the seat of the Pope in Rome over to "Christ."

But, we know as Seventh-day Adventists that when Satan personates Christ in this history [following The Sunday Law], that he is going to call fire down from out of heaven.

So, he wanted a worldwide church in order to—(pause)—he did not want the Mormon Church, because his only influence would be in Utah and the surrounding areas. So, he built a worldwide church.

But, Satan is also wanting to exercise his political control. So, he raises up a worldwide government, and that is the Dragon power that we have been dealing with.

So, anyway, right in this history, here is where Satan personates Christ. And we read a quote that he is allowed to do so until when? It says, until probation closes: he does his marvelous works until probation closes. And there is just logic to that: after every case is decided, how can you be deceived one way or another? It is in this time period where the manifestation of Satan's miracles take place, after The Sunday Law in the United States and until the close of human probation.

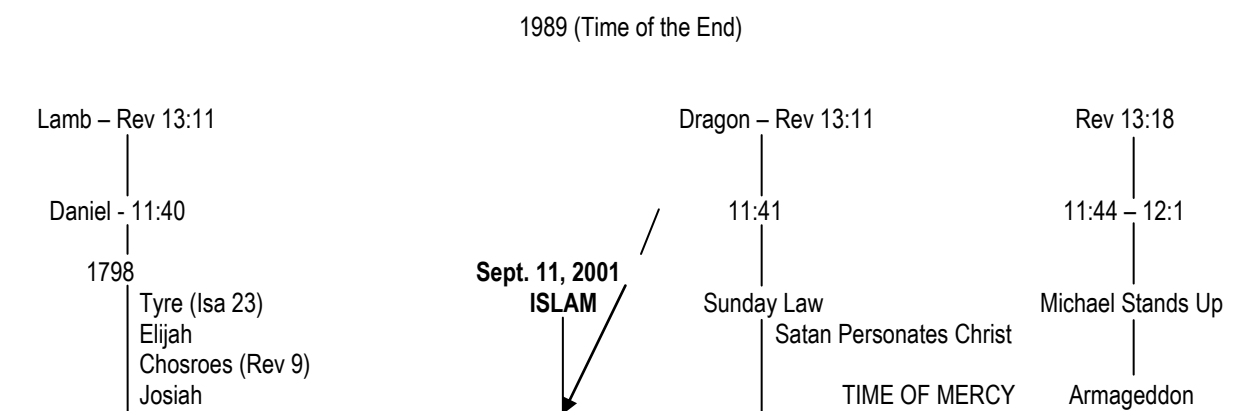


Figure No. 103B.

Then we pointed out that right down here is Armageddon [the fourth waymark of Figure No. 103B].

And we pointed out from the Scriptures that where the King of the North comes to his end in the Scriptures, he is never in Jerusalem; he is outside of Jerusalem; and, we pointed to Joel 2:20, Isaiah 10, Jeremiah 19, Isaiah 30, Isaiah 28—we pointed to several places in the Scriptures that show that when the King of the North attacks Jerusalem at the end of the world, because all the prophets are speaking about the end of the world, that he never actually makes it into Jerusalem.

And in order to set up our understanding of the last six verses of Daniel 11, because in the last six verses of Daniel 11, the King of the North comes to his end between the seas—and we drew the seas out—and the glorious holy mountain. And when you put a map up there and you look at the seas and Jerusalem and the glorious holy mountain, and you put the King of the North coming to his end, between those entities you put him right in the valley that is below the mountain that are the Carmel Mountains.

In fact, every Biblical battle takes place in this valley. Did you hear what I said? They all take place in this valley. They are all connected in that same area. They may be on this side of it [gesturing to his left], this side [gesturing to his right]. They are on the edge, but they are all there. That is where he [the King of the North] comes to his end with none to help, and he does not make it into Jerusalem.

Okay. So we then begin to show that in verse 40 the three powers that lead the world to Armageddon, that lead the world to the same place where the King of the North comes to his end with none to help, those three powers (the Beast, the Dragon, and the False Prophet) are all represented in verse 40. The King of the South is the Dragon; the chariots and horsemen and ships are the United States (the False Prophet); and the King of the North is the Papacy. So, we have been emphasizing here that if you are going to understand how the world gets led to

Armageddon—and you better understand it because there is a warning in there; it is in Revelation 16 and Sister White comments on it—that you need to keep your garments in connection with these three powers leading the world to Armageddon. But, that is the Sixth Plague. Your garments are already set one way or another by the Sixth Plague; therefore, there is a warning about these three powers that lead the world to Armageddon that we must understand long before it gets to Armageddon.

And the warning that we must understand is Daniel 11, verse 40; because, Daniel 11, verse 40 is the Armageddon warning because that is where the three end-time powers that are going to march the world to Armageddon begin their activity. Therefore, the warning of Armageddon is Daniel 11, verse 40.

This is all review, of course. Is everyone with me so far?

Then in this history we began to identify that the history of Daniel 11, verse 40, is a specific history that is specifically addressed in the Scriptures. So far we have shown four places in the Scriptures where the history of 1798 to The Sunday Law is marked. Okay? That is Daniel 11:40, and it continues to Daniel 11:41 which is The Sunday Law. There is one verse that has this same history.

We looked at Tyre (Isaiah 23), when the Papacy (Tyre) is going to be forgotten for 70 years. She is forgotten when she receives her deadly wound in 1798, and then she commits fornication. Then she begins to sing her song at the end of the 70 years.

And the 70 years is identified in Isaiah 23 as the days of one king, which are the days of one kingdom. The days of the kingdom of the United States begins in 1798 and ends when the United States surrenders its “kingship” to the Pope of Rome by committing fornication with the Pope of Rome—right?—because, the first king that she [Rome] is going to commit fornication with at the end of the world is the United States; because, the United States is the first to lead out, and then every country will follow the example of the United States.

So, right here [at The Sunday Law] the United States is coming into a church-state relationship with the King of the North (the Papacy), just as Clovis did, finalizing this church-state relationship. And what happens here? The United States unites with the Dragon.

Now the United States is going to the world saying, “You need to set up a One World Government, like we have already set up in the United States,” that is like the Papacy governed the world during the 1260 years.

So, that is the history of 1798: Tyre is forgotten; the days of one king until The Sunday Law when she [Rome (Jezebel)] commits fornication with Ahab (the United States).

We also looked at the story of Elijah that ends after 1260 years of drought, 1260 days of drought when Jezebel was ruling [(1260 years) when the Catholic Church was ruling]; and, then Elijah comes on the scene and, among other things he identifies that when you get down here to the time of Carmel, the true and false prophets are going to be manifested.

And the true and false prophets in the history of the Millerites had to do with the Protestants rejecting the First Angel’s Message and beginning to fulfill their role as a false prophet; and, the Millerites (Millerite Adventism) being identified as the true prophet.

But, down here in our history [at the second waymark of Figure No. 103B, onward], this is where Adventism is being divided into two classes. And one class is receiving the outpouring of the Holy Spirit and is beginning to be lifted up as an ensign, just in advance of The Sunday Law; and the other class is receiving the outpouring of the strong delusion, just prior to The Sunday Law. And that is in the story of Elijah; right in here the true and false prophets of Adventism are demonstrated.

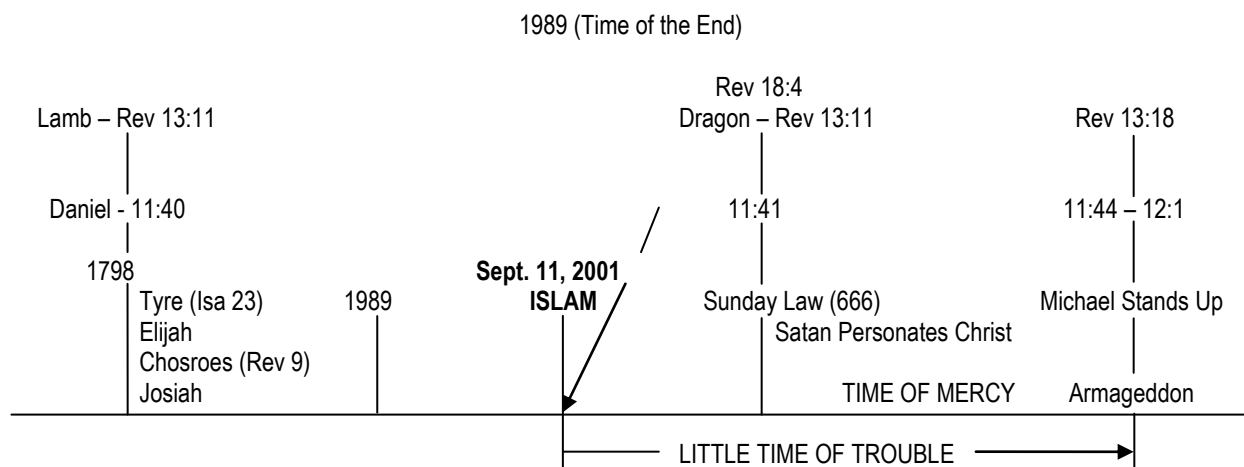


Figure No. 103C.

And then we looked at the story of Chosroes, the story of the long, drawn-out battle between these two powers that prefigures the long, drawn-out battle between the King of the North and the King of the South in Daniel 11, verse 40,

And, we found in this story what is being emphasized as after the battle ends in 1989, which is in this history here [see Figure 103C], then you expect to see Islam to come into history, because that is what happened in the history of Revelation 9.

And we looked at the history of the battle of the King of the South up against the King of the North, the Battle of Carchemish, that later ends with the King of the North returning and defeating the King of the South. That is Daniel 11, verse 40. That is the Battle of Carchemish and Josiah, and we identified that Josiah rejects the warning message of Daniel 11, verse 40, and ends up dead at Megiddo (or Armageddon), therefore saying that the leadership of the Seventh-day Adventist Church that rejects the warning message of Daniel 11, verse 40, is leading themselves to Armageddon.

Then I also identified that not only should this message be a message that identifies the events connected with the close of probation, as did John the Baptist's, as did William Miller's, but that in each of these histories the message of the hour is the message of a closed-door message.

And sure enough, that is what we are dealing with here, is at The Sunday Law in the United States, the door closes on Seventh-day Adventists. And this is an important ingredient because we emphasized that the Bible and the Spirit of Prophecy teaches us that our greatest need is for a revival. To seek for this is our first work; but, we have been told that when we understand the Books of Daniel and Revelation as we should, there will be seen among us a great revival.

And what portions of Daniel and Revelation are we supposed to understand to receive this great revival? It is a two-step message: the first one is Daniel 11.

The second one?

FROM THE AUDIENCE: Revelation 18.

BROTHER PIPPENGER: Revelation 18? How about Revelation 9; that is where Islam is set forth. It is the message of the East and the North. Right? The children of the East are Islam versus the King of the North. So, it is Daniel 11 and Revelation 9.

When we understand the Books of Daniel and Revelation as we should, we will understand Revelation, chapter 9 and Daniel, chapter 11 as we should, and there will be seen among us a great revival.

But, what produces this revival, the truth that the Holy Spirit uses if He is going to awaken us out of our Laodicean sleep, is the fact that the door closes at The Sunday Law for Seventh-day Adventists. If you realize that from prophecy, if you realize that the next thing to happen is that probation is going to close and you determine to get ready for the close of probation, then what happens in your Laodicean lifestyle is that there is a revival that is produced. So, when we find that in every one of these Reform Movements there was a shut-door message, then this adds to the truth about what we are sharing here; because, this is where people stumble. This message in Adventism is Daniel 11, verse 41; because, Daniel 11, verse 41, is saying probation is about to close for Seventh-day Adventists, and this is where all the people stand up and say, "Aw, man, you are using fear." You know, they say lots of stuff! This is where the argument is: over the shut-door message.

But the reality of it is, if there is a messenger in Adventism and he does not teach a shut-door message, then you know without even thinking about it that he is not a genuine messenger, if you are going to accept the Bible and the Spirit of Prophecy as your guide.

Okay. We looked at the fact that in these histories there is always a shaking illustrated. There is going to be a shaking, and the shaking is a subject of prophecy; therefore, we have the right as students of prophecy to discuss the characteristics, the dynamics of the shaking, as long as we do not cross the line and get personal about some of these people that are teaching error.

Okay. We pointed out that the characteristic of flooding the world is a characteristic of the Papacy. It overcomes the world as an overflowing scourge, as an overflowing flood.

We identified that when they [the Papacy] come into the glorious land, they "enter also," meaning that they overflowed the Soviet Union; they are going to overflow also the United States and, that when they do so it will be at The Sunday Law. We spent time showing that the glorious land is a land, and the word *glorious* means *in sense of prominence*; and, the most prominent land in the world is the United States of America.

Then we looked at how the United States of America fulfilled the same purpose for modern Israel (the Seventh-day Adventist Church), as did ancient Palestine fulfilled for Ancient Israel. And we added other lines of that.

We are almost done with our recap.

We pointed out many things that are going to happen here at The Sunday Law. Satan is going to personate Christ, the final act of the man of sin; national apostasy is followed by national ruin; the greatest darkness of all time sets in, in the United States; and, persecution begins.

Then we, yesterday, began to look at the three enemies. The three enemies that are in verse 40 (the King of the South; the King of the North; the chariots, ships, and horsemen) are the Beast, the Dragon, and the False Prophet. And the Beast, the Dragon, and the False Prophet at the end of the world (modern Babylon) are divided into three parts.

And throughout the Scriptures you will see these three enemies represented, and when you find them they are representing modern Babylon at the end of the world; but, they are teaching different truths about modern Babylon at the end of the world. When it came to the entrance into the Promised Land (Numbers 22), or in the story of Nehemiah, the threefold enemies in both of those histories were emphasizing the negative influence of modern Babylon has upon Seventh-day Adventists as they approach the end of the world; whereas, the Beast, the

Dragon, and the False Prophet in Revelation 16 are speaking about leading the world to Armageddon, not so much identifying the influence of modern Babylon in Adventism.

Okay. We are now at the notes, Part 53. Let us begin here.

We are still dealing with Daniel 11, verses 40 and 41.

AMOS 3:7

THE CLOSED DOOR

We are going to start with Amos 3:7. It is a familiar verse.

Let us start in verse 6. Is everyone there?

Amos 3, beginning at verse 6, says,

“⁶Shall a trumpet be blown in the city,”—

A city is a kingdom. This kingdom here is the Seventh-day Adventist Church; and, the trumpet that is blown is the Seventh Trumpet on September 11, 2001.

And, yes, I understand that the Seventh Trumpet began to sound on October 22, 1844; but, the Fifth, Sixth, and Seventh Trumpets are not only trumpets, they are woes, and the woe aspect of the Seventh Trumpet arrived in history on September 11, 2001, and there was a group of people that began to play that trumpet.

Verse 6:

—“⁶Shall a trumpet be blown in the city,”—*SHALL THE THIRD WOE BE ANNOUNCED TO ADVENTISM*—“and the people not be afraid?”—

Well, the evidence is that no, they are not afraid. They are carrying on just as they were before.

—“Shall there be evil in a city, and the LORD hath not done *it*?”—

Does the Lord take responsibility for the negative fruit in Adventism? Yes, He does; but, it is not His fault.

—“⁷Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.”—

And what we are saying, Brothers and Sisters, is there is always a shut-door message, Daniel 11, verse 41. This message is saying to Adventism, “Your probation is about to close.” And many people that hear this message, they do not want to hear it, and they say, “Aw, man, you never talk about the love of Jesus, the love of Christ. It is all this prophetic stuff.”

And, I am telling you that the love of Christ is demonstrated by the fact that before He closes the door on Adventism, He tells them that He is going to do so through the prophetic Word.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Daniel 11, verse 41, is the love of God in action; and, the fact that we as Laodiceans spurn that love does not justify our false understanding of what

Christ's love is; because, Christ's love is not human love. It is a type of love that says, "Yes, you are in a sinful, lost condition and you are going to be destroyed for eternity; but, I am letting you know in advance that your probationary time is about over and I am fully willing to take you out of that condition and turn you into a creature that can live for eternity with the redeemed." That is love. That is Daniel 11, verse 41: "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets."

Verse 8:

“⁸The lion hath roared,”—

And who is the lion in the Scriptures? It is the Lion of the tribe of Judah; and, when Jesus is the Lion of the tribe of Judah in Revelation 4 and 5 and onward, He is the one that unseals the prophecies. He is the Dirt Brush Man and we find him roaring in Revelation, chapter 10, the Seven Thunders that are sealed up until just before the close of probation.

“⁷Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.”—

How does He reveal his secrets to the servants the prophets?

—“⁸The lion hath roared,—”

He unseals the prophetic record.

—“who will not fear?”—

Oh, he is telling me my probation is going to close in the next verse in Daniel, that my probation is going to close at The Sunday Law. That is a fearful message!

You do not know, Brothers and Sisters. You do not know how many times after meetings that we have dealt with Daniel 11 that I had men and women come to me with tears running down their faces saying, “I get it! I understand it! I’m not ready!!”

And then I have had other people say, “Aw, this can’t be God’s message, because God doesn’t motivate people from fear. All this is, is a bunch of scare tactics.”

Brothers and Sisters, this message is the most fearful message that has ever been given to mankind, and if it does not scare you that you are in a Laodicean condition and you are about to be spewed out of the mouth of the Lord, then you are brain dead! This is a fearful message, and this fear is designed to bring you to the foot of the cross that you might get ready for the close of probation.

When the Lion roars and He unseals this message, you should fear; because, part of the message is, is He unseals it to Laodiceans that are dead, as a valley of dead, dry bones. That is fearful; should be fearful! If it is not, you need to pray for discernment.

—“The lion hath roared, who will not fear? The Lord GOD hath spoken, who can but prophesy?”

“⁹Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the

great tumults in the midst thereof, and the oppressed in the midst thereof.”
Amos 3:8-9 (KJV).

We are to publish this message, and this message is the message that the Lord is going to assemble all nations to the mountains of Israel. He is going to assemble them right here at Armageddon.

Let us go to our notes.

THE CLOSED DOOR

We are still dealing with the three enemies (the Beast, the Dragon, and the False Prophet), and Daniel 11, verse 41.

Daniel 11, verse 41, says,

“⁴¹He [*THE PAPACY*] shall enter also [*HE IS GOING TO COME AS AN OVERFLOWING SCOURGE, AN OVERFLOWING FLOOD*] into [*AND PASS OVER*] the glorious land [*THE UNITED STATES AT THE SUNDAY LAW*], and many *countries*” shall be overthrown:”—

That word countries is supplied.

—and many *countries*” shall be overthrown:”—

That is Seventh-day Adventists that are overthrown.

—“but these shall escape”—

This word *escape* means *escape as if by slipperiness*. It is as when a bar of soap slips out of your hand in the water; but, that bar of soap was in the hand, and the hand that it was in here is the hand of the King of the North (the hand of the Papacy).

—“but these shall escape out of his [*THE KING OF THE NORTH’S*] hand, *even* Edom, and Moab, and the chief children of Ammon.” Daniel 11:41 (KJV).

These three represent a symbol of modern Babylon; but, those that “escape out of his hand” represent those that come out of Babylon, beginning at The Sunday Law, which is also Revelation 18, verse 4. And in Revelation 18, verse 4, it says, “Come out of her my people.” At The Sunday Law in the United States, the message is now, “Come out of her my people.” And the people that are coming out are coming out of Babylon, and Babylon is three parts: the Beast, the Dragon, and the False Prophet; or, as Daniel says, “Edom, and Moab, and . . . Ammon.”

So, you have here in verse 41—and this is where some people initially have a struggle—you have Edom, Moab, and Ammon representing modern Babylon, but you also have the people that escape from modern Babylon there; and, sometimes it is hard for people to see the distinction there, but that is what is going on.

And this is in agreement with all the testimony of end-time events in the prophetic Word. But we are not inventing some new scenario: what we are saying about verse 41, this is what was told about The Sunday Law crisis everywhere. This is what happens. Those Seventh-day

Adventists that have not prepared for the Seal of God will receive the mark of the beast. They are overthrown at The Sunday Law. And at that time period, those people that have prepared for the Seal of God are lifted up as an ensign and they begin to call the eleventh-hour workers out of Babylon.

So, what we are suggesting about Daniel 11, verse 41¹¹, it is Adventists, through and through, period. It just is.

So, in *Testimonies*, volume 9, page 97, it says,

“More and more, as the days go by, it is becoming apparent that God’s judgments are in the world.”—

Do you see that?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: —“In fire and flood and earthquake He is warning the inhabitants of this earth of His near approach. The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. **In quick succession** the judgments of God will follow one another—fire and flood and earthquake, with war and bloodshed.

“Oh, that the people might know the time of their visitation!”—

Now, this is No. 53 and we have had two that are not numbered, so this is No. 55; and, we did them one day at a time, so this is way back when, when we started this worship series. But, for those of you that have watched it all the way through, and for those of you that have not, you can go back and check: We have already established when the time of God’s visitation begins.

When does the time of God’s visitation begin? And the answer is: When did the time of God’s visitation begin in the time of Christ?

FROM THE AUDIENCE: In Mark 1:14-15, it says “The time is fulfilled, . . .”

BROTHER PIPPENGER: But, what time was that?

FROM THE AUDIENCE: Daniel 9.

BROTHER PIPPENGER: But, what time was it?

Pardon me?

FROM THE AUDIENCE: (Several indiscernible responses.)

BROTHER PIPPENGER: No, no, no, no. That is not the time of visitation. It is not the birth of Jesus.

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: He was obscure for 30 years.

When is the time of visitation?

FROM THE AUDIENCE: AD 27.

BROTHER PIPPENGER: AD 27.

At what event?

FROM THE AUDIENCE: At His baptism.

BROTHER PIPPENGER: When the dove comes down out of Heaven, that is the beginning of the time of God’s visitation.

¹¹ To correct the misspeak of “verse 40” to “verse 41.”

And how long did He visit them for? He confirmed the covenant with many for . . . ?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: . . . for one week.

And in the midst of the week, He was what?

FROM THE AUDIENCE: Cut off.

BROTHER PIPPENGER: Cut off.

So, right here [referring to the third waymark in Figure No. 103C] is His baptism.

And right here [referring to the fourth waymark in Figure No. 103C], that is The Sunday Law (the crucifixion).

And right here [referring to the fifth waymark in Figure No. 103C], that is Stephen getting stoned (when Michael stands up).

So, this [beginning at 9/11] is the time of God's visitation. It begins when the Mighty Angel of Revelation 18 comes down."

—"Oh, that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; **His hand is still stretched out**"—

His hand is still stretched out." Notice this: "His hand is still stretched out." I want you to see that.

"His hand is still stretched out," why do I want you to see that? Because, in Daniel 11:41 that is what this is talking about, this passage. Right here at The Sunday Law begins the time of God's destructive judgments, which is a time of mercy for those who have had not opportunity to know the truth.

And who is it that has never had opportunity to know the truth?

Is it Seventh-day Adventists?

FROM THE AUDIENCE: No!

BROTHER PIPPENGER: No. They have had opportunity. They are going to be held accountable for the truth right here at The Sunday Law.

But, at The Sunday Law, what happens at The Sunday Law? National apostasy is followed by . . . ?

FROM THE AUDIENCE: National ruin.

BROTHER PIPPENGER: . . . by national ruin.

This is the time of God's destructive judgments, but it is a time of mercy for those that have never known the truth.

And right here [at The Sunday Law], what does the Lord have? He has His hand still stretched out.

Who else has his hand stretched out?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States, right here, is stretching his hand out to take the hand of the Papacy, stretching out his hand to take the hand of Spiritualism.

And then right here [at The Sunday Law], what is happening to those people in Babylon that are coming out? They are escaping the hand of the Papacy.

What for? Because, Jesus has His hand stretched out. They are going from the hand of the Papacy to the Hand of Christ.

You have to watch the hand in this scenario, because it is part of Daniel 11, verse 41.

Christ is stretching out His hand to the eleventh-hour workers at The Sunday Law, because they have just escaped the hand of the Papacy at the very point in time when the United States is taking the hand of the Papacy and Spiritualism.

—“**His hand is still stretched out** to save, **while**”—

What?

FROM THE AUDIENCE: The door is closed.

BROTHER PIPPENGER: —“**the door is closed to those who would not enter.**”—

Right there [pointing to the fourth waymark of Figure No. 103], closed-door message, Daniel 11, verse 41: The Sunday Law, a closed-door message, “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.”

—“The mercy of God is shown in His long forbearance.”—

His mercy is shown, but what does His long forbearance do to me? That tells me, “Ah, I can continue playing around with this idol, because I have been playing around with this idol for three or four years and the Lord hasn’t slapped my hand about it yet. So, I’m okay.”

If you are on the wrong side of the issue, you think His mercy is giving you license to continue on in your Laodicean experience; but, that is a misreading of God’s love and mercy. That is to be noted, because the Adventists that are on the wrong side of the issue have a misconception about God’s love and God’s mercy.

And this is part of the story. His mercy, his long-suffering is interpreted by one group as an attribute of who He is, and by the other group it is attributed to the fact that He is letting them continue in their sinful condition because He is not really a God of judgment.

—“The mercy of God is shown in His long forbearance. **He is holding back His judgments, waiting for the message of warning to be sounded to all.** Oh, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done!” *Testimonies*, volume 9, 97.

INTO THE FOLD

This next quote from *Review and Herald*, November 22, 1906, is virtually the same, but Sister White rewrote it. It says,

—“**Probationary time** will not continue much longer.”—

I like it because she is using the word *probation*, and Seventh-day Adventists do not like hearing the word *probation* when it is connected with the word *closed*.

—“**Probationary time** will not continue much longer. Now God is withdrawing his restraining hand from the earth. Long has he been speaking to men and women through the agency of his Holy Spirit; but they have not heeded the call. Now he is speaking to his people, and to the world, by his judgments.”—

Can you read sign language? That is what it is. The drought we are in, the fires, the floods that are going on around the world, the wars, that is the voice of God.

—“Now he is speaking to his people, and to the world, by his judgments. **The time of these judgments is a time of mercy for those who have not yet had opportunity to learn what is truth.** Tenderly will the Lord look upon them. His heart of mercy is touched; **his hand is still stretched out** to save. **Large numbers will be admitted to the fold of safety who in these last days will hear the truth for the first time.**” *Review and Herald*, November 22, 1906.

“¹⁶And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.” John 10:16 (KJV).

How many folds are there?

FROM THE AUDIENCE: Two.

BROTHER PIPPENGER: There are two folds. The fold of Adventism is going to have large numbers of the other flock come in.

That happens right here [indicating The Sunday Law]. When the time of God’s destructive judgments begin, national apostasy is followed by national ruin; but, it is a time of mercy for the eleventh-hour workers.

OTHERS GATHERED—ISAIAH 56:8

Isaiah 56:8. We have looked at that a few times. We will put it in the record once more, Isaiah 56:8.

“⁸The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.” Isaiah 56:8 (KJV).

On this side of The Sunday Law, right here [indicating between 9/11 and The Sunday Law], the Lord has gathered the outcasts of Israel; because, He is going to lift the outcasts of Israel up as an ensign; but, He is going to gather others. That is the eleventh-hour workers. And He gathers the others in the time period that is called “the time of God’s destructive judgments,” which is the time of mercy.

THE OUTCASTS OF ISRAEL—ISAIAH 11:12¹²

Isaiah 11, verse 12, to make sure we remember who the outcasts of Israel are:

¹² Correcting a typo in the notes from “Isaiah 11:2” to Isaiah 11:12.

“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).

So He first gathers the outcasts of Israel, He assembles them; and, then He gathers others to them.

That is this history here, Daniel 11:40-41.

VACANCY

Have you ever driven someplace looking for a hotel and there is no vacancy? There is going to be a vacancy in this history.

Testimonies to Southern Africa, pages 50 – 51:

“There are **diligent students of the word of prophecy** in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of **all nations, of all tribes, and all peoples**. These will come from the grossest error, and **will take the places of those who have had opportunities and privileges and have not prized them.**”—

We, early on in this worship service, identified who it is that has had great light and opportunities. Who is that?

FROM THE AUDIENCE: Seventh-day Adventists.

BROTHER PIPPENGER: Seventh-day Adventists.

And these people that are coming from gross darkness are going to do what? Take the places of Seventh-day Adventists that reject this message.

People do not like it when I say it like that; but, that is the way it is.

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: Pardon me?

FROM THE AUDIENCE: But it does not have to be that way.

BROTHER PIPPENGER: It does not have to be that way, but the ball is in your court, as they say. It does not have to be that way.

Continuing on:

—“These have worked out”—

These people that have become eleventh-hour workers from gross darkness.

—“These have worked out their own salvation with fear and trembling lest they become deficient in doing the ways and will of God, while **those who have great light**, have, through perversity of their own natural hearts, turned away from Christ because displeased with the requirements.

“But God will not be left without witness. The **one-hour labourers** will be brought in at **the eleventh hour**, and will consecrate ability and all their entrusted means to advance the work.”—

They are going to put all their entrusted means to advance the work.

—“These will receive the reward for their faithfulness, because they are true to principle and shun not their duty to declare the whole counsel of God. When **those who have had abundance of light** throw off the restraint which the Word of God imposes, and make void His law, **others will come in to fill their place, and take their crown.** . . .

“Great is the work of the Lord. Men are choosing sides. Even **those supposed to be heathen** will choose the side of Christ, while **those who become offended, as did the disciples**, will go away and **walk** no more with Him. And **others will come in and occupy the place they have left vacant.** The time is very near when man shall have reached the prescribed limits. . . The record of their works in the books of heaven is ‘**Weighed in the balances, and found wanting.**’” *Testimonies to Southern Africa*, 50–51.

Please notice that this is taking place with an emphasis of the Judgment, and we know that this is the Judgment of the Living; and, these eleventh-hour workers are going to replace Seventh-day Adventists who have just been typified by Sister White as the disciples that turned and walked no more with Christ.

And we have dealt with that in this worship series. It was when Christ told the story, right here [referring to the third waymark of Figure No. 103C] of the Manna, of the Bread that came down out of Heaven, that they must eat His flesh and drink His blood, that the disciples in that history, more than any other time more disciples turned away from Christ.

Why? Because, they were unwilling to approach God’s Word from the prophetic approach; they were unwilling to see that when He was talking about His flesh and His blood that they were to understand it as a spiritual symbol. They thought that He wanted—they did not think it, I do not believe—but they claimed that He was wanting them to be cannibals. They refused to accept the prophetic message.

And when is it that they turned and walked with Him no more? It was in John **6:66**.

So, Sister White has been clear about that history of John applying to our day and age, in the transition that takes place between verses 40 and 41 in Daniel 11.

WE KNOW

The next quote, *Manuscript Releases*, volume 7, page 186:

“We know that unconsecrated Seventh-day Adventists, who have a knowledge of the truth, but who have linked themselves with worldlings **will depart entirely from the faith, giving heed to seducing spirits.** The enemy will gladly hold out inducements to them, to lead them to carry on a warfare against the people of God. But those who are true and steadfast will have a strong and powerful defense in God.” *Manuscript Releases*, volume 7, 186.

Seventh-day Adventists are going out.

THE SABBATH

A Word to the Little Flock, pages 18 – 19:

“I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers;”—

What is the separating point? The Sabbath!

Here [at The Sunday Law] is the line in the sand, the Sabbath, all the way through, all the way through. From this point on, what separates the true from the false is the Sabbath issue.

—“I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God’s dear waiting saints. And if one believed,”—

Is this a Seventh-day Adventist that she is going to talk about here?

—“And if one believed, and kept the Sabbath, and received the blessing attending it, and **then gave it up**,”—

When do they give it up? At The Sunday Law; or, as they see The Sunday Law approaching, they give it up.

—“and broke the holy commandment, **they would**”—*WHAT?*—“**shut the gates of the Holy City against themselves**,”—

They are going to close their own probation at The Sunday Law.

—“as sure as there was a God that rules in heaven above. I saw that God had **children**, who do not see and keep the Sabbath.”—

Here are the eleventh-hour workers.

—“They had not rejected the light on it. And at the commencement of **the time of trouble**,”—

Now, I want you to focus in here. In Adventism we understand that the Time of Trouble begins when Michael stands up and human probation closes; but, that is not the time of trouble Sister White is speaking about here. We are going to let her define that in a minute.

—“They had not rejected the light on it. And at the commencement of **the time of trouble**, we were **filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully**. This enraged the church, and nominal Adventists, as they could not refute the Sabbath truth. And at this time, **God’s chosen**, all saw clearly that we had the truth, and **they came out and endured the persecution with us**.” *A Word to the Little Flock*, 18–19.

THE LITTLE TIME OF TROUBLE

Sister White explains this time of trouble in *Early Writings*. She uses this same quote. And in the appendix of *Early Writings*, she says this:

“1. On page 33 is given the following: ‘I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God’s dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.’

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

It does not refer to here [when Michael stands up]. This is the Great Time of Trouble. It does not refer to that.

—“but to **a short period just before** they are poured out, while Christ is in the sanctuary.”—

It is in what we would call the Judgment of the Living. That is what this time of trouble refers to in this terminology.

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

What is Christ’s closing work?

FROM THE AUDIENCE: The blotting out of sin.

BROTHER PIPPENGER: The blotting out of sins.

When does the blotting out of sins take place? The Judgment of the Living.

—“**At that time,** while the work of salvation is closing, trouble will be coming on the earth, and **the nations will be angry, yet held in check**”—

The nations became angry on September 11, 2001, and George Bush and the United Nations instantly put a restraint upon Islam. The nations were angered, but then immediately restrained.

—“**At that time,** while the work of salvation is closing, trouble will be coming on the earth, and **the nations will be angry, yet held in check** so as not to prevent the work of the third angel. **At that time**”—

At what time? At the time when the nations are made angry yet held in check.

—“**At that time the ‘latter rain,’ or refreshing from the presence of the Lord,** will come, to give power to the loud voice of the third angel, and prepare the saints to

stand in the period when the seven last plagues shall be poured out.” *Early Writings*, 85.

Hmm, this is the beginning of the Latter Rain [refers to the waymark of 9/11 in Figure No. 103C].

What time is she talking about here? She is talking about a time of trouble. She is saying that it is a time of trouble that takes place during the closing work of salvation, and then she tells us that at that time the nations will be angry yet held in check, and then she tells us that at that time the Latter Rain begins to sprinkle.

This Little Time of Trouble—we just read a quote previously that allows you to mark the beginning of the time of trouble (and this is where I have always marked it) at The Sunday Law. But this here is telling that the Little Time of Trouble, in one sense, begins at 9/11.

And you can track it, Brothers and Sisters, the disasters and wars and tidal waves, earthquakes, that have been hitting since 9/11.

Now, certainly they are going to greatly increase at The Sunday Law because national apostasy is followed by national ruin.

But, right here, these judgments that are the Little Time of Trouble, what are they? They are God’s voice; **they are God’s voice.**

To whom? Seventh-day Adventists, saying, “You better wrap your mind around verses 40 and 41, because probation is about to close.”

WHEN/THEN

Maranatha, page 173:

“**When** those that ‘believed not the truth, but had pleasure in unrighteousness’ 2 Thessalonians 2:12, **shall be left to receive strong delusion** and to believe a lie, **then** the light of truth will shine upon all whose hearts are open to receive it, and all **the children of the Lord that remain in Babylon** will heed the call: ‘Come out of her, my people.’ Revelation 18:4.” *Maranatha*, 173.

Revelation 18:4, this is when they are called out.

LOTS DESCENDANTS IN SYMBOL

And a symbol of this is the story of Lot. You can see Luke 17:29-30 there in your notes.

“²⁹But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. ³⁰**Even thus shall it be in the day when the Son of man is revealed.**” Luke 17:29–30 (KJV).

So, Christ is saying that the story of Lot is an illustration of the end of the world when the Son of Man is revealed.

When is the Son of Man revealed?

When is the Son of Man revealed?

FROM THE AUDIENCE: (Inaudible) . . . His glory.

BROTHER PIPPENGER: But, when is He revealed?

You could make that argument at 9/11, but when is He revealed?

FROM THE AUDIENCE: At the Second Coming.

BROTHER PIPPENGER: At the Second Coming, but when is He revealed?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: At the ensign at The Sunday Law He is revealed, because the ensign is a group of people that perfectly reflect the character of Christ; and, the world then is going to be choosing between the ensign (Christ) and Barabbas (the personation of Christ by Satan). This is when He is revealed.

When was He revealed in the story of Daniel 3? When they were thrown in the fiery furnace, then He appears and the whole world sees Him. He is revealed at The Sunday Law.

And Lot is a symbol of The Sunday Law.

MOAB AND AMMON

And Sister White says this, in *Early Writings*, pages 278-279:

“Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through **the religious bodies** answered to the call, and the precious were hurried out of **the doomed churches**, **as Lot was hurried out** of Sodom before her destruction.” *Early Writings*, 278–279.

Now, the reason why I am turning the corner here and talking about Lot is because Daniel 11, verse 41, Ammon and Moab are Lot’s daughters and his descendants from that incestuous relationship. So, we find that Lot’s daughters, that lineage, is a symbol of those that come out of Babylon at The Sunday Law; but, we see that the Bible and the Spirit of Prophecy confirms this from other directions.

2 CHRONICLES 20:20-23; ISAIAH 11:10-16; DANIEL 11:41

2 Chronicles 20:20-23

Go to 2 Chronicles 20, beginning at verse 20.

Of course, we probably all can quote this verse. Right?

“²⁰And they rose early in the morning, and went forth”—

Who is this that is rising up? This is Jehoshaphat. Right? This is when he is going to use the military tactic of just going out into battle with the singers leading the way and letting the Lord do the fighting. Everyone knows that story. Right?

—“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.”—

Where do we see the echo of that verse?

FROM THE AUDIENCE: Isaiah 7?

BROTHER PIPPENGER: Isaiah 7, verse 9, is it not?

And what are you supposed to believe in Isaiah 7 when this verse is being echoed? The 2520; but, we are not dealing with that.

—“Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. ²¹And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy *endureth* for ever.

“²²And when they began to sing and to praise, the LORD set ambushments against”—

Who?

FROM THE AUDIENCE: The enemies.

BROTHER PIPPENGER: The enemies.

Okay, Brothers and Sisters. Right here [at The Sunday Law], the 144,000, the ensign, what does Revelation say about these people? Do they have a song?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: They are going to sing the Song of Moses and the Lamb. That is going to be their battle cry. They are going to go out right here singing. And what are they going to bring down?

—“the LORD set ambushments against the children of Ammon, Moab, and mount Seir,—

Who is mount Seir?

FROM THE AUDIENCE: Edom.

BROTHER PIPPENGER: That is Edom.

The same three enemies that are in Daniel 11, verse 41.

—“Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.”—

They are coming against Judah. Ah, those three enemies must be the King of the North; they must be modern Babylon that is coming against Jerusalem.

—“²³For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.” 2 Chronicles 20:20-23 (KJV).

But, they get smitten, Edom, Moab, and Ammon.

Isaiah 11:10-16

Go to Isaiah 11. We are not looking at Edom, Moab, and Ammon from the perspective that they represent the threefold union of the Beast, the Dragon, and the False Prophet. They

represent the enemy that comes against Jerusalem, against the glorious holy mountain at the end of the world.

And in Isaiah 11, Isaiah 11 is in connection with Isaiah 10, and Isaiah 10:1 is a pronouncement against those that make unrighteous decrees. And Sister White says that this unrighteous decree in verse 1 of Isaiah 10 is The Sunday Law.

And the narrative just continues on into chapter 11, and even into chapter 12. But, in chapter 11, verse 10 of Isaiah, in the time of The Sunday Law history, it says,

“¹⁰And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.”—

Okay. In The Sunday Law time period, the Lord is going to lift up an ensign and His Sabbath and His Latter Rain are going to be glorious and many people are going to respond to this Truth.

Verse 11:

“¹¹And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. ¹²And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. ¹³The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off.”—

This is from the story of Gideon, and Sister White comments on this verse, this phrase, in *Early Writings*, and she says it is a symbol of the unity that will come into the work during the Latter Rain.

—“¹³The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. ¹⁴But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their”—

What?

FROM THE AUDIENCE: Hand.

BROTHER PIPPENGER: They are going to lay their hand who?

—“they shall lay their hand upon Edom, and Moab; and the children of Ammon shall obey them.”—

These are the people that just escaped the hand of the Papacy, because the Lord had His hand stretched out still, and the Lord is going to use his ensign people to put their hands upon Edom, Moab, and Ammon and lead them into an obedience of the Truth. That is what it says, the children shall obey them. They are not going to be their servants. They are going to instruct

them into the understanding of the Sabbath that they might obey the warning message of the hour.

And verse 15 says,

—“¹⁵And the LORD shall utterly destroy the tongue of the Egyptian sea;”—

What is the tongue of the Egyptian sea? The tongue is what you use to speak. The speaking of a nation is an action of its legislative and judicial authorities. Egypt is the world. The world is going to pass a world Sunday Law, and that is all coming down in flames.

—“¹⁵And the LORD shall utterly destroy the tongue of the Egyptian sea and with his mighty wind shall he shake his hand over the river and shall smite it in the seven streams, and make *men* go over dryshod. ¹⁶And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.” Isaiah 11:10-16 (KJV).

This is the final deliverance of God’s people. These are the final people that come out of modern Babylon, represented as Edom, Moab, and Ammon.

But, in Daniel 11, verse 41, we have these same three peoples representing modern Babylon but, also, as Isaiah is doing, using this symbol of modern Babylon to show where the eleventh-hour workers come out from. But, these eleventh-hour workers in Isaiah 11 are the very last ones to come out. They come out just before the final deliverance.

Daniel 11:41

But, if you go to Daniel 11:41, we will show you one thing before we close.
Daniel 11:41:

“⁴¹And he [*THE PAPACY*] shall enter also into the glorious land [*THE UNITED STATES*], and many ~~*countries*~~ [*SEVENTH-DAY ADVENTISTS*] shall be overthrown: but these shall escape out of his hand [*THE HAND OF THE PAPACY*], *even* Edom, and Moab, and the chief of the children of Ammon.” Daniel 11:41 (KJV).

This is the difference between 2 Chronicles 20 and Isaiah 11. Here these three tribes associated with the chief of the children of Ammon. And this word *chief*, it means *firstfruits*; therefore, what is being said here in Daniel 11:41 is, the very first people to come out of Babylon do so in Daniel 11, verse 41, at The Sunday Law in the United States. This is where revelation 18:4 begins, “Come out of her my people,” and the first people to come out of Babylon come out in Daniel 11, verse 41; and, they are represented not simply as Edom, Moab, and Ammon but the **chief of the children** of Ammon. And the word *chief* means *firstfruits*. They are the first to come out of Babylon; because, it all starts in verse 41 at The Sunday Law in the United States.

HANDS

Let me read through these next quotes quickly; because, they are important but they are not a primary point that I want to make, and I do not want to have to make them to start the next presentation tomorrow. But, I do want to get them into the record.

Testimonies, volume 5, page 712:

“When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act **join hands** with popery.”
Testimonies, volume 5, 712.

The next quote talks about how the United States prepares to join hands with the Papacy.
Review and Herald, June 1, 1886:

“How the Roman Church can clear herself from the charge of idolatry we cannot see. . . . And this is the religion which Protestants are beginning to look upon with so much favor, and will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism; for **Rome never changes**. She claims infallibility. It is Protestantism that will change. The adoption of liberal ideas on its part will bring it where it can **clasp the hand** of Catholicism.” *Review and Herald*, June 1, 1886.

The next quote, from *Testimonies*, volume 5, page 451, is one of those quotes where the United States is stretching its hand to grasp the hand of Spiritualism and also Rome. The point being here is that one of the things you have to watch in Daniel 11:41, once you know it is The Sunday Law, then you have all the other lines—remember, line upon line, here a little, there a little—you have all the other lines of Inspiration to bring in here to realize that the hand is one of the issues here. Here is where the United States is taking the hand of the Dragon, taking the hand of the King of the North. Here is where the eleventh-hour workers, represented as Edom, Moab, and the chief of the children of Ammon, escape the hand of the Papacy; and, it is at this point that the ensign, the wise of Adventism, are laying their hands upon those people to lead them into obedience because Christ has His hand stretched out [still] to save.

“By the decree enforcing the institution of the Papacy in violation of the law of God, **our nation** will disconnect herself fully from righteousness. When **Protestantism shall stretch her hand** across the gulf to **grasp the hand of the Roman power**, when **she shall reach over the abyss to clasp hands with Spiritualism**, when, under the influence of this **threefold union**, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.” *Testimonies*, volume 5, 451.

So, this “hand” is worth noting in this verse. And you want to know it, because in the next verse he (the King of the North) is going to stretch his hand out upon Egypt as well.

STEPS

In clasping the hand of the Papacy, you are walking in its steps. You can see that here under a couple of quotes about the United States walking in step with the Papacy.

The Great Controversy, page 588:

“The Protestants of the United States will be foremost in **stretching their hands** across the gulf **to grasp the hand** of Spiritualism; they will reach over the abyss **to clasp hands** with the Roman power; and under the influence of this **threefold union, this country will follow in the steps** of Rome **in trampling** on the rights of conscience.” *The Great Controversy*, 588.

The Great Controversy, page 573:

“In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following **in the steps** of papists. Nay, more, they are opening the door for the Papacy to regain in Protestant America the supremacy which she has lost in the Old World.” *The Great Controversy*, 573.

And Amos 3:3 says,

“³Can two walk together, except they be agreed?” Amos 3:3 (KJV).

So, when they are clasping hands, it means they are in agreement; they are walking together. And we want to know this, because when we get to verse 43, Libya and Ethiopia are going to be in his steps, meaning the whole world is going to come into agreement with the Papacy. They are going to walk with him. That is one of the little themes in these verses that you need to see.

But, when you join hands with the Papacy, you are walking with the Papacy! You are in agreement with the Papacy. When you escape the hands of the Papacy, you are going into the hand of Christ.

THE CHRISTIAN THEATRE

Another argument that is sometimes brought up is, “Well, yeah, maybe the Soviet Union collapsed in 1989, but there are still communists in the world. What about China? What about Vietnam?” so on and so forth.

The Old Testament prophecies are illustrated with the geography of the Middle East. Okay? **The Old Testament prophecies are illustrated with the geography of the Middle East.**

But, the end-of-the-world prophecies, they are to be applied to Christendom. That is what Sister White says. Run the word *Christendom* in the Spirit of Prophecy CD-ROM, and you will find that the focus of end-time Bible prophecy is to be illustrated in Christendom.

And *Christendom* is a word that we do not use here in modern America, but it was a common word in the time of Ellen White; and it has a specific definition. *Christendom* is the countries in the world that have come under a strong influence of Christianity; such as, Europe and the Americas. Europe and the Americas are Christendom.

You have a few quotes here.

Review and Herald, February 7, 1893:

“In the great conflict between faith and unbelief, **the whole Christian world** will be involved.” *Review and Herald*, February 7, 1893.

The Great Controversy, page 464:

“Before the final visitation of God’s judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from **those churches** in which the love of the world has supplanted love for God and His Word. Many, both ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord’s second coming. . . . Under a religious guise, Satan will seek to extend his influence over **the Christian world.**” *The Great Controversy*, 464.

Passing over the big quote [from *The Great Controversy*, page 464] to *Selected Messages*, book 3, page 392:

“The **so-called Christian world** is to be the theater of great and decisive actions.” *Selected Messages*, book 3, 392.

What is the theater? The theater is the Christian world.

Why am I saying this? I am saying this because Sister White tells us, when it comes to The Sunday Law crisis, every nation in the world is going to be involved, including nations like India and China.

But, when it comes to applying end-time Bible prophecy, you do not worry about India and China. They are outside the geographical scope of Christendom.

Russia is Christendom. Europe is Christendom.

The sweeping away of the King of the South in 1989 [the Soviet Union] is in that region; whereas, China is not.

It is not so much about Communism; it is about the movement of the Dragon from atheistic France to the Soviet Union, to the United Nations. It is about the movement of the Dragon; because the Dragon is one of the powers that is leading you and me to Armageddon. So, it is about Christendom.

The Great Controversy, page 450:

“**All Christendom** will be divided into two great classes.” *The Great Controversy*, 450.

The last quote, *The Great Controversy*, page 615:

“As the Sabbath has become the special point of controversy **throughout Christendom**, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration.” *The Great Controversy*, 615.

What does *universal* mean?

FROM THE AUDIENCE: Worldwide.

BROTHER PIPPENGER: Worldwide.

So, the focus of end-time Bible prophecy is in the geography of Christendom; so, we are not worried about communism in China or Vietnam. The king of Communism in Christendom was swept away in 1989 in fulfillment of Daniel 11, verse 40; and, that was the key to let Seventh-day Adventists understand that the next thing that was going to happen was their probation was going to close. And if they do not prepare for that event, they are going to be spewed out of the mouth of the Lord.

Shall we pray?

Benediction: Heavenly Father, we thank you that you are allowing us to see your work in opening these verses of Scripture and confirming their relationship to our history as Seventh-day Adventists, a history that includes a scattering time, when the foundational truths are covered up. We thank you that you are uncovering these truths and leading us to an understanding that our probation is about to close. We ask that you give us the faithfulness and the courage to bring our life into agreement with these truths. We ask that you provide opportunities for us to share these things with individuals that we might give out the oil that you have given to us, in order for us to receive more. We set before you this day of service. The other messages that are coming, we ask that you bless Pastor Sankey's presentation this day. Bless the work that we are doing with the recording and the LiveStreaming, and let us do what we do for you today safely, in a way that will glorify you. We ask in Jesus's name, amen.

Habakkuk's Two Tables #54

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: [Note: The invocation failed to be picked up on the DVD. May the Lord give His blessing in the reading and study of this presentation. Amen.]

OVERTHROWN

BROTHER PIPPENGER: Turn with me to Daniel 11, if you would.

One of the principles in William Miller's Rules is that every word should have its place in any particular passage of prophecy that you are dealing with.

In Daniel 11, verse 40, it says,

“⁴⁰And at the time of the end”—

And we have identified that the Time of the End as 1798.

—“shall the king of the south”—

And we have identified the King of the South as the king of Atheism. In the 1798 time period, according to Revelation 11, verse 8, that is atheistic France.

—“shall the king of the south push at him:”—

This word *push* means *war against*. Atheistic France would begin a war against the King of the North.

And we have identified the King of the North as the Papacy. And, sure enough, in 1798 the Papacy received the deadly wound at the hands of atheistic France.

But, there is a colon, and it says,

—“and the king of the north [*MODERN ROME (MODERN PAPACY)*] shall come against him”—

“... shall come against [the king of Atheism],” who at the end of the world has moved from France to the Soviet Union.

—“the king of the north shall come against him [*THE KING OF ATHEISM (THE SOVIET UNION)*] like a whirlwind,”—

Which means *a mighty sweeping away*; and, of course, every historian emphasizes how fast the Soviet Union was swept away, once the process began. It was like a whirlwind.

And when he sweeps away the Soviet Union like a whirlwind, he brings with it his ally, his prophetic ally at the end of the world (the United States), where it says, he comes

—“with chariots, and with horsemen, and with many ships;”—

And the ally of the Papacy at the end of the world, according to Revelation 13, is the United States. And, the two strengths of the United States at the end of the world is economic and military strength; and, the chariots and horsemen represent military strength and the ships represent economic strength.

—“and he [*the King of the North (THE PAPACY/MODERN ROME)*] shall enter into the countries,”—

Whoever the King of the South is when this prophecy is fulfilled, it is a confederacy of countries, in the plural; and, sure enough, the Soviet Union was a confederacy of countries.

—“and shall overflow and pass over.” Daniel 11:40 (KJV).

And this sweeping across the Soviet Union, the overflowing, is a Biblical term for how the King of the North, how modern Rome conquers: it overflows the banks of the Euphrates.

So, every word in verse 40 we have addressed. Every word in verse 40 has a relation to the other words in verse 40. It is not broken; it is not fractured; it is a consistent thought. And, the thought that we are applying to verse 40, it is in agreement with how we understand end-time Bible prophecy as Seventh-day Adventists. So, it is not some new and strange idea outside the scope of traditional prophetic understanding within Adventism. And when I say *traditional*, I mean correct traditional understanding.

And then in verse 41, it says,

“⁴¹He [*THE KING OF THE NORTH (MODERN ROME)*] shall enter also into the glorious land,”—

It is this compromise in verse 40 that takes place with the United States and the Papacy that prepares the way for The Sunday Law in the United States. So, the King of the North (the Papacy) is coming into the glorious land (the United States) the same way that he swept over the Soviet Union. He comes as a flood. This is the overflowing symbol of the Papacy.

—“and **many ~~countries~~ shall be overthrown:**”—

This word *countries* is supplied. We are going to show that at The Sunday Law it is *many people* that are overthrown.

—“but these shall escape out of his hand,”—

This word *escape* is identifying that whoever escapes out of his hand at The Sunday Law in the United States has previously been in the hand of the Papacy. And the Papacy is the head of modern Babylon, and modern Babylon is divided into three parts: the Beast, the Dragon, and the False Prophet. So, when Daniel, here in verse 41, is describing those that come out of Babylon at The Sunday Law in the United States, when the message becomes, “Come out of her my people,” in agreement with Revelation 18:4, He uses Edom, Moab and Ammon to represent

modern Babylon, not the role of modern Babylon in leading the world to Armageddon, not the role of modern Babylon that you see in places in the Scriptures that show the influence of modern Babylon upon modern Israel (the Seventh-day Adventist Church). Here Daniel is illustrating those that come out of Babylon at The Sunday Law in the United States.

—“even Edom, and Moab, and the chief of the children of Ammon.”
Daniel 11:41 (KJV).

And when describing them [those that come out of Babylon at The Sunday Law in the United States], Daniel also uses the words, “the chief of the children of Ammon.” And, this word *chief* means *firstfruits*, therefore identifying that this is where the first eleventh-hour workers begin to come out of Babylon at The Sunday Law in the United States.

Now we are going to look at specifically—although we have referenced this repeatedly—at the word *overthrown*: “and many shall be overthrown,” and the “many” that shall be overthrown are Seventh-day Adventists; and, this truth, the many that shall be overthrown, it is this truth that Seventh-day Adventists are unwilling to accept. This is the truth that the Holy Spirit uses, if you are willing to allow Him to use this truth in your life, He uses this to tell you that you are not ready for the close of probation and to lead you to the foot of the cross that He can accomplish a revival in your life that you might be ready for the Seal of God when The Sunday Law comes. But, Adventism, they do not want to hear this.

So, this, in some sense, is the very heart of this passage. This is the shut-door message. Every generation has a shut-door message. This is the message designed by God to produce a revival among Seventh-day Adventists. I mean, the entire verse [Daniel 11:41] is the message, but the punch line of it is, is that at The Sunday Law in the United States many Seventh-day Adventists are going to be overthrown. So, we are going to deal with that word.

And when have done that today, then we have given a consistent, congruent presentation of these two versus: every word, every thought connected with one another, and in agreement with the Book of Revelation and traditional correct Adventist understanding about end-time Bible prophecy.

So, in your notes, from *Bible Training School*, February 2, 1913, it says,

“Roman Catholics acknowledge that the change in the Sabbath was made by their church, and they cite this very change as evidence of the supreme authority of the church. They declare that by observing the first day of the week as the Sabbath, Protestants are recognizing her power to legislate in divine things. The Roman church has not relinquished her claim to infallibility; and when the world and the Protestant churches accept a spurious Sabbath of her creating, while they reject the Sabbath of Jehovah, they virtually acknowledge this claim. They may cite the authority for this change, but the fallacy of their reasoning is easily discerned. The papist is sharp enough to see that Protestants are deceiving themselves, **willingly closing their eyes**”—

And I have that phrase bold-faced to remind us of Isaiah 23, that the Papacy is forgotten until The Sunday Law in the United States. And the reason she is forgotten is that the Protestants—and why do we call Protestants “*Protestants*”? It is because they are to protest Rome, and they forget who and what they are and who they are supposed to be protesting. They . . .

—“willingly close their eyes to the facts in the case. As the Sunday institution gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

“The change of the Sabbath is the sign or mark of the authority of the Roman church. **Those who, understanding the claims of the fourth commandment,**”—

But, you do not really have to understand the claims of the fourth commandment to be impacted by what Sister White is going to say. If you have had opportunity to understand the claims of the fourth commandment and rejected your opportunity to understand those claims, then you are going to be held accountable, the same as one who does understand those claims. So, it is even a little bit broader. But the point is, who understands the claims of the fourth commandment before The Sunday Law in the United States?

FROM THE AUDIENCE: Adventists.

BROTHER PIPPENGER: One group of people. There are others, you know, the Jews, and there are some other Protestant sects that keep the seventh-day Sabbath; but, by and large, the people that will be held accountable for this are Seventh-day Adventists because this is simply not the Sabbath that they are going to be held accountable to. Seventh-day Adventists are going to be held accountable for understanding the broad implications of the Third Angel’s Message in relation to the Sabbath, and there are not any other people that understand that.

—“**Those who, understanding the claims of the fourth commandment,** choose to observe the false Sabbath in the place of the true, are thereby paying homage to that power by which alone it is commanded. The mark of the beast is the papal Sabbath, which has been accepted by the world in the place of the day of God’s appointment.

“But **the time to receive the mark of the beast,** as designated in prophecy, has not yet come.”—

What is the time to receive the mark of the beast? The Sunday Law in the United States; it has not yet come.

—“**The testing time** has not yet come. There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned **until they have had the light and have seen the obligation of the fourth commandment.** But **when** the decree shall go forth enforcing the counterfeit Sabbath, and **when** the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. **Then** those who still continue in transgression”—

Who would that be?

FROM THE AUDIENCE: Seventh-day Adventists.

BROTHER PIPPENGER: Seventh-day Adventists. They are the only ones that are held accountable for that light at The Sunday Law.

And we are talking about The Sunday Law here, “. . . when the decree shall go forth . . .” Okay?

—“**Then** those who still continue in transgression will receive the mark of the beast in their foreheads or in their hands.

“With rapid steps we are approaching this period. **When** Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution, **then** will the papal Sabbath be enforced by the combined authority of church and state. **There will be a national apostasy, which will end only in national ruin.**” *Bible Training School*, February 2, 1913.

So, the point here that we want to put in place is that the only people that are going to be held accountable for the light on the Sabbath when the King of the North conquers the glorious land in Daniel 11, verse 41, are Seventh-day Adventists; therefore, they are the “many” that are overthrown.

LIFTING THE ENSIGN

At the same time, the verse does not specifically address it, but in contrast with those that are overthrown, there is a group that are being at this time lifted up as an ensign; and, the lifting-up process takes place just prior to The Sunday Law.

And it is hard to understand, if you are in this message—I think it is hard to understand—how those that are in this message and are faithful to it are going to be lifted up as an ensign. It is hard to understand how, just before The Sunday Law, that group of people that are the outcasts of Adventism are suddenly going to become the focus that allows them to become publically lifted up; but, they are. That is the story of Elijah. Elijah has come to restore all things.

And where was Elijah located in his illustration of the end of the world at Carmel? Where was he at Carmel? He was in Israel, was he not?

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: He was dealing with Israel, the Northern Kingdom.

How many tribes in the Northern Kingdom?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: Okay. So, if he was dealing with Israel with 10 tribes, why did he put 12 stones on the altar?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Because he came to restore all things.

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: And the restoration of Israel is the restoration of all 12, the restoration of the 144,000.

When that fire came down before the prophets of Baal were killed, which is the third waymark, The Sunday Law, when that fire came down, what happened to those rocks, those 12 stones? They were illuminated. Okay?

Who else was illuminated in a similar fashion? Shadrach, Meshach, and Abednego; the same history. They were illuminated.

The ensign is starting to be lifted up somehow, some way, just before The Sunday Law.

The Great Controversy speaks about just before The Sunday Law. It says,

“Heretofore those who presented the third angel’s message have often been regarded as mere alarmists.”—

Brothers and Sisters, we have not taken a great deal of time to make this particularly point, but Sister White says repeatedly in her writings that there are people that are preaching, ministers that are preaching the Third Angel’s Message, that do not understand what the Third Angel’s Message is. And this message here is the Third Angel’s Message, and anyone in Adventism that does not have the spiritual discernment to recognize that this is the Third Angel’s Message and is preaching another message in opposition to this, and claiming that their message is the Third Angel’s Message, is wrong. There is only one message that is the Third Angel’s Message, and to think that there is not going to be a counterfeit Third Angel’s Message at the time that the Third Angel’s Message is becoming present truth is to really not understand the work of Satan to counterfeit the truth, and the fact that the counterfeit always precedes the Truth.

So, in Adventism, just before The Sunday Law, there is going to be one group of people that are presenting the truth, the Third Angel’s Message; and, there are going to be other groups presenting what they claim to be the Third Angel’s Message and they are going to be opposing the true Third Angel’s Message.

So, why am I saying this? Because, if you understand that, then when she says, “Heretofore those who presented the third angel’s message have often been regarded as mere alarmists,” she is talking about that group that is preaching the real Three Angels’ Messages in Adventism and they have already been labeled as alarmists.

Why are they alarmists? Well, because they say on 9/11 the Judgment of the Living began, the Latter Rain began to sprinkle, and that the judgments of God have now arrived, and that probation is about to close.

“Oh, that is a divisive message! That is an alarmist message, and you are trying to lead the people or bring the people into this message through fear! This isn’t the love of God. God wouldn’t bring judgment upon His people!”

So, before The Sunday Law, that is what she says:

—Heretofore those who presented the third angel’s message”—

And she is not talking about the counterfeit preachers or the counterfeit Three Angels’ Messages. There is a group in Adventism prior to The Sunday Law that is presenting the genuine Three Angels’ Messages, and before The Sunday Law they have already been labeled as 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. . . . But **as the question of enforcing Sunday observance is widely agitated,**”—

So, this is before The Sunday Law, is it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: The question is now being 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.”—

What does that mean? That means those people that have been truly presenting the Three Angels’ Messages are going to now have history screaming out that they are right, **they are right!** And “the hypocrites in Zion,” as the Bible labels them, the hypocrites in Zion are suddenly going to become afraid because they are going to realize that they have been fighting that very group that has been making these predictions, and suddenly there is going to be a division that is even wider than it already is between these two classes in Adventism.

What is happening to the one class? Strong delusion.

And to the other class, they are seeing their message confirmed by the unfolding history.

And how does that history come? The final movements are rapid ones.

—“But **as the question of enforcing Sunday observance is widely agitated**, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before.” *The Great Controversy*, 605–606.

Who are going to be the ones that are the alarmists in connection with this passage? It is those people that have been saying that Daniel 11:41 is The Sunday Law in the United States where probation closes as Adventists.

And they are talking about it in Congress. That is just what we have been saying with this message. Okay? There is a power that comes into it.

The scoffers in the audience at meetings like this, on this Message, they are not going to be scoffing when they come to the meeting that day and the headline on the front page says that the Senate is taking up a measure about whether or not we should enforce Sunday observance in the United States. Those scoffers are going to be silent at that point.

But the preachers of this Message, they are going to be empowered—right?—just by the historical circumstances. There is a power that comes into the Movement that heretofore could not have been recognized.

THE STORM APPROACHES

The Great Controversy, page 608:

“As the storm approaches,”—

What is the storm? The Sunday Law, but it is not here yet.

—“As the storm approaches,”—

A small class or a large class?

FROM THE AUDIENCE: A large class.

BROTHER PIPPENGER: —“**a large class** who have professed faith in the third angel’s message, but have not been sanctified through obedience to the

truth, abandon their position and join the ranks of the opposition.” *The Great Controversy*, 608.

A brother from the United Kingdom has emailed me a question about a week ago, about something we did in worship on the board. And I intend to answer his question, the Lord willing, at some point in time; but, I could not get to it because we were doing this, and I knew that I would get to his question at some point in time in the email dialogue.

So, yesterday he emailed me back and said, “Did you get my question?”

And he had some other stuff, but his opening question was, “Did you get my question?”

And I emailed him back and I said, “Yes, I got your question but we are really busy here with having weekly meetings,” and with this, and that, and the other.

And then this morning I got up and he had emailed me back and he said, “That’s fine. I’ll wait.”

But I had noticed that the heading on his last email and on this one was “Disfellowshipping.”

So, I went back in and I read yesterday’s email entirely, instead of just the opening line, which was, “Did you get my previous question?” And the following paragraphs were that they are bringing him to disfellowship him—and this is in the United Kingdom—over this Message. They told him, they were going to give him one hour and they want him to address this.”

And he is saying, “One hour is not enough. And if this is where I am going to be disfellowshipped, I want to say what I want to say.”

But the point is, is that this is happening all over the world now. I mean, I know what country in the United Kingdom it is, but I am just not saying it because he does not need that kind of pressure.

Okay. So,

“As the storm approaches, **a large class** who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition.” *The Great Controversy*, 608.

Part of the sanctification process that is accomplished with this Message is accomplished by dealing with a church that is fighting against this Message. That is why Jeremiah and Ezekiel are told to, “Eat this Little Book and take this message to the rebels of modern Israel, and I will give you a forehead like a diamond, because you are going to need it, because they are going to fight against you.”

But, if you do not go into this process and allow your forehead to become a diamond, then you are not allowing the work that is represented on your forehead to take place; and, the work that is represented upon your forehead is the Seal of God. So, when you are being brought into these situations, it is part of the sealing process; but, there is a large group, a large class in Adventism that have refused the sanctification process of the Third Angel’s Message.

And I have met many, many people that you can tell by what they are saying that they understand this Message, but the reason that they do not take it up and run with it is they know it is going to cost them their position in the church or their influence among friends. That is one of the main reasons people do not take this up, is just peer pressure. But, that is the sanctification process that is associated with the Third Angel’s Message. If you cannot deal with the

persecution in Adventism, you certainly will not be able to deal with the persecution that comes with The Sunday Law when every earthly support is cut off.

So, these people here are a large class. They profess the Third Angel's Message, but they did not take the Third Angel's Message up and let it work in their own experience. So, when they see what is happening, and they understand it, they see it, "This is The Sunday Law. This is it," they know what that means, and they get out of town because they do not want to go through that process.

A SOUND APPEARANCE

Anyway, they look like genuine Christians.

Evangelism, page 360:

"In the absence of the persecution there have drifted into our ranks men who appear sound and their Christianity unquestionable, but who, if persecution should arise, would go out from us." *Evangelism*, 360.

So, I guess that is in agreement with what Jesus said, "You can't tell the wheat from the tares until the harvest time, and then you can tell."

THE SHAKING

Testimonies, volume 4, page 89:

"I was pointed to the providence of God among His people and was shown that every trial made by the refining, purifying process upon professed Christians proves some to be dross. The fine gold does not always appear. **In every religious crisis** some fall under temptation. **The shaking of God blows away multitudes like dry leaves.**"—

What is the shaking of God? We dealt with that a few presentations back.

What causes the shaking? The introduction of the straight testimony. And it is those people that oppose the straight testimony that cause the shaking.

And,

—"**The shaking of God blows away multitudes like dry leaves.**"—

The people that are fighting against the message, they are going to get blown away like dry leaves.

—"**Prosperity multiplies a mass of professors. Adversity purges them out of the church.** As a class, their spirits are not steadfast with God. They go out from us because they are not of us; for when tribulation or persecution arises because of the word, many are offended." *Testimonies*, volume 4, 89.

What is the verbiage Sister White is using there? John 6, where the Disciples go out at 6:66, at The Sunday Law.

And, “They go out from us because they are not of us.” This is one of the tricks in Adventism. You know, you have people that do not have their heads on straight, that they see the problems in the Adventist Church and they say, “We need to separate?” You know? “The Church is Babylon. Come out of the Seventh-day Adventist Church,” in spite of the fact that it is plain and in the Spirit of Prophecy that this is not so. The Adventist Church is symbolized in the Book of Revelation, and so is Babylon symbolized in the Book of Revelation. They are two different symbols, and you do not have the prophetic authority to mix the symbols just because you have been offended by what is going on in the Adventist Church.

And Sister White plainly says the Seventh-day Adventist Church is not Babylon, and there is not going to be a message that identifies her as such.

But, when the condition of the Church is as it is in many places today, it seems like you need to withdraw from this Adventist Church; but, what we forget is the prophetic testimony is, is those people that are in the Church that are not genuinely Adventists, they are the ones that are going to go out; and, what takes them out is the approaching Sunday Law and The Sunday Law. This is where they go out.

Now, some faithful people may get disfellowshipped before that time. Sobeit. That is part of the process. But, we are not supposed to separate because we do not like what is going on. We let the Lord accomplish this work, because He can tell who is the wheat and who is the tare and we cannot.

A LARGER PORTION

Selected Messages, book 2, page 368:

“When the law of God is made void”—

Now, we have just been reading passages about The Sunday Law approaching; but, now,

—“When the law of God is made void the church will be sifted”—

What is *sifted*? Wheat and tares separated.

—“by fiery trials, and **a larger portion than we now anticipate**, will give heed to seducing spirits and doctrines of devils.” *Selected Messages*, book 2, 368.

And, of course, I have never—I know the logic that is used to suggest that on October 22, 1844, there were 50,000 believers and they went down to 50 overnight. You can show Sister White referencing the 50,000, but I do not know that there is really any hardcore—I am pretty sure there is not—historical evidence that there were only 50 believers left on October 23rd. No one did a head count. But, still, from the historians, nobody really fights that.

So, what you have there is a 1,000:1 ratio. And this is not a Biblical rule that you can say, “It was 1,000:1, no matter what!” But, the Bible does reference the 1,000:1, also. So, it is pretty close.

So, what is a 1,000:1?

How many Adventists are there in the world today? 15 million?

FROM THE AUDIENCE: 16 million.

BROTHER PIPPENGER: 16 million, what is that?

Divide 16,000,000 by 1,000. That is 16,000¹³ that remain, and 15,984,000 go out from among us?

Is that the right math?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: But, that is not what she says. She says “a larger portion than we now anticipate, will give heed to seducing spirits and doctrines of devils.”

The only thing I can anticipate is 1,000:1. You know, I have got some rough inference there.

What is going to happen to Adventism? Man, it is going to go down to nothing!

Praise the Lord! He is raising up a sanctified ministry!

THE WORLD CAN ONLY BE WARNED

We have already used this next quote often, *Bible Training School*, December 1, 1903. This here is a truth that the men that fight this Message are unwilling to wrap their mind around it.

Right here, if you take this quote—and I mean there are all kinds of . . . —two or three worships ago, we did this quote with several Biblical references that are in agreement with this following quote. But, if a person would take this quote and use the simple grammar and allow the Holy Spirit to—and the Holy Spirit does not really have to wreak their mind too mind; it is not complicated—but allow the Holy Spirit to open their eyes to what this quote is saying, then it proves that probation closes for Seventh-day Adventists at The Sunday Law. And this, of course, is one of the truths that many of these men fight against.

And it says,

“The work of the Holy Spirit is to convince the world of **sin**, of **righteousness** and of **judgment**. The **world can only be warned** by **seeing** those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, **the line of demarcation between those who keep the commandments of God, and those who trample them under their feet.**”—

And we have read two quotes today and yesterday, two different quotes—and you may not know it, but if you went to your notes they are there—where Sister White says the Sabbath is the dividing line. Okay? So, she is building on that here.

—“**the line of demarcation between those who keep the commandments of God, and those who trample them under their feet.**”—

The line of demarcation is The Sunday Law.

—“The sanctification of the Spirit signalizes the difference between **those who have the seal of God**, and those who keep a spurious rest-day. **When the test comes**, it will be **clearly shown** what the mark of the beast is.”—

¹³ Correcting math on DVD from 160,000 remaining and 15,840,000 going out from among us to 16,000 remaining and 15,984,000 going out from among us.

What is the test?

FROM THE AUDIENCE: The Sunday Law.

BROTHER PIPPENGER: The Sunday Law.

—“it will be **clearly shown** what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.”
Bible Training School, December 1, 1903.

She is saying now the Protestants are going to be tested, but at The Sunday Law it will be revealed who has the Seal of God and who has the mark of the beast, and it will produce a ministry that is the Church Triumphant, not the Church Militant. The Sunday Law will bring it to life: This church will be born in a day. The Bible talks about it being born in a day. What day? The Sunday Law.

A SANCTIFIED MINISTRY

Selected Messages, book 3, page 385:

“The great issue near at hand will weed out those”—

What does it mean “weed out”? Separating the wheat and tares.

And several times in this worship service we have read a quote where Sister White says the work of the Third Angel is to what? Separate the wheat and tares. That is The Sunday Law.

—“The great issue near at hand will weed out those whom God has not appointed and He will have a pure, true, sanctified ministry prepared for the latter rain.” *Selected Messages*, book 3, 385.

Praise the Lord! It is a different story now, a different story. Now it is not the issue of the struggle in Adventism. Now the ensign, the Church Triumphant, is lifted up; Satan appears to personate Christ; the world is thrown into the greatest crisis of all time; and, now the Lord has an army in His hands as He demonstrates His character for the final time, in the sense of giving men opportunity to receive it.

A GREAT CRISIS

These past two quotes have had references to great crises, one not the same crisis but you need to understand The Sunday Law is the great crisis, if you are going to understand the principle that it is in a crisis that character is demonstrated but never developed. So, we are going to look at the great crisis.

Testimonies, volume 5, page 463:

“The work which the church has failed to do in a time of peace and prosperity she will have to do in **a terrible crisis** under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith. And at that time the **superficial, conservative class**,”—“

And I would challenge anyone listening to this DVD or LiveStream to run the word *conservative* in the writings of Ellen White; because, we have a class of Adventism today that call themselves “conservative Adventists,” calls themselves conservative historic Adventists. And when Sister White talks about the conservative class among us, it is always in negative terms, and as she defines what the conservative class is, it is the definition of this very class in Adventism today that says, “We are the conservative Adventists.” Institutions like Hartland will tell you that they are the conservative Adventists and they fulfill all the characteristics of the conservative class that Sister White speaks about, because they fight the very message of the hour.

And you just have the track record of Hartland, of identifying itself as the conservative historic leader in self-supporting ministry; yet, fighting the message of the hour.

—“The work which the church has failed to do in a time of peace and prosperity she will have to do in **a terrible crisis** under most discouraging, forbidding circumstances.”—

And for those of you that really get heartburn when I mention a place like Hartland, I know people there. I have friends there. I have people that I love there from personal experience, and you may think it is unnecessary to even mention that.

And some of you get offended because Hartland is the place that you think that you need to support and it is a wonderful place; but, I tell you what, those of you that are sending your children to that institution, you are not only going to have your own blood on your soul, you are going to have the blood of your children on your soul, for allowing them to go to an institution like that and get their head trained where they reject the final warning message.

And it is about time for Seventh-day Adventist moms and dads to start taking seriously their responsibility of training up their children for this time. And institutions like Hartland are training up their children to fight this Message.

You need to figure out what this Message is, and then see if the Spirit of Prophecy and the Bible endorses parents placing their children under the influence of institutions that are fighting the Third Angel’s Message. That is a no-brainer, I think!

FROM THE AUDIENCE: Amen.

—“The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith. And at that time the **superficial, conservative class**, whose influence has steadily retarded the progress of the work, will **renounce the faith and take their stand with its avowed enemies**, toward whom their sympathies have long been tending.”
Testimonies, volume 5, 463.

You go back into the history of Hartland. The ministry of Hartland is designed to expose the apostasies in the Seventh-day Adventist Church. They have always been at odds with the General Conference, because they are always explaining what the General Conference has done incorrectly in their publications and in their books and in their sermons.

But now that this Message is becoming active and alive, well, they are seeing some bridges with the General Conference, because the General Conference opposes this Message and

so do these. So, suddenly—that institution and others. I am just using them as an example—they are finding little connections. They are becoming united to oppose one thing. All right?

And I tell you what: that is a characteristic of someone whose religion is pretty superficial. That is what Sister White says.

THE LAST GREAT CRISIS

Testimonies, volume 9, page 11:

“The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis.”—

The Sunday Law is the last great crisis. It is a progressive history. It is not a single point in time. It is a progressive history, and the last great crisis begins at The Sunday Law.

—“Great changes are soon to take place in our world, and **the final movements will be rapid ones.**” *Testimonies*, volume 9, 11.

THE FINAL CRISIS

Review and Herald, July 16, 1901:

“As God’s people approach **the final crisis**, they must with increasing power proclaim the message He has given them. The warning must be given to the churches. God’s requirements must be laid before those who are transgressing His law. They must be made to understand that this is a life and death question.”—

Do you ever go to the websites that fight this message?

They will say, “Well, one of the problems that shows that this message isn’t of the Lord right away is that these people actually claim what they are teaching are life or death.”

Yeah, it is! This is a life or death question. If you reject your opportunity to awaken and prepare for the Seal of God, you are going to receive the mark of the beast, and you are going to be dead for eternity. It is a life or death question.

—“God’s remnant people are to fill the earth with the cry of the third angel.”

Review and Herald, July 16, 1901.

THE SOON-COMING CRISIS

Sketches from the Life of Paul, page 252, still dealing with crisis.

“God would have his people prepared for the soon-coming crisis.”—

Prepared or unprepared? This is one of those memorizers. Okay? There are some passages, come paragraphs, some verses that you need to memorize. I like this paragraph. It is one of those memorizers.

—“God would have his people prepared for the soon-coming crisis. Prepared or unprepared, we must all meet it. Only those whose characters are thoroughly disciplined to meet the divine standard will be able to stand firm in that testing time.”—

How is your character going to be disciplined to stand in that testing time. How is it going to get that kind of discipline?

It gets that type of discipline, because anyone that takes up this Message—and you see it over and over again—they come across this Message from a variety of ways. They start studying this Message and, if they are of that class that says, “Wow! This is really the message,” then the first thing they do is they go out to their close friends and family in the church where they are attending and they start sharing it.

And suddenly they realize, “Well, I never thought that Sister Betty or Brother Harry would have a problem with that. I have been in church with them for 20 years. I thought I understood how they related to the Truth; but, they are angry about this. What are they angry about? Why are they calling this a delusion?”

You have to understand this Message, and then you have to begin sharing it. And as you share it, you are going to find out there are very few people that are open to receive it, and it is going to cause you some distress if you have any tenderness or sympathy in your heart. And, that stress is the discipline that you must have if you are going to stand in The Sunday Law testing time.

—“Only those whose characters are thoroughly disciplined to meet the divine standard will be able to stand firm in that testing time. But **when** enemies shall be on every side, watching them for evil, the God of Heaven will be watching his precious jewels for good.”—

Remember William Miller’s dream? That is what we are dealing with here, is William Miller’s dream. And we are saying that the precious jewels of William Miller’s dream are the Foundational Truths [refers to the 1843 and 1850 Charts] that get covered up.

And do you remember what we shared when the Dirt Brush Man comes in and He sweeps those counterfeit doctrines out the window? Remember what we shared about Ephraim?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Those doctrines, those counterfeit doctrines, are idols; and, Ephraim is joined to his idols. So, when those jewels are swept out of the windows, the foolish virgins go out the window with them.

But, it is the same with the wise virgins. The genuine jewels become part of their experience when those jewels are lifted up as an ensign. It is because they have been changed into His image through the power of His Word that was conveyed to them through these truths that they were led back to and spent the appropriate time making those truths part of their experience.

God is watching over His jewels for good.

—“**When** secular rulers unite with the ministers of religion to come between God and our conscience,”—*THERE IS THE SUNDAY LAW*—“**then** those who cherish the fear of God will”—what?

FROM THE AUDIENCE: Be revealed.

BROTHER PIPPENGER: —“be revealed.”—

What does that mean? In the Old Testament, how would that be expressed?

FROM THE AUDIENCE: An ensign.

BROTHER PIPPENGER: They are lifted up as an ensign. They will be revealed.

—“**When** the darkness is deepest, then the light of a noble, Godlike character will shine the brightest. **When** every other trust fails, **then** it will be seen who have an abiding trust in God.” *Sketches from the Life of Paul*, 252.

When the Decree Goes Forth

Signs of the Times, November 8, 1899:—

Did you like that paragraph, by the way [*Sketches from the Life of Paul*, 252]? I like that paragraph.

I kind of broke it up where you probably could not think it through. Read it. It is a nice paragraph. There are a lot of wonderful thoughts.

“None are condemned until they have had the light and have seen the obligation of the fourth commandment.”—

But, how many Seventh-day Adventists are going to be held accountable for the light of the fourth commandment?

FROM THE AUDIENCE: All of them.

BROTHER PIPPENGER: Every single one of them.

—“But **when the decree shall go forth enforcing the counterfeit sabbath**, and **the loud cry of ‘the third angel’** shall warn men against the worship of the beast and his image, the line”—*THERE IT IS AGAIN*—“will be clearly drawn between the false and the true. **Then** those who still continue in transgression will receive the mark of the beast.” *Signs of the Times*, November 8, 1899.

Who is that? Seventh-day Adventists. That is those that are overthrown in verse 41 of Daniel.

At the same time in verse 41, although it is not specifically marked in verse 41, those that are overthrown are contrasted with those that are not overthrown.

And it says in *Testimonies*, volume 5, page 216:

“**When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.**” *Testimonies*, volume 5, 216.

What is the stamp that is impressed? The Seal of God. It is impressed upon one class when the decree goes forth, and the mark of the beast on another class when the decree goes forth. And the people that receive the mark of the beast are the people that are overthrown in Daniel 11, verse 41.

Manuscript Releases, volume 13, page 71:

“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’ [Psalm 119:127]. This is what will be sure to occur when the law of God is made void by a national act.”—

What will be sure to occur when the Law of God is made law by a national act? That those people that are walking with the Lord are going to be more careful about the Law of God, and it is going to be revealed to the world.

Continuing on, it says:

—**“When Sunday is exalted and sustained by law, *then* the principle that actuates the people of God will be made manifest,”**—

One class or both classes?

FROM THE AUDIENCE: Both classes.

BROTHER PIPPENGER: Both classes.

It will be made manifest.

Why will it be made manifest? Because, it is in a crisis where character is demonstrated.

Now, the first time that I publically tried to teach this particular principle was in Portland, Oregon, many, many years ago. Well, maybe it was not the first time, but when I was first understanding—yeah, I think it was the first time. I know it was the first time.

The first time I intended to go to a meeting and present the principle that in a crisis character is demonstrated, I have a nice story for me. It is a story that I like that tells this story, and that is the story of the airplane crash at Tenerife. Back then it was the worst airplane crash of all times. It may still be, Tenerife being a resort island [of the Canary Islands]. And it got fogged in. It was at the end of the holiday season. All the tourists, it was the day when everyone went home, so the airport was full; but, none of the airplanes could leave because it was all fogged in. The fog starts lifting, so the full jumbo jets start taxiing on the runway to get ready to start take-off once the fog lifts, and one of these planes is taking off and it runs into another one that is taxiing. So, you have two full jumbo jets that are all full up on airplane fuel, and right there on the airport everyone burns.

Now, very few people got out, and there was a Pentecostal Christian that was in one of these planes, and he was obese by his own testimony; and, he tells a story about how he miraculously got out of this plane.

He said, “There was a hole blown above me, and I somehow jumped up through that hole,” and got out on the wing and jumped off the wing and broke his leg and crawled away.

And on *Time Magazine*, they have a picture of this very guy crawling away from this airplane as both of these airplanes are going up in flames.

And he tells the story that when it happened, suddenly it was a ball of fire everywhere, he said. He said he was watching people instantaneously being turned into dust. He said he was watching people burn to death. And the only thing was happening was either people were praying to the Lord or cursing the Lord. He said there was nothing else.

He said, “I was amazed! That is what was going on around me. They were either cursing the Lord or praying to the Lord.”

And afterwards when they listened to the black boxes on both airplanes, the crew of both airplanes were either praying or cursing the Lord.

So, I always use that story to try to demonstrate that it is in a crisis where character is demonstrated.

But, the first time, **the first time** that I was going to present this down in Portland is we were going down there on Friday, or whatever. It was right before the meeting started, maybe a Thursday. We were listening to the radio and some guy in a semi-truck had a CB, talking either to the guy that was in charge of all the trucks, who coordinates the trucking company he was working for, and they were telling on this radio program just how that day, or the day before, that they got a recording of this guy talking to the other guy at the office and telling him, “Oh, man, I’m running across the railroad tracks and here comes a train,” and he starts praying to the Lord, and that is all she wrote.

Character is demonstrated in a crisis, and the crisis for Adventism is The Sunday Law; and, your character will be set in place before the crisis, because the crisis is where you are going to demonstrate the character that you have prepared in your previous hours of probation.

For those in Adventism that have a problem with the messengers of this Message, teaching that probation for Seventh-day Adventists closes at The Sunday Law, I tell you what, it does not close at The Sunday Law. It closes before The Sunday Law. Your character is set before The Sunday Law. The Sunday Law is simply the crisis where you are going to demonstrate what character you have.

—“**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.

THE PRINCIPLE THAT ACTUATES

The next quote, remember *The Great Controversy*, 393, says the parable of the Ten Virgins of Matthew 25 illustrates the experience of the Adventist people. We are the Ten Virgins.

Review and Herald, October 17, 1895:

“Character is revealed by a crisis. When the earnest voice proclaimed at midnight, ‘Behold, the bridegroom cometh; go ye out to meet him,’ the sleeping virgins **roused** from their slumbers, and it was seen who had made preparation for the event.”—

What event are we making preparation for, Brothers and Sisters?

FROM THE AUDIENCE: The Sunday Law.

BROTHER PIPPENGER: The Sunday Law.

Why is that? Because, we are the messengers of the Third Angel’s Message.

What is the Third Angel’s Message? It is a warning about The Sunday Law. This is the event of Adventism!

—“When the earnest voice proclaimed at midnight, ‘Behold, the bridegroom cometh; go ye out to meet him,’ the sleeping virgins roused from their slumbers, and it was seen who had made preparation for the event. Both parties were taken unawares, but one was prepared for the emergency, and the other was found without preparation. **Character is revealed by circumstances.** Emergencies bring out the true metal of character. **Some sudden and unlooked-for calamity, bereavement, or crisis, some unexpected sickness or anguish, something that brings the soul face to face with death, will bring out the true inwardness of the character. It will be made manifest** whether or not there is any real faith in the promises of the word of God. **It will be made manifest** whether or not the soul is sustained by grace, whether there is oil in the vessel with the lamp.

“Testing times come to **all**. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth? The five wise virgins could not impart their character to the five foolish virgins. Character must be formed by us as individuals.” *Review and Herald*, October 17, 1895.

The oil is character, and our character will be demonstrated at the crisis. And the crisis for Adventism is The Sunday Law. We have to have a character prepared for the Seal of God before The Sunday Law; but, we are sleeping Laodiceans, so we are never going to have that character prepared before The Sunday Law unless the Lord wakes us up. And the promise in God’s Word is the “Lord will do nothing, except He reveal it through his servants, the prophets,” so we know that because Christ is who He is, before He closes probation on Seventh-day Adventism, He is going to tell them that probation is about to close. And, the way that He speaks to us is through His prophetic Word; therefore, there has to be a prophecy in the Bible that forewarns God’s people that probation is about to close at The Sunday Law, and that prophecy is Daniel 11, verses 40 and 41. It is the way that the Lion of the tribe of Judah attempts to awaken His people to the fact that the crisis is about to hit, and you better get the oil in your vessel or you are going to be lost for eternity.

IS IT SAFE TO WAIT?

Youth’s Instructor, January 16, 1896.

“We are now living in a most perilous time, and not one of us should be tardy in seeking a preparation for the coming of Christ. **Let none follow the example of the foolish virgins, and think that it will be safe to wait until the crisis comes before gaining a preparation of character to stand in that time.**”—

Brothers and Sisters, this is not just a mild inference. There are at least three other passages in the Spirit of Prophecy where Sister White is speaking about the Jews and the reason that they participated in the crucifixion of Christ. And she explains the primary reason why they participated in the crucifixion of their Messiah is because they had a misunderstanding of prophecy; and, their misunderstanding of prophecy was primarily to do with that dispensation. They believed that when the Messiah would come, He was going to set up an earthly kingdom; and, that preconceived falsehood prevented them from recognizing what was going on.

And in those three places where Sister White is commenting on that history (and there may be more), she places that as a warning to us at the end of the world.

And our preconceived fallacy that is setting us up to receive the mark of the beast, our preconceived prophetic interpretation about the dispensational change does not have to do with Christ setting up His earthly or heavenly kingdom; it has to do with the Dispensation of the Holy Spirit.

We think we can wait until the Latter Rain, and then the Latter Rain is going to change us into Christ’s image. That is the same thought that thinking that Jesus is going to come and set up an earthly kingdom. If you think that, then you are going to participate in the crucifixion of Christ when it is repeated in the persecution of the 144,000. You are going to choose Barabbas, instead of Christ, if you think that you can wait until the Latter Rain to overcome sin.

So, okay, this is a big theme here.

—“**Let none follow the example of the foolish virgins, and think that it will be safe to wait until the crisis comes before gaining a preparation of character to stand in that time. It will be too late** to seek for the righteousness of Christ when the guests are called in and examined. **Now is the time** to put on the righteousness of Christ,—the wedding garment that will fit you to enter into the marriage supper of the Lamb. In the parable, the foolish virgins are represented as begging for oil, and failing to receive it at their request. This is symbolic of **those who have not prepared themselves by developing a character to stand in a time of crisis.** It is as if they should go to their neighbors and say, Give me your character, or I shall be lost. Those that were wise could not impart their oil to the flickering lamps of the foolish virgins. Character is not transferable. It is not to be bought or sold; it is to be acquired. The Lord has given to every individual an opportunity to obtain a righteous character **through the hours of probation**; but he has not provided a way by which one human agent may impart to another the character which he has developed by going through hard experiences,”—

How do you develop that character? By going through hard experiences.

—“by learning lessons from the great Teacher, so that he can manifest patience under trial, and exercise faith so that he can remove mountains of impossibility. It

is impossible to impart the fragrance of love,—to give to another gentleness, tact, and perseverance. It is impossible for one human heart to pour into another the love of God and humanity.

“But the day is coming, and it is close upon us, **when every phase of character will be revealed by special temptation. Those who remain true to principle, who exercise faith to the end, will be those who have proved true under test and trial during the previous hours of their probation**, and have formed characters after the likeness of Christ.”—

Do you see how important it is to take this Message up and present it to people so those people can reject it?

There will be some that will not reject it; but, this period, this shaking, this struggle, the struggle that is represented in Ezekiel 9 as producing men and women that are sighing and crying, you have to have that. You have to learn to sing the Song of Moses and the Lamb. The Song of Moses and the Lamb include verses dealing with Moses and the Lamb struggling with a church that is in apostasy. You have to have that experience.

—“It will be those who have cultivated close acquaintance with Christ, who, through his wisdom and grace, are partakers of the divine nature. But no human being can give to another, heart-devotion and noble qualities of mind, and supply his deficiencies with moral power. We can each do much for each other by giving to men a Christlike example, thus influencing them to go to Christ for the righteousness without which they cannot stand in the judgment. Men should prayerfully consider the important matter of character-building, and frame their characters after the divine model.” *The Youth’s Instructor*, January 16, 1896.

So, in Daniel 11, verses 40 and 41, whether you recognize it—and I am sure you have, because I have pointed it out—we have now dealt with every word in those first two verses. And we are saying that when the Papacy conquers the United States at The Sunday Law, many Seventh-day Adventists are going to be overthrown. And, at that time, the call to come out of Babylon begins to be given by those that are lifted up as an ensign from Adventism, and those that come out of Babylon to stand with those faithful Seventh-day Adventists are represented by Edom, Moab, and the chief of the children of Ammon. That is where they come from. Not all of Babylon responds, but those who respond are illustrated in verse 41.

And we will close with this quote here from *Review and Herald*, April 27, 1911, that is just absolutely simple as pie, if you want to see, that you receive the mark of the beast at The Sunday Law, or the Seal of God at The Sunday Law. If you cannot see it in this, then the blindness that is upon you is just unbelievable.

“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.

When the King of the North enters the glorious land, a larger number than we now anticipate in Adventism are going to receive the mark of the beast. And a few in Adventism are going to receive the Seal of God and begin to call God’s other children out of Babylon.

We shall continue this, the Lord, willing Sunday morning.

Shall we pray?

Benediction: Heavenly Father, we want to be among that class that is not overthrown in the coming crisis; but, we know to be among that class, then we have to finish the work of character development now, for it will be impossible to do so in a crisis. We give permission to you, although you do not need permission, but we give permission to you to use the Holy Spirit and the angels in any way that you see fit to reveal to us the areas in our individual experience that need to be polished, set aside, overcome, that we can be among that group that is lifted up as an ensign. We want to understand this message in such a way that we can share it with our Brothers and Sisters in Adventism, before it is too late. We ask that not only would this message change us into your image but that you would give us the ability to use this message as a tool to pull Brothers and Sisters out of the fire before it is too late. We want more holy oil, and we know that we have to share the oil to receive more oil. So, we ask that you would bring us in contact with those around us that you wish to hear a word of wisdom in due season, and give us these divine appointments that we might not only be about our business of calling others to come stand with you here at the end of the world but that the process of the oil passing through us, as we share with others, would accomplish its work of purification in our hearts and minds, we pray in Jesus’s name. Amen.

Habakkuk's Two Tables #55

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a night's rest and for awaking us for another day of opportunity to serve you, opportunity to share this final warning message with those that you bring into connection with us. We ask you accomplish divine appointments for each of us this day, this week, that we might have opportunity to present this message. As we begin another week, we thank you for the Sabbath that has just passed. We ask that you would grant us the presence of your Holy Spirit now as we start the day by considering your Word. We want to be filled with your Holy Spirit, and we want the Latter Rain to be poured out upon us; so, we ask that if we have done anything that has broken the connection between we and you that you would forgive us, that you would prepare our vessels to receive the outpouring of the Holy Spirit at this time as we seek to understand more fully the last six verses of Daniel 11. We thank you that you are doing the work of the Lion of the tribe of Judah, the work of the Dirt Brush Man in opening these truths to us at this time. We ask that these truths would accomplish the transformation in our character. In Jesus's name, amen.

BROTHER PIPPENGER: Okay. We are dealing with 1989 as the end of William Miller's seven scatterings, marking the Time of the End for 144,000. Every Reform Movement has a Time of the End, and the Time of the End is marked by a fulfillment of a prophecy. And when that prophecy is fulfilled, it opens up a prophetic truth that will test that particular generation, and we are saying that in 1989, with the collapse of the Soviet Union in fulfillment of Daniel 11, verse 40, that the following verses in connection with verse 40 are the events connected with the close of probation, and this is the message that is designed to test this generation, producing two classes of worshippers and then demonstrating those two classes at The Sunday Law in the United States.

We have several reasons for identifying this message as the message that is unsealed. One of them I will throw in the mix here is that John the Baptist presented a message of the events connected with the close of probation when he asked the question to the Pharisees, "Who hath warned you to flee from the wrath to come?" And the answer to that question of "Who hath warned you?" is the Book of Daniel had warned them. John the Baptist and Christ were operating upon the prophecy of Daniel 9.

The time period of Christ was a fulfillment of Joel. Joel is fulfilled three times. It is fulfilled in the history of Christ; it is fulfilled in the history of the Millerites. And in the Millerites, the first message proclaimed by William Miller, as we have read more than once from *The Great Controversy*, William Miller's message was to identify the events connected with the close of probation. So, when we are talking about our message being the events connected with the close of probation as the first message for this generation, we are also identifying this as a fulfillment of the Book of Joel, where when Joel is fulfilled in these three sacred histories, the first message is an identification of the events connected with the close of probation.

We also, along that line, have pointed out that in each of these generations, there is a closed-door message, from Noah to the end of the world; therefore, anyone that says they are a

messenger to Adventism at the end of the world should be identifying a message that marks the close of probation, which is, of course, what the last six verses of Daniel 11 do.

Daniel 11:41, which we just finished in our last study, marks the close of probation for Seventh-day Adventists in the United States at The Sunday Law.

We are now going to go into the rest of the verses in this sequence. And I want to say what I am going to say here. I did not know exactly where I am going to fit it in, so I am going to fit it in here, and maybe I will repeat it at the end of this presentation, if I think about it.

When we finish this presentation, if we get all the way through the notes, we will have covered the last six verses of Daniel 11. And, it is only at that point, in my mind, that someone that is listening to this presentation has the opportunity to begin to evaluate whether it is true or not. I mean, you just cannot explain every argument in one hour. So, what we have been doing and what we hope to finish here today is set in place our understanding of the last six verses of Daniel 11, and we have done that over a period of time. We will bring it to a conclusion.

And at that point in time, Seventh-day Adventists are required to test the validity of that. We are supposed to be willing to investigate passages of Scripture, with one exception.

I would not do this, but I thought about doing this just to make the point: I have probably 20 books over in my library of human authors that people have given to me—not books that I have paid money for—of various authors in Adventism about prophecy. And I do not do much reading of men's books or listening to men's DVDs and audio presentations; but, if I am going to fulfill my responsibility for someone handing me off a book saying, "Would you look at this and see if it is okay?" what I do is I look at the chapter titles and say, "Okay. Here is the chapter where they are probably dealing with the Daily in the Book of Daniel," and I will go back to that chapter and I will see, "Oh, they think the Daily is Christ's sanctuary ministry. 'To the law and to the testimony, if they speak not according to this word there is no light in them,'" and I set the book aside.

There are some truths. If someone comes to you with a prophetic message that is telling you that we are supposed to worship upon Sunday instead of Sabbath, you do not have to spend any time investigating that foolishness. Okay? There are certain keys that would allow someone that has been studying to know that you should not spend your time there.

But, I am suggesting to you that when we get done today, there will not be anything that we are suggesting about these verses that is outside the logic and scope of Adventist understanding of end-time events; and, therefore, you really should investigate whether it is true or not. But, your investigation, in my mind, cannot begin until you hear what we believe, all the way through verse 45.

And in connection with that point, although we have spent a lot time in these verses, what I want you to understand is that it is tomorrow that we are going to start defending these verses, although we have been defending these things, it is the following studies where we are going to go back and look at Daniel 11:40-45 and show some arguments that we have not dealt with yet that put, I believe, these verses beyond challenge. This is the closed-door message that identifies the events that identify the close of probation.

TAKING THE WORLD

EGYPT

Daniel 11:42.

Daniel 11:40 begins with the Papacy receiving the deadly wound; and, in that very verse the Lord begins to tell the story about how the deadly wound is healed. And the beginning of the healing of the deadly wound is the collapse of the Soviet Union in 1989, brought about by an alliance between the United States and the Vatican.

And verse 41, the next thing to be specifically marked in this passage, is The Sunday Law in the United States where many Seventh-day Adventists will be overthrown as they take the hand of the Papacy; but, at that time, the call will go forth by those Adventists that are lifted up as an ensign, “Come out of her my people,” and those people that come out of Babylon are represented as those that escape the hand of the Papacy in verse 41, represented by Edom, Moab, and the chief of the children of Ammon, which is typifying the threefold makeup of modern Babylon, and that is where God’s people come out of, the eleventh-hour workers in verse 41.

In verse 42: We have noticed that in verse 40 the characteristic of the Papacy conquering the world is he comes as a flood; the Euphrates overflows and it begins sweeping through the world. We have identified that this is the overflowing scourge.

And in verse 41, we can see that it says that he shall enter also, saying that the same flood of verse 40 is now hitting verse 41, The Sunday Law in the United States; and verse 42 is this same conquering process. You need to see this as a conquering that is taking place by the King of the North.

It says,

“⁴²He shall stretch forth his hand”—

The hand, hopefully, is an easy symbol for Seventh-day Adventists.

If he stretches forth his hand upon the countries, what would that mean? As Seventh-day Adventists there are two places where you are going to receive the mark of the beast, either in the forehead or in the hand. If you receive it in the forehead, it is because you believe in Sunday sacredness. If you receive it in the hand, it is because you were forced into submission; so, when he stretches his hand out upon Egypt, and “the countries” represented by Egypt, they are being forced into submission to his authority, to his rule, to The Sunday Law.

—“⁴²He shall stretch forth his hand also upon the countries:”—

This is plural. This is not an added word as it is in verse 41. This word *countries* is in here as it is in verse 40; and, in verse 40 “the countries” represent a group of countries that made up what we call the King of the South, the group of countries that were the Soviet Union.

So, whatever Egypt is here, it is a group of countries.

—“⁴²He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.” Daniel 11:42 (KJV).

This, to me, has always been the simplest symbol in all of these six verses, “Egypt.” That is what we are going to identify here. And if you start right there with Egypt and identify it correctly, you can go backwards into verse 41 and 40 and, from the understanding of who Egypt is in end-time Bible prophecy, you can put verses 41 and 40 together just by going backwards. And we are not going that, but I am telling you that this symbol here, Egypt, is the easiest one to

see if you are willing to see, and it is like a marker in these verses, a good point of reference for the other understandings.

Sister White says in *Testimonies*, volume 1, page 131,

“Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to **the world**. It is easy living after we are dead. But many are longing for the leeks and onions of **Egypt**. They have a disposition to act and dress as much like **the world** as possible and yet go to heaven. Such climb up some other way. They do not enter through the strait gate and narrow way.” *Testimonies*, volume 1, 131.

The *Egypt* is a symbol of the world.

Testimonies, volume 5, beginning at page 217,

“I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of **the world** have lived in the heart without fear of banishment or condemnation. . . . The church has turned back from following Christ her leader and is steadily retreating toward **Egypt**. . . . Have we not been seeking the friendship and applause of **the world** rather than the presence of Christ and a deeper knowledge of His will?” *Testimonies*, volume 5, 217–218.

Egypt is the world.

The Great Controversy, page 628:

“The plagues of **Egypt** when God was about to deliver Israel were similar in character to those more terrible and extensive judgments which are to fall upon **the world** just before the final deliverance of God’s people.” *The Great Controversy*, 628.

Egypt is the world.

Signs of the Times, March 6, 1884:

“Many are not growing strong, because they do not take God at his Word. They are conforming to **the world**. Every day they pitch their tents nearer to **Egypt**, when they should encamp a day’s march nearer the heavenly Canaan.” *Signs of the Times*, March 6, 1884.

Egypt is the world.

Manuscript Releases, volume 10, page 240:

“The Lord God of Israel is to execute judgment upon **the gods of this world**, as upon **the gods of Egypt**.” *Manuscript Releases*, volume 10, 240.

So, when the King of the North (the Papacy/modern Rome) comes into Egypt, Egypt does not escape, Egypt represents all the countries of the world.

ESCAPE: *Strong's Concordance* 6413—deliverance, (that is) escape (-3), remnant. 6412: a refugee: -(that have) escape (-d, -th), fugitive.

In verse 41 the word *escape* is a different Hebrew word that is translated as *escape* here in 42. In verse 41 it means *escape as if by slipperiness*. But this word that is translated as *escape* in verse 42, you see that the definition of it here is Deliverance, (that is) escape, remnant, refugee: escaped fugitive.

So, in the context of this word, it says “and the land of Egypt shall not escape,” there is not going to be a remnant that gets out of Egypt. They are not going to escape. There are going to find no deliverance. This is talking about when the entire world is taken.

But, of course, there is a remnant. I am not denying that. The ensign and the eleventh-hour workers are the remnant; but, all the rest of the world has come under the authority of the One World Government that has for a moral leader the man of sin, the Pope of Rome.

Now, right here is the logic of how you can work backwards through these verses if you wish to. If you know that the King of the North is the Papacy and he is conquering Egypt in verse 42, these next two quotes will allow you to identify who verse 41 is. It is as simple as pie, if you wish to.

Testimonies, volume 6, page 18, says,

“As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, **the people of every country**”—*EVERY COUNTRY*—“**on the globe will be led to follow** her example.” *Testimonies*, volume 6, 18.

So, if Egypt is every country on the globe, then that is verse 42; but, if the United States leads out before every country accepts The Sunday Law, who is the glorious land in verse 41?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: It has got to be the United States.

Testimonies, volume 6, page 395:

“Foreign nations will **follow the example of the United States**. Though she leads out, yet the same crisis will come upon our people in all parts of the world.” *Testimonies*, volume 6, 395.

Revelation 13:11-15

Revelation 13:11-15 we have been looking from time to time as we go through. There are certain things that I have taught through the years that were probably wrong, but there are certain things that I have taught through the years that may be right, that sometimes I do not have the sense that those people that have listened to them where it really clicks on. It is like, yeah, they hear what you say but they do not recognize the significance that I recognize, and maybe I am wrong about the significance. I am not holding myself up as the authority.

But, Revelation 13, there is a very important sequence in here to see.

In verse 11—and we have already gone through this—the United States speaks as a dragon.

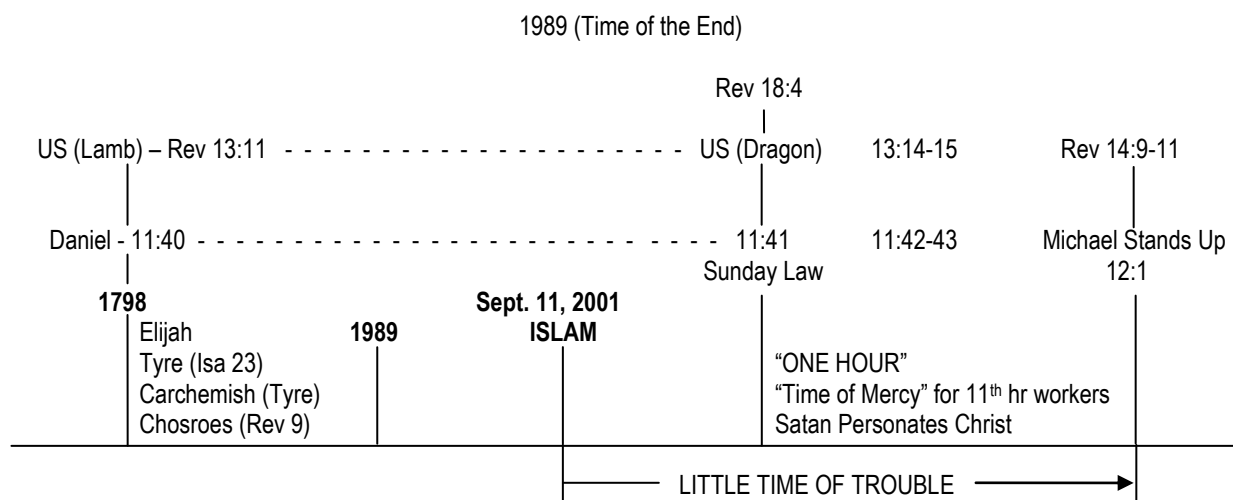


Figure No. 104.

It begins as a lamb here in 1798. Is that not when the United States begins as a Lamb?

But, at The Sunday Law, it speaks as a dragon.

So, we have pointed out, we have emphasized here more than once that Daniel 11, verse 40, is the history of 1798 to The Sunday Law; but, Revelation 13:11 is the history of 1798 to The Sunday Law: identical histories.

The history of Tyre in Isaiah 23, the history of the Papacy when she is forgotten, she is forgotten as the days of one king. She is forgotten from 1798 to The Sunday Law: the same histories.

So, here in verse 11 of Revelation 13, the United States speaks as a dragon and passes a Sunday Law; but, by the time you get to verse 14, in here [during the Time of Mercy]—let us read verse 14—the United States is forcing the world to set up an image to the beast.

Verse 14 of Revelation 13 says,

“¹⁴And [THE UNITED STATES] deceiveth them that dwell on the earth by *the means* of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.” Revelation 13:14 (KJV).

And we have spent time here. What is the only definition of the image of the beast given in Inspiration? It is the combination of church and state, with the church in control of the relationship. And we have taken time more than once in the worship series to show that when the United States passes a Sunday law in verse 41 or in Revelation 13:11, The Sunday Law is what identifies that the image of the beast has been fully formed in the United States. The Protestants in the United States have to have enough control over the government of the United States to make them pass a Sunday law, enough control that it shows that church and state have come together. And it is the Protestants that are in control of the relationship, because they are passing a Sunday law.

And if you remember, in *The Great Controversy*, Sister White defines the image of the beast; and, she says the mark of the beast still needs to be defined. The mark of the beast and the image of the beast are two different things. The image of the beast is the combination of church and state with the church in control of the relationship, and the mark of the beast is Sunday sacredness, Sunday worship.

So, in Revelation 13:11, you have an image of the beast. You do not see it specifically identified, but it is there; because, they pass a Sunday law when they speak as a dragon.

So, now in verse 14 the United States is going out to the entire world and saying, “You need to set up a One World Government with the church in control of this relationship.”

And in verse 15, it says,

“¹⁵And he [*THE UNITED STATES*] had power”—

What is the power?

We have defined this.

FROM THE AUDIENCE: Military and economics.

BROTHER PIPPENGER: Military and economic strength. That is what Clovis gave to the Papacy in AD496, because Clovis is typifying the United States, and the United States began to repeat the history of Clovis in the Ronald Reagan years when we began funneling money (power) into the Soviet Union to bring it down, and building up our military (power).

So, in verse 15 it says the United States still had the power. It says,

—“¹⁵And he had power to give life unto [*THE ONE WORLD GOVERNMENT*] the image of the beast, that the image of the beast should both speak,”—

And what does it mean to speak?

FROM THE AUDIENCE: Legislative.

BROTHER PIPPENGER: Action of legislative and judicial authority.

Does the United Nations have a judicial branch and a legislative branch?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes. New York City, legislative branch; Holland, judicial branch.

Okay. They are going to speak. They are going to pass laws.

Why are they going to pass laws? Because, the United States is going to set them up and force the world to accept it.

—“and cause that as many as would not worship the image of the beast should be killed.”
Revelation 13:15 (KJV).

So, what I am saying is, in Revelation 13, if you look at it carefully, in verse 11 there is an image of the beast set up in the United States, and then in verses 14 and 15, there is an image of the beast set up in the world.

When the image of the beast is set up in the world, the Papacy has just conquered the world.

So, verses 14 and 15 of Revelation 13 are verses 42 and 43 of Daniel 11; because, this is one of the strongest arguments, is that the history where we are identifying these last six verses is

the same history in Revelation 13 and 14, and it is the same history in Revelation 16 through 18: identical histories. But, you will not see it if you are not operating upon the principle of line upon line, because you do not look at prophetic lines and, therefore, you dissect and take parts here and there and you use the Greek thinking to destroy the Word of God.

So, what I am saying here—and I am struggling here—remember what we have shown is that when the United States passes The Sunday Law right here [the fourth waymark of Figure No. 104], that if you remember we have looked at a copy of different quotes. One says that the United States then unites with the Dragon. And in another quote we have looked at is that at The Sunday Law the United States stretches its hand to grasp the hand of the Papacy, and stretches its hand to clasp the hand of the Dragon (Spiritualism).

So, in verse 41, at The Sunday Law—and the final movements are rapid ones; and, the reason it is going so slow from 1989 to here [The Sunday Law] is because this is God's mercy being demonstrated for Seventh-day Adventists. But at The Sunday Law, Seventh-day Adventism is purified. The final movements are rapid ones. Now the subject moves outside of Adventism.

In verse 41 at The Sunday Law in the United States, simultaneously the United States is fully disconnected from righteousness ("fully," being directed by Satan), and it begins to force the world to accept the One World Government; and, that is verse 42.

So, right in here [between the fourth and fifth waymarks of Figure No. 104], you have verses 42 and 43; but, that is also the line of Revelation 14 and 15.

Do you see the parallel?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And part of the reason that the United States is successful in allowing the King of the North to conquer Egypt is because at The Sunday Law Satan begins to personate Christ, and Satan is pushing the same buttons at the same time.

Revelation 17:10-18, 1-3, 4-6

Okay. Let us go to Revelation 17 and look at one more line. We are not going to look at this in-depth, because I intend to do that in-depth here in the future. This is just going to be an overview of Revelation 17.

Beginning at verse 10:

“¹⁰And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. ¹¹And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.”—

Who is the eighth that is of the seven in the Scriptures?

We have already dealt with this.

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: Who always comes up eighth?

And somebody said the Papacy, but really it is Rome. Okay? By the context of where you find it, you have to determine which Rome it is. So, you know who the beast that was and is not, just from that argument.

Verse 12:

—“¹²And the ten horns which thou sawest are ten kings, which have received no kingdom as yet;”—

Ten kings that receive one kingdom: it does not say *no kingdoms*, in the plural as yet; just one kingdom.

—“which have received no kingdom as yet, but receive power as kings one hour with the beast.”—

Okay. This one hour, from The Sunday Law in the United States until Michael stands up, this is the one hour of Bible prophecy that is The Sunday Law crisis. It is the hour when the United Nations comes together with the Papacy, forming a world image of the beast when Egypt is conquered, in verses 42 and 43 of Daniel 11. This is the one hour of prophecy.

Verse 13:

—“¹³These have one mind, and shall give their power and strength unto the beast.”—

What is their power and strength? Military and economic.

—“¹⁴These shall make war with the Lamb,”—

The Papacy does not do its own dirty work; it always has a civil power to do its dirty work. These Ten Kings are the ones that are going to spill the blood at the direction of the Papacy. They are going to make war with the Lamb by making war with the Lamb’s followers. We have quotes along that line as we proceed.

—“¹⁴These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful. ¹⁵And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. ¹⁶And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. ¹⁷For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. ¹⁸And the woman which thou sawest is that great city, which reigneth over the kings of the earth.” Revelation 17:10-18 (KJV).

Okay. So, this story—this is just an overview. We are going to do this in detail later—it is emphasizing the relationship between the Ten Kings and the Papacy, and it is telling us what the Ten Kings are going to do. They are going to come into agreement with the Papacy. They are going to persecute God’s people, and they are going to hate the Papacy and ultimately destroy her. So, there are some themes in here that are marked.

And there is a sequence of kingdoms there. “There are seven kings: five are fallen, and one is, *and* the other is not yet come; . . .” (Revelation 17:10 KJV). And we understand that the

books in Daniel and Revelation are the same book; so, the kingdoms of Bible prophecy in the Book of Daniel would be the same kingdoms of Bible prophecy in the Book of Revelation; because, those books bring each other to perfection, according to Sister White.

According to Sister White, the same line of prophecy that is taken up by Daniel is taken up by John in the Revelation. So, in Daniel 2, Daniel tells Nebuchadnezzar, “Thou, O king, . . .Thou *art* this head of gold.” (Daniel 2:37-38 KJV.) And the head of gold was Babylon and, therefore, a king is a kingdom. So, there are seven kings; there are seven kingdoms.

And in the Book of Daniel, the first kingdom is Babylon; the second kingdom, Medo-Persia; [the third kingdom], Greece; [the fourth kingdom], Pagan Rome; and [the fifth kingdom], Papal Rome. Five are fallen. When John is placed in the history of this vision, he is placed in 1798. Okay?

When these first five kingdoms have fallen, “one is.” What is the kingdom that begins in 1798?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States.

And one is yet to come. He has not arrived in history yet. That is the Ten Kings (that is the United Nations at the end of the world).

But, John is in 1798 when he receives this vision. So, the United Nations is not in existence in 1798, as is the United States: The one is, and one is yet to come.

And when he comes, he will continue how long?

FROM THE AUDIENCE: A short space.

BROTHER PIPPENGER: One hour (a short space). Okay. This is one of the things that connect this together.

“And the beast that was, and is not, even he is the eighth, and is of the seven, . . . (Revelation 17:11 KJV). And the eighth that is of the seven in the Scriptures is Rome; and, in this story [referencing Figure No. 104] it is modern Rome at the end of the world. And being of the seven, if you go back into the previous seven kingdoms, there is only one of those kingdoms that received a deadly wound, and that was the fifth kingdom; that was the Papacy. And the number 8 in the Scriptures represents resurrection. So, this eighth kingdom is marking when the Papacy’s deadly wound is healed, when it is resurrected.

Okay. This is just an overview. I am saying things that I have not proven yet.

Verses 1-3 of Revelation

Verses 1 through 3 in Revelation 17, it is telling about this is the Judgment. This is an illustration about how the Papacy is going to be judged, the whore of Rome that has committed fornication with the kings of the Earth, in verses 1 and 2.

But in verse 3 John is carried away into the wilderness; and, the wilderness, according to Revelation 12, verses 6 and 14, is the 1260 years. So, John is carried to the 1260 years in order to see a prophecy about the Papacy, which he would have had to do because he received the vision in the Year AD100, and the Papacy was not in history yet. If he is going to see a vision about the Papacy, then he has to be propelled into the future and he is taken into the wilderness, which is the 1260 years.

Revelation 17:4-6

And then in verses 4 through 6 [of Revelation 17], he sees a woman riding upon the beast. Of course, this woman is the Church of Rome. Sister White says so, and so does the dictionaries in the United States before the Year 2000. If you looked up *scarlet woman* in the English dictionaries, it would say, “The Roman Catholic Church; an illusion to Revelation 17.”

So, he sees the Roman Catholic Church riding upon this beast, and she is drunk with the blood of the saints, identifying that the persecution of the 1260 years has already ended; because, you get drunk after you drink, and she has already drunken, and she is already the mother of harlots. The Protestant churches, some of them have already returned to Rome and became harlots themselves; they become daughters of Rome. She is already a mother when she is riding that beast, a mother of harlots. She has already persecuted. Therefore, from verses 4 through 6 we find that the vision of Revelation 17 it begins in 1798, in agreement with Daniel 11, verse 40, beginning in 1798; in agreement with Revelation 13, beginning in 1798. These three prophecies are line upon line, the same story.

And we have spent quite a bit of time identifying that verse 40 of Daniel 11 is the starting point for the Beast, Dragon, and False Prophet to lead the world to Armageddon. The King of the South in verse 40 is the Dragon; the chariots, horsemen, and ships are the False Prophet; and, the King of the North is the Beast. Verse 40 is the launching pad for the Beast, the Dragon, and the False Prophet leading the world to the place that in Daniel 11 is called “between the seas and the glorious holy mountain” which in other places in geography, and other places in the Scriptures, is what we call *Armageddon*.

The story of Revelation 16 is the story of the last six verses of Daniel 11, and we see these three players [the Beast, the Dragon, and the False Prophet] in verse 40. But, we see in Daniel and Revelation that each of these three players has a special line of prophecy that emphasizes the role that they play in this history.

Daniel 11, verse 40, is talking about the King of the North (the Beast). Revelation 13 is talking about the False Prophet in the same history (the United States). And Revelation 17 is teaching us about the Dragon power (the Ten Kings) in the same history. It is when we take these three lines of prophecy and lay them over one another that we understand what the Beast, the Dragon, and the False Prophet is doing in these prophetic illustrations.

Daniel 7, Daniel 8; Revelation 13:3-4

You will notice in your notes that I have Daniel 7, Daniel 8; and, Revelation 13 before I get to this quote by Sister White from *Education*. The reason I have Daniel 7, Daniel 8, and Revelation 13, we have already dealt with this in worship. Okay?

And in Daniel 7 the Roman Empire disintegrates into ten nations; then three horns are plucked up. So, you have seven nations. But, where these three nations are plucked up, what do you have? You have a little horn come up. So, Rome comes up eighth, and is of the seven. And I am just putting that in there for your references.

And then in Daniel 8, you have the story of the horns, where in verse 9 the little horn of Rome comes into this scenario, and he is the eighth horn in Daniel 8.

And then in Revelation 13, John sees seven heads, and one of those heads receives the deadly wound, and then that deadly wound is healed. Those seven heads, the Papacy is one of those heads that has a deadly wound, but when it is healed it is prophetically the eighth head. It always comes up as the eighth and is of the seven. I have that in there just for that purpose.

Daniel 7 [Note: The following is provided for reference as it was not read into the record at this time.]

¹In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters. ²Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. ³And four great beasts came up from the sea, diverse one from another. ⁴The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. ⁵And behold another beast, a second, like to a bear, and it raised up itself on one side, and it *had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. ⁶After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. ⁷After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that *were* before it; and it had ten horns.

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

⁹I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, and his wheels as burning fire. ¹⁰A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. ¹¹I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. ¹²As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. ¹³I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. ¹⁴And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

¹⁵I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me. ¹⁶I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. ¹⁷These great beasts, which are four, *are* four kings, which shall arise out of the earth. ¹⁸But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. ¹⁹Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails of brass; *which* devoured, brake in pieces, and stamped the residue with his feet; ²⁰And of the ten horns that *were* in his head, and of the other which came up, and before whom three fell; *even of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. ²¹I beheld, and the same horn made war with the saints, and prevailed against them; ²²Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. ²³Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. ²⁴And the ten horns out of this kingdom

are ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. ²⁵ And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. ²⁶ But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. ²⁷ And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. ²⁸ Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.” Daniel 7 (KJV).

Daniel 8 [Note: The following is provided for reference as it was not read into the record at this time.]

“¹ In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto me Daniel*, after that which appeared unto me at the first. ² And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai. ³ Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns *were* high; but one *was* higher than the other, and the higher came up last. ⁴ I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great. ⁵ And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes. ⁶ And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power. ⁷ And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. ⁸ Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. ⁹ And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*. ¹⁰ And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them. ¹¹ Yea, he magnified *himself* even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down. ¹² And an host was given him against the daily ~~sacrifice~~ by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

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

“¹⁵ And it came to pass, when I, *even I Daniel*, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. ¹⁶ And I heard a man's voice between *the banks of Ulai*, which called, and said, Gabriel, make this *man* to understand the vision. ¹⁷ So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the

time of the end *shall be* the vision. ¹⁸ Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. ¹⁹ And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*. ²⁰ The ram which thou sawest having *two horns are* the kings of Media and Persia. ²¹ And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king. ²² Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. ²³ And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. ²⁴ And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. ²⁵ And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. ²⁶ And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it *shall be* for many days. ²⁷ And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.” Daniel 8 (KJV).

Revelation 13:3-4 [Note: The following is provided for reference as it was not read into the record at this time.]

“³ And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. ⁴ And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?” Revelation 13:3-4 (KJV).

ASSYRIA, EGYPT . . .

Now, notice here a quote from *Education*. I have referred to it before. I want you to see it, if you will. In *Education*, page 179, it says,

“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.’” *Education*, 179.

If you can get straight on this argument, the Lion of the tribe of Judah can start feeding you some honey, if you can get straight on this argument I am going to bring up.

One of the arguments here at the end of the world in Adventism is the true and false way to interpret the Bible. And if you bust out your Seventh-day Adventist Bible Commentary on Revelation 17, one of the things that they will tell you is that this “five have fallen, and one is not, and one is yet to come” is the kingdoms of history: it is Assyria, Egypt, Babylon, Medo-Persia, Greece, Rome, . . . —and I forget what they say. This is long before I understood that we had been high-jacked by Satan when the false interpretation of Biblical study was introduced in the 1930s. Before I knew that, this here was a stumbling block for me; because, I had seen that the Theologians of Adventism, they were willing to identify the kingdoms of history as Assyria, Egypt, Babylon, in spite of the fact that Ellen White says that Israel is one of the kingdoms of history. She says, “The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome.” And if you are going to use the faulty Protestant

rule of prophetic interpretation to approach the Bible, and it is going to contradict the Spirit of Prophecy, you ought to set it aside.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Because, your formula for Revelation 17 does not work because there is another country that needs to be in that formula: it is Israel.

Okay. That is outside the scope of this. I just want you to see that in the kingdoms of history, it is Assyria, Egypt, Israel, Babylon, Medo-Persia, Greece, Pagan Rome, and out of Pagan Rome comes Papal Rome. So, Rome always comes up eighth, and is of the seven, even in the kingdoms of history.

So, that is why that is in there.

Revelation 17:13, 13:2

Revelation 17:13

“¹³These have one mind, and shall give their power and strength unto the beast.”
Revelation 17:13 (KJV).

Revelation 17:13 says that these Ten Kings will give their power unto the Beast, and this is paralleling Revelation 13:2.

Revelation 13:2

“²And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.” Revelation 13:2 (KJV).

In Revelation 13:2, the Dragon gives the leopard-like beast (gives the Papacy) three things: its power, its seat, and its great authority. And here at the end of the world we see the Dragon power of the Ten Kings giving their power to the Beast. So, if you are going to understand what it means that the United Nations and the United States give their power to the Papacy at the end of the world, then you need to go into Revelation 13:2 and find out what it means that Clovis gave his power to the Papacy in AD496, because they are parallel histories, and they are important. Jesus illustrates the end from the beginning.

So, that is why those references are in there. This is an overview at this point.

Speaking of Revelation 17, verses 12, 13, 14, in that area, Sister White says, and this is also in Ellen White’s *Study Bible*, from *Maranatha*, page 187,

“‘These have one mind.’ There will be a universal bond of union,”—

Hartland Institute likes to teach that these kingdoms are the European Common Market, and that that is what is being discussed here in Revelation 17.

And even in Australia the word *universal* means *worldwide*. It does not mean *Europe*.

—“There will be a universal bond of union, one great harmony, **a confederacy** of Satan’s forces. ‘And shall give their power and strength to the beast.’ Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom

to worship God according to the dictates of conscience, as was manifested by the Papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.” *Maranatha*, 187.

What am I doing here? What I am doing here is trying to show you that verses 42 and 43 of Daniel 11, when the Papacy conquers Egypt, it is identified also in Revelation 13, verses 14 and 15. It is the same story. And it is identified in Revelation 17, when the Dragon is giving its power to the Papacy. This is when Egypt is being conquered by the King of the North.

Who is the Dragon?

The Great Controversy, page 439:

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

Purposely we have spent time identifying that the one of the characteristics of the Dragon is that it moves through history, and it has an earthly representative as it moves through history.

In the time of Christ, the Dragon’s earthly representative was Pagan Rome. Pagan Rome has the number 10 attached to it, because that is one of the characteristics of the Dragon as well.

But, at the end of the world, the Dragon has moved again. At the end of the world, the Dragon is in the Soviet Union, until the Soviet Union was swept away in 1989.

And who was the leader when it was swept away?

FROM THE AUDIENCE: Gorbachev.

BROTHER PIPPENGER: Mikhail Gorbachev.

And what did he immediately do? He took a job at the United Nations. He moved to the United Nations, thus giving the student of prophecy an historical line to follow the Dragon has it moved to its final resting place, the United Nations.

And here, we have referred to this often from *Testimonies to Ministers*, page 38.

“Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus.” *Testimonies to Ministers*, 38.

At the end of the world during The Sunday Law testing time, the Dragon power is a group of kings, governors, and rulers. It is not one king, it is a group. And in Revelation 17, it is Ten Kings. But, we have been showing through here, who as the primary king?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States.

Who is the United States?

In Carmel, in Carmel where is Jezebel in the story of Elijah? She is off. She is off in Samaria. She is out of the picture.

But, in Carmel, who is there? If the Beast is not there, who is in Carmel?

FROM THE AUDIENCE: The False Prophet.

BROTHER PIPPENGER: The False Prophet and the Dragon.

Who is the False Prophet in the story of Elijah?

FROM THE AUDIENCE: It is the priests of Baal.

BROTHER PIPPENGER: It is the priests of Baal (it is the United States).

But, when you come to the judgment, the third waymark in the story of Elijah, what happens to the priests of Baal?

FROM THE AUDIENCE: They are killed.

BROTHER PIPPENGER: They are killed. That is the end of the False Prophet. The False Prophet ends right there, because he joins the Dragon, **he joins the Dragon**. He becomes the premier king of the Ten Kings.

Who does he become?

Who does the United States become at this point at The Sunday Law in the United States? By the way, that is where this is. He becomes the United States.

And who is the United States? It is lots of things. It is Tarshish, okay? The premier symbol of economic strength is the ships of Tarshish. It is the United States. It is when the flagship of the economy of the world begins to go down from an East wind.

But, that is a different subject.

STRUCTURE

1798—deadly wound healed—message of the hour—close of probation

I am at “Structure” in your notes.

What I mean by that and what we will show when we get into Revelation 17—and I have not taken the time to prove this yet, but I am going to put it in your head one time, so when we get to the point to prove it, it might settle in easier.

The structure—I mean this [the time line of Figure No. 104 appearing on the whiteboard] is real busy, right? But, the structure of the sequence of events in Daniel 11:40-45, it begins in 1798. And then it begins to tell the story about how the deadly wound is healed.

Okay. The story of how the deadly wound is healed is Daniel 11:40 to 43. Once the Papacy conquers Egypt and takes possession of the economic structure of the world in verse 43 where it has the gold, and silver, and previous things, the deadly wound is healed.

And then verse 44 marks the message of the hour, the tidings of the East and the North. And in that history Michael stands up; because, in Daniel 12:1 it says, “And at that time,” somewhere back there in verses 44 and 45, Michael stands up and human probation closes.

So, at one level, the line of prophecy in Daniel 11:40 to Daniel 12:1 is that it begins in 1798. It tells the story of how the deadly wound is healed; and, then it emphasizes the message of the hour; and, then it marks the close of probation.

And the story of the United States in Revelation 13, it begins in 1798, and it is the story—this is where we get the term from, *the deadly wound*—it is the story about how the deadly wound is healed. By the time you get to verse 18, the man of sin with the number 666 is implementing the mark of the beast on all the world.

So, the story of Revelation 13 is that it begins in 1798. It tells how the deadly wound is healed, and then the message of the hour is emphasized because you come to Revelation 14. That is the message of the hour, is it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And the message of the hour takes you down to verse 11 in Revelation 14. And in Revelation 14 (9/11), you see the close of probation.

So, it is the identical sequence in Revelation 13 that it is in the last six verses of Daniel 11.

And, in Revelation 17, it begins in 1798. It describes how the threefold union of the sixth, seventh, and eighth kingdoms come together, how the deadly wound is healed; and, then you have Revelation 18.

And what is Revelation 18? It is the message of the hour, and it leads to the last four verses of Revelation 18, which is the close of probation.

So, the structure that we are suggesting about the last six verses of Daniel 11 is the identical structure as Revelation 13 and Revelation 17. And we will deal more of that in detail, because this is an important argument.

EGYPT: LIBYA AND ETHIOPIA

All right. Verse 43 of Daniel 11:

“⁴³But he [*THE KING OF THE NORTH*] shall have **power** over the treasures of gold and of silver, and over all the precious things of Egypt: and **the Libyans and the Ethiopians** shall be at his steps. Daniel 11:43.

I have always, from the start, understood the Libyans and Ethiopians to be the rich and poor. In verses 42 and 43 the subject there is Egypt, and Libya is a country that is connected to Egypt. It borders Egypt, and so does Ethiopia. And throughout the history of Egypt, Libya has always, and still is, been a poor country. It has always desired to conquer Egypt and become rich and wealthy, because Egypt was the symbol of worldliness throughout history for the Libyans.

Even the last leader that they did away with, Kaddafi, Kaddafi had built giant tunnels along the border of Egypt, tunnels big enough to run his tanks and his trucks and his bombs through on the border of Egypt because he had plans of conquering Egypt. It has always been that way through history. The Libyans were the poor, downtrodden masses that wanted to be Egyptians.

Whereas, the Ethiopians, technically they were richer than the Egyptians; because, what made the Egyptians wealthy was all the goods from lower Africa that the Egyptians sold to the rest of the world and got wealthy from. But, before the Egyptians got those goods, they had to come through the Ethiopian traders, and the Ethiopian traders, they made their cut off the wholesale/retail dealings. So, the Ethiopians, they had some money.

So, in relation to Egypt, the Libyans and the Ethiopians: rich and poor. Okay? And that is, no doubt, a truth about this passage, because that is what Revelation 13 says in the same history. It says in Revelation 13:16—it is in your notes:

“¹⁶And he causeth all, both **small** and **great, rich** and **poor, free** and **bond**, to receive a mark in their right hand, or in their foreheads.”
Revelation 13:16 (KJV).

Sister White comments on this, from *The Great Controversy*, page 604.

“Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that, **“all,**

both small and great, rich and poor, free and bond” (Revelation 13:16), shall conform to the customs of the church by observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death.” *The Great Controversy*, 604.

So what am I saying? I am saying, in verse 43 of Daniel 11, that when the Papacy takes control of all of the countries of Egypt, when the Papacy takes control of the entire world, when the United States has forced the world to set up an image of the beast, then the whole world as represented by “rich and poor” is under the authority of the Papacy.

But, there is more to Libya and Ethiopia than that.

And then we have referenced the book, *Keys of This Blood*, by Malachi Martin, and you see here a passage from *Keys of This Blood* where Malachi Martin is talking about a pretend map that Pope John Paul II had in terms of how he was going to govern the world.

Now, if you remember what we said about *Keys of This Blood*, Malachi Martin in that book—and Malachi Martin was very close to Pope John Paul II. He was one of his apologists, if that is the right word—and the beginning of that book sets forth the premise that the world was now in a three-way struggle for who was going to take control of the world, and he names who the three players were. He says it is the Soviet Union (that is the King of the South); the United States (that is the chariots, ships, and horsemen); and the Papacy (that is the King of the North) in verse 40. So, Malachi Martin is talking about Daniel 11, verse 40, even though he did not know it. And he says that all these three powers are struggling to take control of the world, and he predicted that it will be the Papacy that takes control of the world because they have the moral authority to do so and the Soviet Union and the United States do not have that moral authority. But, that is all Catholic rubbish, but it is true at one level.

And in that book, because of the Messages of Fatima—and we talked a little bit about this—Pope John Paul II believed that he was the good Pope, because in the Messages of Fatima there is a good Pope and there is a bad Pope. Okay? And when Jesus returns, He is going to place a blessing upon the good Pope and He is going to judge the bad Pope and He is going to take control of the Catholic Church and lead it—that is the Message of Fatima—and He is going to co-rule with the good Pope.

So, as the good Pope (Pope John Paul II) is thinking about when he is going to take control of the world in this book, this passage here is describing this map of the world, and it says in short, from *Keys of This Blood*, Malachi Martin, pages 163-164, 171,

“In short, that contemporary map of shame would be the graphic expression of the atrocity we have come to describe so blandly as the division of the world into North and South, which is to say, in plainer terms, the division of nations, and of populations within nations, into rich and poor. . . .

“It is just such a map of shame that Pope John Paul does hold up to the world in his moral assessment of the geopolitical arrangements that are setting up our future for us. . . .”—

Now, when we get to this last paragraph, you might hear a little Obama in it; but, the next paragraph says,

—“On the modern map of world shame that is the subject of so much of John Paul’s attention, North and South do not figure as precise geographical terms. Instead, they are global frontiers where wealth and poverty divide not only nations, but societies within nations. . . .”—

Now, here is the paragraph. Here is the scary part of it, I guess.

—“Whether it is applied in the confines of the United States, or in the world at large,”—

Do you see what he just did? He just said, first the United States and then Egypt, first the glorious land and then Egypt.

—“Whether it is applied in the confines of the United States [*THE GLORIOUS LAND*], or in the world [*EGYPT*] at large, John Paul’s moral assessment of North and South [*RICH AND POOR*] is simple and clear. In a morally adjusted economy, he insists, the rich should not get richer if the poor get poorer.” *Keys of This Blood*, Malachi Martin, 163–164, 171.

Do you hear that principle anywhere?

See, people think that maybe Obama is, you know, whatever they may think, that he is a representative of the Vatican. This is Vatican economics that he is proposing.

So, what I am saying is that Libya and Ethiopia in verse 43 of Daniel 11 are going to be “at his steps.” And we defined this earlier in the previous presentation, but we will define it again. To be “at his steps” means to march with him.

Have you ever marched? When I joined the Air Force, they made us march during basic training and we never marched again. Okay. That is the Air Force for you. If you join the Army, you are going to march incessantly; and, if you are going to join the Marines, oh, man, you are really going to march.

But, marching, if you do not want that drill instructor to be in your face, you better be making the same steps that everyone else is, at the same time; because, *marching* implies that you are all in unity, you are all moving identically the same.

And the Libyans and the Ethiopians, the rich and the poor, are going to be marching with Rome. They are going to be at his steps, because that is what “at his steps” means. That means to march with him.

But, Libya and Ethiopia, they also represent military strength. So, at one level they represent economics, and at another level they represent military; and, those are the characteristics once again of who? The United States. The United States is going to bring all the military and all the economics together for the Pope of Rome, because Ahab loves Jezebel.

MILITARY MIGHT

Jeremiah 46:8-9; Ezekiel 38:5

Jeremiah 46, verses 8 and 9, beginning with verse 8 of Jeremiah 46:

“⁸Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof. ⁹Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle *and* bend the blow.” Jeremiah 46:8-9 (KJV).

So, when he is marching together with Ethiopia and Libya, it represents economics, rich and poor; but, it also represents that it has the military structure of Planet Earth in its back pocket.

Ezekiel 38:5

Go to Ezekiel 38:5.

Is it okay for a symbol to have more than one meaning? I hope so; **I hope so**, since we would be in trouble about the line if it was not.

Verse 5:

“⁵Persia, Ethiopia, and Libya with them; all of them with shield and helmet: . . .”
Ezekiel 38:5 (KJV).

So, Ethiopia and Libya also represent military might. Military and economic might prophetically are power.

STEPS

Okay. You see the definition of STEPS there. It is self-explanatory.

STEPS: Strong's Concordance 4703—from **6805**; a step; fig. companionship:-going, step. **6805**: to pace, i.e. step regularly; (upward) to mount; (along) to **march**; (down and caus.) to hurl: -bring, go, march (through), run over.

It means *to march with*.

Verse 43 of Daniel 11:

“⁴³But **he** [*THE KING OF THE NORTH*] **shall have power over the treasures of gold and of silver, and over all the precious things** [*THE ECONOMIC STRUCTURE*] of Egypt: and the Libyans and the Ethiopians [*THE RICH AND POOR AND MILITARY OF THE WORLD*] shall be **at his steps** [*ARE GOING TO BE MARCHING WITH HIM; THEY ARE GOING TO BE IN UNITY*]. Daniel 11:43 (KJV).

When is it that the Egyptians are willing to give away their gold and silver and precious things?

FROM THE AUDIENCE: (No audible responses.)

BROTHER PIPPENGER: When the Plagues are falling. Right? That is where Daniel draws this story from. When the Plagues are falling on Egypt, the Egyptians are ready, “Here, take our gold and silver and get out of town!” All right?

So, here in verse 43, the King of the North (the Papacy) is taking control over the gold and the silver and precious things of Egypt, thus telling us that back in verse 41 that national apostasy is followed by national ruin, that the destructive judgments of God are in the land, which is the Time of Mercy for the eleventh-hour workers; but, that the judgments are in the land. And in this time period when the judgments are in the land, the Egyptians are willing to turn their financial structure over to the “savior of mankind.” And the greatest moral authority on Planet Earth today is the Pope of Rome.

“¹⁷And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Revelation 13:17 (KJV).

And the greatest military and economic strength is the United States. So, when the United States uses its force to lift up this moral authority, that is what is being described here in these verses. But, there really is no unity with them, even though they are marching together, except as they unify to make war with the Lamb (verse 14 of Revelation 17) to persecute God’s followers.

Testimonies, volume 5, page 101:

“With the ungodly there will be a deceptive harmony that but partially conceals a perpetual discord. In their opposition to the will and the truth of God they are united, while on every other point they are rent with hatred, emulation, jealousy, and deadly strife.” *Testimonies*, volume 5, 101.

You have to understand this. It is part of the story; **it is part of the story**. In Revelation 17 the Ten Kings (the Dragon) they hate the whore. They hate the Papacy, yet they are going to come into a church/state relationship with the Papacy, even though they hate her. They hate her so much that they are going to kill her.

So, this is part of the story. This is part of the dynamics that you have to understand about this threefold union, is it is a marriage of convenience. It is not a marriage of love.

Testimonies, volume 7, page 182:

“As we approach”—

And I wish this would sink into your heads. There is a phrase in here; because, in Psalm 83 it talks about these Ten Kings lifting up the head, and this here will tell you what the head is that the Ten Kings lift up.

—“As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord’s instrumentalities. The world is filled with storm and war and variance. **Yet under one head—the papal power**—the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate. While he seeks to unite his agents in warring against the truth he will work to divide and scatter its advocates. Jealousy, evil surmising, evilspeaking, are instigated by him to produce discord and dissension.” *Testimonies*, volume 7, 182.

Okay. This false unity, the head of it is the King of the North (the Papacy).

Review and Herald, December 21, 1897:

“In this time of prevailing iniquity, the Protestant churches that have rejected a ‘Thus saith the Lord,’ will reach a strange pass. They will be converted to the world. In their separation from God, they will seek to make falsehood and apostasy from God the law of the nation. **They will work upon the rulers of the land to make laws to restore**”—

Please underline these two words.

—“**the lost ascendancy of the man of sin,**”—

We have spent time here showing that one of the prophetic characteristics of Satan is that he wants to ascend to the throne of God. He wants to ascend to the sides of North. He will ascend and be like God. The *ascending* is a characteristic of Satan; but, we have also shown that it is a characteristic of the Papacy, for in verse 40 of Daniel 11, this mighty sweeping away that is expressed in the Hebrew words that are translated as *come against as a whirlwind* in Daniel 11, verse 40, the definition of those Hebrew words not only describes the mighty sweeping away but, at the same time, an ascendancy begins, suggesting to us, if we are willing to see, that the ascension of the King of the North begins with the collapse of the Soviet Union in 1989, and it reaches the height when the Ten Kings agree to give their kingdom unto the Beast for one hour (for a short space), when the Beast conquers Egypt in Daniel 11, verse 42, and the United States forces the world to set up an image of the Beast in Revelation 13:14-15.

So, this ascendancy is a characteristic to watch, and it is the Protestants of the United States that restore . . .

—“**the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the protection of the state.** The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life.” *Review and Herald*, December 21, 1897.

Brothers and Sisters, this health care law [referring to the Affordable Care Act a/k/a Obama Care], that is Roman Catholic principles. If you do not know that, you should know that. As a Seventh-day Adventist, you should know that.

There is a book called, *Ecclesiastical Megalomania*. There may be better books on this subject than that, but it is the one that I read. And *Ecclesiastical Megalomania* is very clear as it describes the political structure of the Papacy and how this political structure of the Papacy has been duplicated in various political structures around the world: Socialism, Communism; that is Catholicism, with just a little twist.

And so when we see a health care plan introduced into the United States such as this, if you really understand it, that is Catholicism. “And Catholic principles”—how does Sister White say it?—“will be taken under the protection of the state. The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life.”

And what is the argument for a national health care system in the United States? Why, I hope it is not the Canadian Health Care System. We just had our Canadian friends go home

yesterday, and that national health care system forces the Canadians to save up their money and come down to the United States to get health care if they are in serious trouble. So, we are going into a health care system like that. All right?

But, what is the argument for it? Because, even the poor need health care. Okay? It is the premise of the benefitting of all at the denial of a few; and, that is the argument of The Sunday Law. **That is the argument of The Sunday Law:** “The only reason we are having these problems is because of this little group that is keeping the Sabbath. And if we can deal with them, then it will benefit everyone.” It is the same logic.

We will end right here. Let me wrap this up, and we will take this up tomorrow. We will start in verse 44 of Daniel 11 tomorrow, with tidings out of the East and the North.

SUMMARY

So, what am I saying? Here is what I am saying—I wanted to get through this, but too many words, sometimes.

FROM THE AUDIENCE: (Laughter).

BROTHER PIPPENGER: I need to be focused.

All right. Here is what we are saying. We are dealing with Daniel 11:40-45, which begins at the Time of the End in 1798; but, this is where Revelation 13 begins, is in 1798, too. Because, Sister White says that at the time that the Papacy was robbed of its strength, John beheld a new power rising up out of the Earth. Okay?

And in Revelation 17, John is carried to the wilderness, and he sees the Papacy already drunk. He is not just in the 1260 years; he is at the very end of the 1260 years. Upon the testimony of two a thing is established. If Daniel 11:40-45 begins in 1798 and Revelation 13 begins in 1798, you know Revelation 17 begins in 1798. And they are telling the same story from three different perspectives. One is about the Ten King (the Dragon), and one is about the King of the North (the Papacy, and one is about the False Prophet (the United States). Line upon line brings this story into focus.

The history of 1798 to The Sunday Law is the history of Daniel 11, verse 40. It is the history of Revelation 13:11. It is the history of Isaiah 23.

In the history of verse 40 of Daniel 11, you have the history of the long, drawn-out war between the King of the South and the King of the North. Initially, the King of the South begins the war against the King of the North; but, ultimately, the King of the North returns and retaliates and sweeps away the King of the South. That is the story of Carchemish.

But, initially, Pharaohnecho begins the war (the Battle of Carchemish) against the Assyrians, and then years later—

When did they begin the war against the Assyrians? Who was king? Josiah.

But, when it ends—I forget if it is Jehoiakim or Jehoiachin—I think it is Jehoiakim is the king when the Battle of Carchemish ends. And when the Battle of Carchemish ends, it is the King of the North that is prevailing. So, this Battle of Carchemish, it is Daniel 11, verse 40. It begins with the King of the South initiating the war against the King of the North, and it ends years later when the King of the North sweeps away the King of the South.

And what does it teach us about the history of Daniel 11, verse 40? It teaches us that Josiah (as the leader of the Seventh-day Adventist Church) rejects the warning message of Daniel 11, verse 40, and he ends up dead at Armageddon, between the seas and the glorious holy

mountain. It is telling us that verse 40 is a message that you better understand as a Seventh-day Adventist, or you are going to die!

Is that too straight?

Chosroes, this is Revelation, chapter 9. Once again a long drawn-out battle that begins with Persia, Persia being a two-pronged power (the Medes and the Persians).

France being a two-pronged power, France (the King of the South) initiates a war against the King of the North (Rome) in 1798; but, the Persians, they initiate a war against Rome in Revelation 9 and they initially subdue the King of the North (Rome).

But, after a while, what happens? Rome retaliates against Persia.

And what does it do? It sweeps it away.

But, what does Rome also do as it is sweeping away the King of the South (Persia). Its power is dissipated.

And what does that do? It allows Islam to rise into history.

So, in verse 40 of Daniel 11, with the battle of Chosroes, we do not have a lesson about the Seventh-day Adventist Church rejecting the warning of Daniel 11, verse 40; we have the evidence that before The Sunday Law in verse 41 but after 1989 (when Persia is swept away), Islam will come into history. Right?

And we read the quote here [pointing to the Little Time of Trouble designated in Figure No. 104]. This is a little bit different than I was always taught. And I am not going to make a big deal about it, but if you look closely at it, in the passage where Sister White is describing the time of trouble when probation is open, she says, "This time of trouble does not refer to a time when the plagues will be poured out but to a short period of time while salvation is still closing." At that time the nations will be angry, yet held in check, while the work of the Third Angel is accomplished. And then she says, "At that time, the Latter Rain will fall."

Okay. So, when you look at that, she is talking about the Little Time of Trouble; so, you can mark the Little Time of Trouble, beginning right here when the Latter Rain begins to fall, when there is a restraint placed upon Islam when the nations are made angry by the action of Islam, by the action of Islam of putting a hole in the ship of Tarshish and now it is sinking. The nations are angry, but they are held in check because George Bush in the United Nations put a restraint upon them. The Latter Rain begins to fall.

But, the subject of that passage in *Early Writings* where she is describing that is the time of trouble, but it is the time of trouble that comes before the Plagues. Therefore, this is the Little Time of Trouble.

For years I taught the Little Time of Trouble began at The Sunday Law in the United States. I understand otherwise now. But, this [9/11 and Islam, Figure No. 104] is where the destruction of the cities begins, and you can track this from 9/11, onward. It has begun. The Little Time of Trouble is here.

When The Sunday Law arrives, this is the one hour that the Ten Kings co-rule with the Papacy; and, this is where Satan personates Christ. This is where national apostasy is followed by national ruin; and, this is the time of God's destructive judgments, which is the Time of Mercy for the eleventh-hour workers.

And we will continue on this tomorrow. I am sorry we could not get through the other two verses.

Shall we pray?

Benediction: Heavenly Father, we are amazed at the consistency of your prophetic passages and how specific you are about certain truths; but, we need discernment to recognize these things and we need a willing heart to receive them as truth. We ask that you would give us both of those things. We ask that you would bless the work that we are doing here with the DVDs and the LiveStreaming. And as we are breaking camp from the wonderful meetings that Pastor Sankey provided for us, we know that there are many of us traveling in different directions and we ask for traveling mercies in all these regards. And as we take up a day of service for you here, we ask that you allow us to be safe and that whatever we do we can do for your glory and honor. And according to your will, we ask that you bring us back here tomorrow morning at 7:00 to continue this study. In Jesus's name, amen.

Habakkuk's Two Tables #56

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together for worship this morning. We thank you for a good night's rest. And as we take up this study, we ask that you would grant us the presence of your Holy Spirit. I would ask that you hide me behind your cross, that you would take control of the thoughts and the ideas that I have, that what is expressed would be truths from the Throne Room on High that have been purified with a coal from off the altar, that the words expressed would do their work of edification of your people, better preparing them with a message to share with those that they come in contact with and giving them more power in their lives that they might finish the work of character development that you have called us into. As we open your Word now, we want to understand the conclusion of the last six verses of Daniel 11. We ask that you would help to do this. In Jesus's name, amen.

BROTHER PIPPENGER: All right. We are looking at 1989 as the conclusion of William Miller's dream, and we are identifying 1989 as the Time of the End for the final Reform Movement. Sister White tells us that every Reform Movement in sacred history parallels each other. She says that in *The Great Controversy*. And every Reform Movement begins with a Time of the End, and we have identified that the Time of the End is a fulfillment of a prophecy that sheds light upon that particular generation and tests that generation.

And the classic illustration of the Time of the End is 1798. Daniel, chapter 12, the Time of the End, the Papacy received a deadly wound. There is your prophetic fulfillment. At that point the Book of Daniel was unsealed to the Millerites. There was an increase of knowledge, and that increase of knowledge from the fulfilled prophecy tested that generation.

By the time you get to October 22, 1844, there are two classes of worshippers demonstrated. One class continues to send their prayers to the Holy Place, and Satan answers their prayers. The other class follows Christ by faith into the Most Holy Place and become the beginnings of the Seventh-day Adventist Church.

In the Millerite History, from 1798 to 1844, you have the Everlasting Gospel accomplished, and the Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a prophetic testing message, and that prophetic testing message comes in three steps.

All of this we have already put in place.

So, what we are saying is that for this final generation, because there is a special testing message for every generation, that the Time of the End is 1989 and that the fulfillment of the prophecy that marks the beginning of this generation and that unseals the testing message for this generation was the collapse of the Soviet Union in 1989, in fulfillment of Daniel 11, verse 40.

If you have your Bibles, if you look at Daniel 11, verse 40, we have already dealt with this in detail but we are going to give an overview of it before we take up verse 44.

Daniel 11, verse 40, says,

“⁴⁰And at the time of the end”—

We showed from the Bible and the Spirit of Prophecy that the Time of the End is 1798.

—“⁴⁰And at the time of the end shall the king of the south push at him:”—

That word *push* means *war against*.

The “him” there and is the subject of the prior verses, the King of the North.

The King of the South in Daniel 11 is the power that controls Egypt. The King of the North is the power that controls Babylon. After the cross, you are looking for the power that controls spiritual Egypt and spiritual Babylon; and, in Revelation 11, verse 8, spiritual Egypt is atheistic France; and, in Revelation 17 spiritual Babylon is the Papacy.

So, verse 40 is saying that in 1798 shall atheistic France begin a war against the Papacy, as it did by delivering the deadly wound. 1798 is the mark of the beginning of the Reform Movement for the Millerites.

But the verse continues on and says,

—“and the king of the north shall come against him”—

There shall come a time when the Papacy shall retaliate against the King of the South, and the King of the South is the king of Atheism in this verse. We have spent time showing that. And when the Papacy retaliates against the king of Atheism at the end of the world, it is no longer atheistic France; it is the new king of Atheism. It is the Soviet Union.

It says,

—“and the king of the north [*THE PAPACY*] shall come against him”—

And if you remember, this “come against,” the Hebrew means not only *a mighty sweeping away* but it means *to ascend*. This is to restore the lost ascension of the man of sin. One of the characteristics of Satan and of the Papacy in the Bible is that they are the powers that ascend. This is the final ascent of the Papacy to the throne of the Earth, before he comes to his end with none to help here in verse 45.

So, it says,

—“shall come against him [*THE KING OF THE SOUTH (THE SOVIET UNION, THE KING OF ATHEISM)*] like a whirlwind,”—

And every historian—we looked at the historians’ comments on how rapidly the Soviet Union was swept away, like a whirlwind. In fact, one of the magazines gives a chronology of the sweeping away of the Soviet Union. The title of that magazine was “Days of a Whirlwind.” It was swept away almost overnight.

And when the Papacy came to sweep away the Soviet Union, it brought with it

—“with chariots, and with horsemen, and with many ships;”—

And *chariots and horsemen* in Bible prophecy represent military strength, and *ships* represent economic strength; and, the historical record is that the way that the Soviet Union was swept away was through an alliance between the United States and the Vatican. And the United States

supplied the military and economic power to bring down the Soviet Union; therefore, the United States is represented as the *chariots* and the *horsemen* and the *ships* in this passage.

And it says,

—“and he shall enter into the countries,”—

Whoever the King of the South is when it is swept away, it is a confederacy of countries; and, sure enough, in 1989 when the Soviet Union (the king of Atheism) was swept away by an alliance between the United States and the Vatican, the Soviet Union was made up of several countries.

—“and shall overflow and pass over.” Daniel 11:40 (KJV).

And the power in Bible prophecy that conquers by overflowing is the Papacy. Bible prophecy teaches us that the Papacy conquers as the Euphrates overflows its banks. It is one of the characteristics of the Papacy.

So, Daniel 11, verse 40, is identifying the beginning of the reestablishment of Papal power at the end of the world. And the demise of the Soviet Union in 1989 marks the Time of the End for the final generation.

And as Sister White says in *The Great Controversy*,

“The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.” {GC 594.1}

“Satan watches to catch any glimpse that they may have to understand these truths.” That is a paraphrase of the last part of this verse, especially.

We have looked at that quote from *The Great Controversy*, and the events connected with the close of probation are the events in the last six verses of Daniel 11, because they are the events that lead to Michael standing up in Daniel 12:1. And Sister White tells us that when Michael stands up, human probation closes.

So, in the passage where Sister White speaks about the events connected with the close of probation, she has just premised that comment on the fact that the reason that the Disciples in the time of Christ did not understand what was going to happen at the cross was that even though they had been plainly told what was going to happen at the cross, they did not understand because they were holding onto preconceived ideas.

And then she jumps into our generation and says the events connected with the close of probation have been clearly revealed; and, what we have been doing here over the last several presentations is giving a clear revelation of the last six verses of Daniel 11, which are the events that lead to Michael standing up, to the close of probation.

“But multitudes” in Adventism, just like the Disciples in the time of Christ, “have no more understanding of these important truths than if they had never been revealed.”

This truth, the return to the throne of the Earth by the Papacy, is the very truth that is designed to test Adventists; because, Adventists are the people that are going to give the Three

Angels' Messages, and the Third Angel's Message is identifying who the Beast is and what his mark is. And when he returns to enforce that mark, we are the people that are going to stand and identify who and what that is all about. But, if we do not understand the prophetic events that are identifying his return to the throne of the Earth, then we certainly are not the messengers that are going to proclaim the Third Angel's Message.

So, this passage here is part of the prophetic testing message that will produce two classes of worshippers in Adventism. One class will identify the work of the Papacy returning to the throne of the Earth, and the multitudes in Adventism "will have no more understanding of these important truths than if they had never been revealed."

Verse 41, the second step in this sequence of events, the Papacy now is going to conquer the glorious land.

"⁴¹He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon." Daniel 11:41 (KJV).

The word *glorious* means *a sense of prominence*. The most prominent country in the world at this time is the United States, and verse 41 is identifying The Sunday Law in the United States.

And it says many *countries* will be overthrown; but, the word *countries* in verse 41 is supplied: *many people* will be overthrown, and we have shown that the *many people* that will be overthrown at The Sunday Law in the United States are those people in the United States that will be held accountable to the light of Sabbath and Sunday; and, those that are held accountable to the light of Sabbath and Sunday are Seventh-day Adventists.

Those Christians outside of Adventism that have not heard the distinction between Sabbath and Sunday will not be accountable to the light of Sabbath and Sunday when The Sunday Law arrives; therefore, in verse 41, when the King of the North conquers the United States at The Sunday Law, the *many* that are overthrown are Seventh-day Adventists that have not prepared a character for the Seal of God; and, therefore, they are going to receive the mark of the beast.

But, it goes on and says, "but these shall escape out of his hand," "his" being the Papacy. These are going to escape from the Papacy's hand, and we talked about this word *escape*. It means *escape as if by slipperiness*; but, primarily it means whatever it escapes from, it has prior to that escape been under the control of. And what I mean by that, the most essential ingredient of this Hebrew word *escape* is that it is identifying that there was some kind of control that you escape from when you escape. So, these people that are escaping from the hand of the Papacy, prior to The Sunday Law in the United States, they have been in the hand of the Papacy.

And the Papacy at the end of the world is threefold. Modern Babylon in Revelation 16, verse 19, is divided into three parts; and, in verse 12 those three parts are the Beast, the Dragon, and the False Prophet. Modern Babylon is threefold in nature: it is the Vatican [the Beast], the United States [the False Prophet], and the United Nations [the Dragon]; it is Spiritualism [the Dragon], apostate Protestantism [the False Prophet], and Catholicism [the Beast].

And when Daniel represents the threefold nature of modern Babylon, he calls them Edom, Moab, and Ammon. And in verse 41 those that escape the hand of the Papacy at The Sunday Law in the United States are those people that begin to come out of Babylon; because, in Daniel 11:41 at The Sunday Law in the United States, you also are fulfilling Revelation 18:4, and Revelation 18:4 says, "Come out of her my people."

At The Sunday Law in the United States, those Seventh-day Adventists that have prepared their character for the Seal of God, they receive the Seal of God. They receive the full outpouring of the Holy Spirit and begin to say, “Come out of Babylon!” And God’s other children that are still in Babylon, represented in a threefold nature and by Daniel in verse 41 as Edom, Moab, and Ammon, they begin to respond to the call, “Come out of Babylon,” and they come out and stand with God’s people.

When Pagan Rome conquered the world, it had to conquer three geographical areas. Daniel 8, verse 9; and Daniel 11, verses 14 through 16, uphold this truth. It had to overcome Palestine, Egypt, and Syria.

Let us go to Daniel 8:9—let me get it in my head here—the South (Egypt), the East (Syria), and the pleasant land (Israel).

(Clears throat), still sweating this cold out.

When Pagan Rome took control of the world, it had to conquer three geographical areas, and then it ruled the world for how long, supremely? There is a time prophecy on how long Pagan Rome would rule the world in Daniel 11:24. It would rule for 360 years. It conquered those three entities at the Battle of Actium in 31BC, and it was invincible for the next 360 years, until Constantine divided the Empire between East and West in the year AD330 (360 years later right on the nose!).

But Pagan Rome began to rule supremely after it had conquered three geographical areas: Syria, Israel, and Egypt. And then it ruled supremely.

So, too, with the Papacy. Before the Papacy ruled supremely for 1260 years, three geographical areas had to be overcome, the three horns: the Heruli, the Vandals, and the Ostrogoths.

Therefore, in Daniel 11:40-45, we are not speaking about Pagan Rome or Papal Rome. We are speaking about modern Rome, and modern Rome will have three geographical areas that it needs to overcome.

The first of those geographical areas is verse 40 of Daniel 11: it is the Soviet Union.

The second of those three geographical areas is verse 41: it is the United States.

And the third of those three geographical areas is verse 42: Egypt.

“⁴²He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.” Daniel 11:42 (KJV).

And Egypt was a very easy symbol for us. Egypt represents the entire world. Of course, that is what the Spirit of Prophecy says: first, the United States, and every country on the Globe will follow her example. So, the three geographical areas that modern Rome will have to overcome are (1) the Soviet Union, (2) the United States, and (3) the United Nations, the entire world.

Okay. We have been bringing all kinds of lines of prophecy to establish this. And in verse 42 the Papacy (the King of the North) conquers the world, and they find no escape.

And this is a different Hebrew word [*escape*] than the Hebrew word translated as *escape* in verse 41. This Hebrew word in verse 42 identifies they will find no escape. The entire world is going to come under the authority of a One World Government that has the Pope of Rome seated on top of it as the moral authority.

And then in verse 43 it continues the story of the conquering of Egypt, and it says,

“⁴³But he [*THE PAPACY*] shall have power over the treasures of gold and of silver, and over all the precious things of Egypt:”—

This tells us at least two things. It tells us that he is going to come in control of the financial structure.

FROM THE AUDIENCE: (Inaudible inquiry).

BROTHER PIPPENGER: We have not started the notes yet. I am just getting prepared to get to the notes.

He is going to have control over the financial structure of the world; and, this, of course, is how Seventh-day Adventists understand it; because, we know that the Pope of Rome is going to forbid you to buy or sell except that you have the mark of the beast. That is the financial structure of the world.

—“and the Libyans and the Ethiopians *shall be* at his steps.” Daniel 11:43 (KJV).

Which means *to march with him*, which means they are going to be in unity. And, the Libyans and Ethiopians represent the rich and the poor in the world, and they represent the military strength of the world.

So, here in verse 43, the same ally that was given to it in verse 40 with the United States, when the United States gave its chariots, horsemen (its military strength), and ships (its economic strength), here in verse 43 when it conquers the entire world, you see it given the economic strength with the silver and gold and precious things, and the military strength with the Libyans and Ethiopians: the deadly wound is healed.

Once the third geographical obstacle is conquered, it rules supremely: for Pagan Rome, for 360 years; for Papal Rome, for 1260 years. And time is no longer, so there will be no time element to this.

And one other thought: When was it that the Egyptians were willing to give away their gold and silver and precious things? When the plagues were falling [during the time related in the Book of Exodus just prior to Moses leading the children of Israel out of Egypt].

And we know that when The Sunday Law comes to the United States in verse 41, national apostasy will be followed by national ruin. And if there is national ruin in the United States, if the United States sneezes the entire world gets a cold. If there is national ruin in the United States, the whole economic structure of the Planet is going to crash, and it is in that scenario that Daniel illustrates verse 43, when the Papacy is given the gold and silver and precious things of Egypt, thus telling us that the world is willing to seek some divine deliverer from a tremendous crisis that began back in verse 41 at The Sunday Law in the United States. This is just ahead of us.

In verse 44, now, it is going to emphasize the message.

In verse 44, now we will go to our notes.

“⁴⁴But **tidings** out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.”
Daniel 11:44 (KJV).

TIDINGS

Tidings is a message. You can see a nice illustration of tidings in *The Acts of the Apostles*, page 48.

“What was the result of the outpouring of the Spirit on the Day of Pentecost? **The glad tidings of a risen Saviour** were carried to the uttermost parts of the inhabited world.” *The Acts of the Apostles*, 48.

So, there is a message from the East and the North that is going to trouble the Papacy, and he is going to “go forth with great fury to destroy, and utterly to make away many.”

I have not spent the time that I sometimes do with the Hebrew words there about *utterly make away many*, but that means *death*. Okay? Not just death but there will be martyrs in this phrase, “he shall go forth with great fury to destroy, and utterly to make away many.”

And why will he do so? Because, there is a message from the East and the North that troubles him. So, the message from the East and the North, now, it is only in two verses where you see Michael standing up. We are in verse 44, and we have verse 45, and then you have Daniel 12:1, and Daniel 12:1 says, “And at that time shall Michael stand up, . . .”

So, in Daniel 12:1, when Michael stands up, it is actually saying, “Somewhere back there in verse 45 or verse 44 that is where human probation closes.” So, verse 44 is right at the end of the world, before human probation closes. And some people that fight this Message will tell you the tidings of the East and the North is some obscure message that they really do not know what it is, but it cannot be important because it is not the Third Angel’s Message, because the Third Angel’s Message is what Adventists are to proclaim.

And those people that make that kind of foolish argument do not understand God’s Word. God’s Word is line upon line. If you have a message marked in the prophecies that is being proclaimed right before probation closes, the only message that it can be is the Third Angel’s Message; because, 1 Corinthians 14:32-33 says, “And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints.” One prophet is not going to mark the message of the hour just before probation closes and be in disagreement with how John the Revelator marks the message of the hour in Revelation 14, just before probation closes. They are the same message!

EAST AND NORTH

THE MESSAGE OF CHRIST’S RIGHTEOUSNESS—ISAIAH 41:2, 25-27

But, the message of the East and the North is designed to teach different aspects of the Third Angel’s Message; and, it is when you look at what the East represents in the Scriptures and what the North represents in the Scriptures that you get a broader view of what the Third Angel’s Message really is.

And this is just briefly [an overview]. All we are doing here is putting an understanding of the last six verses of Daniel 11, so we can go back on Sunday and onward and start defending that. We are just putting our argument in place.

So, I am telling you what I am saying about East and North here this morning is a brief overview.

Go to Isaiah 41 in your Bibles.

Isaiah 41, we are looking at East and North, because we want to know what the Message of the East and North is that so infuriates the Papacy that it starts to kill people again, for the second time.

Verse 2 of Isaiah 41 says,

“²Who raised up the righteous *man* from the”—

Where?

FROM THE AUDIENCE: East.

BROTHER PIPPENGER: And who is the righteous man here?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Yes, but who is it, also? It is Clovis(*stet*); but, it is Christ.

But, the point being is, what kind of man is this?

FROM THE AUDIENCE: A righteous man.

BROTHER PIPPENGER: A righteous man.

So, the righteous man from the East, the East is symbolizing what?

FROM THE AUDIENCE: You mean Cyrus, not Clovis, right?

BROTHER PIPPENGER: Oh, yes! I’m sorry. I meant Cyrus, not Clovis.

I stand corrected. Good on you!

Who is Clovis?

FROM THE AUDIENCE: King of France.

BROTHER PIPPENGER: King of France, AD496; different guy all together, who does NOT symbolize Christ. Cyrus does.

So, what does the East represent here in verse 2, if you are going to put it in a message in the terminology of Adventism? Righteousness by Faith.

—“²Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? He gave *them* as the dust to his sword, *and* as driven stubble to his bow.” Isaiah 41:2 (KJV).

Verse 25 through 27:

“²⁵I have raised up *one* from the north,”—

I thought he was raised up from the East?

This is the same Guy, by the way; but, in verse 2 He was raised up from the East and here in verse 25 it says, “I have raised up *one* from the north.”

—“and he shall come: from the rising of the sun”—

And where is “the rising of the sun”?

FROM THE AUDIENCE: The East.

BROTHER PIPPENGER: The East. Christ is the man from the East and the North.

When you are dealing with the righteousness of Christ, you are dealing with the East and the North; so, the message of the East and the North that causes the Papacy such grief is the message of Christ’s Righteousness.

—“²⁵I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as *upon* mortar, and as the potter treadeth clay. ²⁶Who hath declared from the beginning, that we may know? And beforetime, that we may say, *He is righteous?* Yea, *there is none* that sheweth, yea, *there is none* that declareth, yea, *there is none* that heareth your words, ²⁷The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth”—

What?

FROM THE AUDIENCE: Good tidings.

BROTHER PIPPENGER: —“good tidings.” Isaiah 41:25-27 (KJV).

The good tidings is the message of Christ’s Righteousness.

And Sister White tells us plainly that the message of Jones and Waggoner was the message of Christ’s Righteousness, and she also says that the message of Jones and Waggoner was the Third Angel’s Message; she also says it was the Laodicean message; it was the Latter Rain message. The message of the East and the North is a symbol of Christ’s righteousness, which is the Third Angel’s Message. This is what troubles the Pope of Rome and begins the persecution.

But, it is not simply that. It is the sealing message, also. The East represents the sealing message.

EAST

THE SEALING MESSAGE—REVELATION 7:2-3

Is this Thursday?

FROM THE AUDIENCE: Yes, it is.

BROTHER PIPPENGER: Okay. We are going to deal with this a little more in-depth on Sunday, Lord willing, this part that we are dealing with right here, Revelation 7; but, we will put this much into the record here, verses 2 and 3.

“²And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea. ³Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”
Revelation 7:2-3 (KJV).

So, the message that comes from the East is what?

FROM THE AUDIENCE: The sealing.

BROTHER PIPPENGER: It is the sealing message. It is the message that seals the 144,000. This is the message that enrages the Papacy in Daniel 11, verse 44.

But, you cannot get away from it: only someone that does not want to see it, only someone that has not been studying the Word of God. If you do not study the Word of God, you do not become familiar with the truth, that there are no accidents in the Bible. It is not that the Lord mechanically orchestrated the Bible, but He still controlled the production of the Bible to the very letter.

So, when you see verses 2 and 3, what are these four angels told? What are they told not to do, in verse 3? “. . . Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

You cannot get away from the fact that this command not to hurt the trees and the earth is the sealing message, and it comes from the East.

And go to Revelation 9, verse 4. This is what is amazing to me, that God’s people think that maybe verse 4 is some kind of an accident. It cannot be an accident. God does not make any accidents.

Verse 4 of Revelation 9 says,

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

If you cannot see a connection between that verse and Revelation 7, verse 2 and 3, then you are just not willing to see.

Of course, we understand that here in verse 4 of Revelation 9, this is the command of Abu-Bakr, in the history of the Fifth Trumpet, when he told the Islamic military that he sent forth, “When you go forth, you are going to find two kinds of Christians. One kind of Christian keeps the Seventh-day Sabbath, leave them alone. Hurt not those that have the Seal of God. But, these Catholic Christians that keep Sunday, you tell them to submit to Allah; and, if they do not do it, cut their head off.” That was the command of Abu-Bakr that is referenced in Daniel 9, verse 4, and you cannot get away from the fact that there is a connection between Revelation 9, verse 4, and the sealing message of Revelation 7, verse 2 and 3.

For those in Adventism that do not understand that the sealing message has to do with Islam, there is a darkness that is upon them that is going to cost them their eternal life, if they do not shake that darkness off.

Back to our notes.

The East, what we are saying, represents the sealing message.

The East and the North, together, represents the Righteousness of Christ.

THE MESSAGE OF THE SECOND COMING

But, the East also represents the Second Coming of Christ.

In *The Great Controversy*, page 640, Sister White says,

“Soon there appears **in the**”—

FROM THE AUDIENCE: East.

BROTHER PIPPENGER: —**east** a small black cloud, about half the size of a man’s hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man.” *The Great Controversy*, 640.

Okay. So, the East also represents the message of Christ’s Second Coming.

1 Kings 18:38-46

And when we see this sign—if we are faithful and alive—when we see this sign, where has this experience been prefigured for us?

1 Kings 18, where we can find the sign of the Second Coming.

1 Kings 18, beginning in verse 38, says,

“³⁸Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. ³⁹And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God. ⁴⁰And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

“⁴¹And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain. ⁴²So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, ⁴³And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times. ⁴⁴And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down that the rain stop thee not. ⁴⁵And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. ⁴⁶And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.” 1 Kings 18:38-46 (KJV).

Of course, we dealt with the illustration of Elijah and placed it down at the end of the world more than once in our studies; but, the sign of the East and the sign of the cloud in the East, that is the sign of Christ's Second Coming.

NORTH

What about the North? What is the message of the North that enrages the Papacy?

And, of course, that also has many lines of truth; but, the primary one is the message of the King of the North, the message that the King of the North in Daniel 11, verse 40 through 45 is the Papacy.

And why would that enrage the Papacy? Because, when this message is opened up, it is going to tell the whole world who the King of the North is.

Here is a passage from *The Great Controversy* to make this point, if you do not already understand it, beginning at page 605.

“Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarmists.”—

Have you ever been called an alarmist?

I would think that if you have not been called an alarmist, then you are not preaching the right message.

—“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—the defender of religious freedom. 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.**”—

This is just prior to The Sunday Law.
Continuing on:

—“**In every generation God has sent His servants to rebuke sin, both in the world and in the church.**”—

Does that mean at the end of the world the Lord is going to raise up servants that are going to rebuke the sin in the Seventh-day Adventist Church?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: That is how I understand the English of this; because, God never changes. Jesus is the same yesterday, today, and forever.

—“**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.

“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.”—

When is it given with the greatest power?

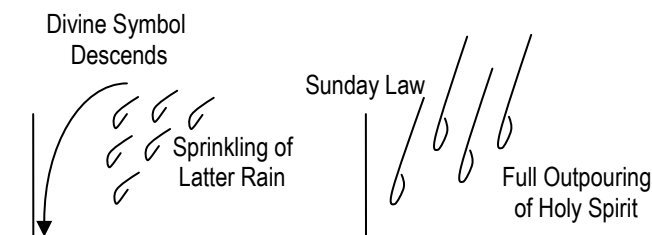


Figure No. 105.

Just to remind us, I know that most of us may know this but in these histories that are all the same, there is a point where the Divine Symbol comes down, is there not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: In the history of Moses, this is where the Lord comes down and confronts Moses with circumcision, the test of circumcision.

A test is marked when the Divine Symbol comes down [see Figure No. 105].

And Moses said, "The Lord thy God is going to raise up a prophet like unto myself," and that prophet was Christ. And Christ is here in his story when a Dove comes down; and, the testing of this history begins right after his baptism, and baptism is replacing circumcision, which was Moses's test, and Jesus immediately went into the wilderness to be tested of the Devil.

So, we know that when the Divine Symbol comes down in each of these histories, as did the Angel of Revelation 10 on August 11, 1840; whenever the Divine Symbol is marked as descending, as Michael descended and dealt with Cyrus at this very point in the history of the Three Decrees at the beginning of the 2300 Days, that a testing process begins and a message is empowered.

But, as we look closely at this, if you remember, this begins the sprinkling of the Rain. There is a sprinkling, because what happened when Christ was resurrected? Who did He see first?

FROM THE AUDIENCE: Mary.

BROTHER PIPPENGER: Mary.

And what did He tell Mary?

FROM THE AUDIENCE: "Do not touch me."

BROTHER PIPPENGER: "Do not touch me," why?

FROM THE AUDIENCE: He had not yet ascended.

BROTHER PIPPENGER: He had not ascended. He had to ascend.

So, He ascended to His Father; and, on that very same day He came back down, did He not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, He descends on that very same day to His Disciples, and He breathes upon them.

And what did Sister White say about that breathing? It was as a few drops before the full outpouring on Pentecost. Pentecost is where the full outpouring of the Holy Spirit takes place.

We have marked that in each of these histories the outpouring of the Holy Spirit comes in two parts, from the sprinkling to the full outpouring.

And Pentecost was the time of Christ, and in *Testimonies*, volume 5, page 214, Sister White lines up Pentecost with The Sunday Law. So at The Sunday Law in the United States is

where the full outpouring of the Holy Spirit is going to begin. We have put that in the record repeatedly.

So, when Sister White says—we are at the second paragraph [of your notes],—

—“Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power,”—

When is the time is it going to be given with the greatest power? The Sunday Law, **The Sunday Law**.

The previous paragraphs we are saying “as the events so long doubted and disbelieved is seemed to be approaching,” this is on this side [before] The Sunday Law. But, as the time comes for the full outpouring,

—“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. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them.”—

Now, what words are to be given to them?

—“The sins of Babylon will be laid open.”—

This is the message of the North. This is the message of the King of the North. They are going to explain why the man of sin is corrupt, and why those in confederation with him are corrupt, and this is going to enrage the King of the North and bring about persecution.

—“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 whom? By the ensign, by the Seventh-day Adventists that have the Seal of God, that receive that Seal at The Sunday Law. They are going to have the privilege and the responsibility of proclaiming the message that all the prophets longed to proclaim.

—“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.”—

Sounds like the time of Noah: “It’s not going to rain. It has never rained! I don’t know what those clouds are, but it is not going to rain.”

—“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.”—

The message of the East and North is going to trouble him, and “he is going to go forth with fury to destroy, and utterly make away many.”

—“**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.** 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.

So, the message of the North is the message that exposes who the King of the North is, and this enrages him.

ISAIAH 14:13-14

Go to Isaiah 14:13-14. It is in your notes.

“¹³For thou hast said in thin heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. ¹⁴I will ascend above the heights of the clouds; I will be like the most High.” Isaiah 14:13-14 (KJV).

Satan has desired to be God, and in his attempt to do so he has built the Catholic Church that this may be the worldwide structure that he can take control of when he appears as Christ. He also needs a worldwide civil structure, which is the United Nations. Both of these are in place, and it is through this combination that he is going to persecute those who give this Final Warning Message.

We have read previously from *Selected Messages*, book 2, page 102:

“The scenes connected with the working of the man of sin are the last features plainly revealed in this earth’s history. The people now have a special message to give to the world, the third angel’s message.” *Selected Messages*, book 2, 102.

The last six verses of Daniel 11 are the last scenes of Earth’s history; because, in Daniel 12:1 Michael stands up. Human probation closes. The last six verses of Daniel 11 are the story of the man of sin, the final story of the man of sin; and, the Third Angel’s Message is given in this time, but in the last six verses of Daniel 11 the Third Angel’s Message is represented by Daniel as the East and the North in order to identify a broader understanding of what the Third Angel’s Message is.

JUDGMENT

Jeremiah 6:22; Ezekiel 29:18-21; Isaiah 10:5-6

The message of the North is also the message of Judgment.

Jeremiah 6:22

If you will go to Jeremiah 6:22, the North is not simply the King of the North. God’s Word is infinite; it is not human.

In chapter 6, verse 22, it says,

“²²Thus saith the LORD, Behold a people cometh from the north country, and a great nation shall be raised from the sides of the earth.” Jeremiah 6:22 (KJV).

Okay. These people from the North country is being raised up by God.

Ezekiel 29:18-21

In Ezekiel 29, what are they being raised up for? They are being raised up to accomplish judgment upon God’s people. Ezekiel 29, verses 18 through 21:

“¹⁸Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages,”—

The Lord is going to pay Babylon for doing His work. He is the tool in God’s hand in order to judge His people.

—“every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

¹⁹Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her

spoil, and take her prey; and it shall be the wages for his army. ²⁰I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD. ²¹In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.” Ezekiel 29:18-21 (KJV).

What I am wanting you to see here is that the King of the North is the Papacy; but, the Papacy accomplishes judgment. So, the *North* also represents *judgment*.

And, of course, we know that the Third Angel’s Message is the Judgment Hour Message. But, here in this passage, please notice: What was the payment for the Papacy; what does the Lord give the Papacy for doing the Papacy’s dirty work, which was the Lord’s will? What is his payment?

FROM THE AUDIENCE: Egypt.

BROTHER PIPPENGER: Egypt; that is verses 42 and 43 [of Daniel 11]. The King of the North conquers Egypt.

And when does he do so? He tells you in these verses when this takes place. In verse 22, it says, “In that day will I cause the horn of the house of Israel to bud forth, . . .”

What causes the budding out, in the Scriptures?

FROM THE AUDIENCE: The Latter Rain.

BROTHER PIPPENGER: The Latter Rain.

“ . . . and I will give thee the opening of the mouth in the midst of them; . . .” He is going to give who an “opening of the mouth”? Those people that are receiving the Latter Rain.

And what is their open mouth going to say? It is going to say the message of the East and the North (the Third Angel’s Message).

And what is that message going to do? It is going to enrage the Papacy, and the Papacy is going “to go forth with great fury to destroy, and utterly to make away many.” (Daniel 11:44, KJV).

DESTROY

To destroy; what does it mean *to destroy*? That is pretty simple, really; but, we will give a couple of witnesses to it.

Review and Herald, August 22, 1893:

“The whole world is to be stirred with enmity against Seventh-day Adventists, because **they will not yield homage to the Papacy**, by honoring Sunday, the institution of this anti-Christian power. It is the purpose of Satan to cause them to be **blotted from the earth**, in order that his supremacy of the world may not be disputed.” *Review and Herald*, August 22, 1893.

Maranatha, page 199:

“When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ’s sake in standing in defense of the truth.” *Maranatha*, 199.

He is going to go forth and utterly make away many.
Early Writings, page 279:

“I was pointed down to the time when the third angel’s message was closing. The power of God had rested upon His people; they had accomplished their work and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived. **The last great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message.**” *Early Writings*, 279.

Who does it enrage? Well, it enrages the inhabitants of the Earth.

Who else does it enrage in verse 44 [of Daniel 11]? It enrages the King of the North, the Papacy. It troubles him; so, he goes forth to utterly destroy and make away many.

The Great Controversy, beginning at page 621:

“The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not faint though severely tried. . . . The **“time of trouble, such as never was,”** is soon to open upon us; and we shall need an experience which we do not now possess and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; **but this is not true of the crisis before us. The most vivid presentations cannot reach the magnitude of the ordeal.**” *The Great Controversy*, 621–622.

I would like to tell you how bad it is going to get, but a human being does not have that ability.

Verse 45 [of Daniel 11], and what I am arguing here, my understanding of what I am suggesting is that verses 44, 45, and Daniel 12:1 (the first part) are one thought.

In verse 44 a message enrages the King of the North. That message is symbolically represented as the Message of the East and the North. It is Daniel’s way of identifying the Third Angel’s Message that is swelling to a loud cry, and we are told that that Message enrages the King of the North (the Papacy) and he goes forth to begin persecution.

And continuing on in this thought in verse 45, Daniel says,

“⁴⁵And he [*the King of the North*] shall plant **the tabernacles of his palace** between the seas ~~in~~ [*and*] the glorious holy mountain; yet he shall come to his end, and none shall help him.” Daniel 11:45 (KJV).

Now, we have spent time describing the seas and the glorious holy mountain previously when we looked at Armageddon.

I am going to keep it a little bit simpler.

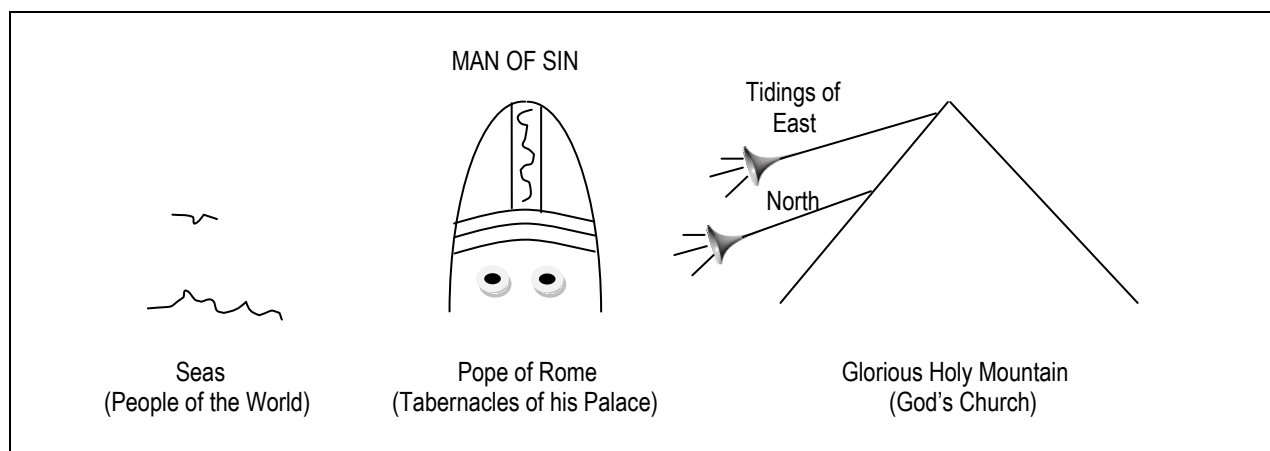


Figure No. 106.

There is more than one sea in the area.

That is the “glorious holy mountain [indicating the drawing on the whiteboard]. And, once again, I am not an artist.

And these are the seas.

And this is the Pope of Rome. He is planting the tabernacles of his palace between the Church (the glorious holy mountain) and the seas.

And Revelation 17:15 tells us what are the seas?

FROM THE AUDIENCE: The people.

BROTHER PIPPENGER: The people of the world.

But, in verse 44, what has the Church been doing? It has been given a message from the East and the North.

Who is the message for?

FROM THE AUDIENCE: The people.

BROTHER PIPPENGER: The people in the world.

So, the Church has been sending a message, the Message of the East and the North, to these receivers [the people of the world].

But, the Pope here, he is blocking the message. He is putting himself between the seas and the Glorious Holy Mountain; because, when you consider verses 44 and 45 together, his work is trying to prevent the people of the world from hearing the Final Warning Message.

Let us consider a couple of components of verse 45.

PLANT: *Strong’s Concordance* 5193—to strike in, i.e. fix; spec. to plant (lit. or fig.):—fasten, plant (-er).

TABERNACLES: *Strong’s Concordance* 168—from 166; a tent (as clearly; conspicuous from a distance): —covering, (dwelling) (place), home, tabernacle, tent 166: to be clear: —shine.

PALACE: *Strong’s Concordance* 643—a pavilion or palace-tent:—palace.

TO PLANT: He says he will plant the tabernacles of his palace [See Figure No. 106]. *To plant* means to fix. He is going to place: this is the tabernacles of his palace. That is my way of representing it.

What is a *TABERNACLE*?

FROM THE AUDIENCE: The Church.

BROTHER PIPPENGER: It is a tent.

And what is a *tent*?

Why do you say a tabernacle or a tent is the church? What Biblical support do you have for making that claim?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: The sanctuary that Moses raised up was a tabernacle. A tabernacle is a church.

But, this tabernacle that he [the Papacy] is going to place in the midst of this situation here, what are the tabernacles of? It is of his palace.

And what is a *PALACE*?

Who owns a palace?

FROM THE AUDIENCE: A king.

BROTHER PIPPENGER: A king.

What is a king?

FROM THE AUDIENCE: A ruler.

BROTHER PIPPENGER: It is a kingdom. Okay? So, when he is going to plant the tabernacles of his palace, the tabernacle is a church, the palace is a state. The issue? The issue here is the combination of church and state. It is the image of the beast. That is what he uses to try to block the Message, and he puts it in between those that are giving the Message and the intended the receivers of the Message.

And it is not an accident that this way of blocking the Message is illustrated in here. The way it is typified in here is typified repeatedly in the Spirit of Prophecy.

SEAS

But, in any case, next in your notes, on Revelation 17:15, we all know this.

“¹⁵And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.” Revelation 17:15 (KJV).

So, we are saying he has placed himself between the seas, between the people of the world that need to hear this Final Warning Message of the East and the North. The Papacy places himself between the people of the world and the Church (the people that are giving this Message).

MOUNTAIN

Isaiah 2:2-3; Daniel 9:20

The Glorious Holy Mountain, we have already referenced this more than once; but, in Isaiah 2:2-3—how many times do you have to see something in the Scriptures before it to be established?

FROM THE AUDIENCE: Two or three.

BROTHER PIPPENGER: Upon the testimony of two or three a thing shall be established.

So, in Isaiah 2:2 and the reason why I particular like Isaiah 2:2, it tells you it takes place at the end of the world. And it says,

“²And it shall come to pass in the last days, *that* the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. ³And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.” Isaiah 2:2-3 (KJV).

So, what is the Glorious Holy Mountain? It is Zion; it is Jerusalem; it is Jacob’s house.

And who is modern Israel at the end of the world? Seventh-day Adventists. This is Adventism at the end of the world, Adventism that has been purified at The Sunday Law; because, at The Sunday Law you are going to demonstrate whether you have a character prepared for the mark of the beast or the Seal of God, and there is a separation that takes place, and there is a change that takes place in Adventism as it changes from the Church Militant to the Church Triumphant. And the Church Triumphant, right here [indicating Figure No. 106], this is the Glorious Holy Mountain, and it is proclaiming the Final Warning Message, the Third Angel’s Message that Daniel symbolizes by East and North.

BETWEEN—BLOCKING THE MESSAGE

And the Pope of Rome, his issue over combination of church and state, is blocking the Final Warning Message from its intended receivers.

Notice how many times Sister White uses this same type of scenario.

Manuscript Releases, volume 7, page 215:

“Though being unable to expel God from His throne, Satan has charged God with satanic attributes and has claimed the attributes of God as his own. He is a deceiver, and through his serpentine sharpness, through his crooked practices he has drawn to himself the homage which man should have given to God,”—

And what has he done? What is she talking about now?

She is talking about Satan wanting to be like Christ. But, notice now what she is going to say:

—“has drawn to himself the homage which man should have given to God, and **has planted his satanic throne *between* the human worshiper and the divine Father.**” *Manuscript Releases*, volume 7, 215.

Here [The Papacy in Figure No. 106] Satan is planting a throne between the Father [the Church] and the worshippers [the people of the world]. The same scenario as Daniel 11, verse 45. It is identical, and it is telling the same story. It is telling about the method that Satan uses to block the Message.

Notice this next quote, *Manuscript Releases*, volume 6, page 7.

“Just prior to the coming of the Son of man, there is—and has been for years—a determination on the part of the enemy to cast his hellish shadow right **between** man and his Saviour.” *Manuscript Releases*, volume 6, 7.

Hellish shadow [indicates the Papacy in Figure No. 106], the Savior [the Church], man [the people of the world]. This is the mode of operation that Satan uses to prevent the Message. *Testimonies*, volume 7, page 35:

“**Satan will try to interpose himself**”—

What is “interpose himself”? Put himself in the middle.

—“and discourage the workers, so as to prevent them from giving the message of light and warning.” *Testimonies*, volume 7, 35.

He is going to stand here and get us discouraged where we do not give the message. *Signs of the Times*, March 20, 1901:

“He, the great Teacher, was in the world; He was the light of the world; but Satan interposed his hellish shadow **between** Him and the souls whom Christ came to save.” *Signs of the Times*, March 20, 1901.

Do you see it? It is always the same.
But, it is not just Satan or the Pope.
Selected Messages, book 2, page 19:

“Formality, worldly wisdom, worldly caution, worldly policy, will appear to many to be the very power of God, but when accepted, it stands as an *obstacle to prevent* God’s light in warnings, reproof, and counsel from coming to the world.” *Selected Messages*, book 2, 19.

So, here is God’s light in warnings, reproof, and counsel coming from the Church to the world; but, now it is not the Pope of Rome that is blocking it in this message: it is concepts, “Formality, worldly wisdom, worldly caution, worldly policy.” It is the traditions and customs that have been inculcated into Adventism while it has been wandering in the Wilderness of Laodicea that makes them think that it is wrong to do the work of the Lord.
Testimonies, volume 5, page 456:

“The things of the world are their idols. **These interpose between the soul and Christ**, and the solemn and awful realities that are crowding upon us are but dimly seen and faintly realized.” *Testimonies*, volume 5, 456.

When Christ here [referencing Figure No. 106] is giving me a message, and this is me [the people of the world], the people that are supposed to get the Message, it does not have to be

Satan; it does not have to be the King of the North; it does not have to be formality and worldly ideas. It can be my own personal idols that stop this Message from coming.

But, it is still the same literary structure of Inspiration that Sister White over and over uses that is found in Daniel 11, verse 45.

Counsels to Writers and Editors, page 38:

“Let no one run the risk of interposing himself **between** the people and the message of heaven. The message of God will come to the people; and if there were no voice among men to give it, the very stones would cry out.” *Counsels to Writers and Editors*, 38.

So, it is possible for us to get the idea that we can interpose ourselves between this Message and the world.

Testimonies, volume 9, page 280:

“But when one man allows another to step in **between** him and the duty that God has pointed out to him, . . . such a man, instead of growing and developing, will lose his spirituality.” *Testimonies*, volume 9, 280.

Selected Messages, book 3, page 386:

“We entreat of you who oppose the light of truth, to **stand out of the way of God’s people.**”—

Get out of the way!

—“Let Heaven-sent light shine forth upon them in clear and steady rays.” *Review and Herald*, May 27, 1890.

“Stand out of the way, Brethren.”—

Brethren? That usually means the Leadership. Could it be that Leadership could actually stand in the way of the Third Angel’s Message?

—“Stand out of the way, Brethren. **Do not interpose yourselves between God and His work.**” *Selected Messages*, book 3, 386.

It seems to me that the Brethren might take the same position that the King of the North takes there, that Satan takes.

Testimonies, volume 9, page 234:

“The Sabbath is the Lord’s test, and no man, be he king, priest, or ruler, is authorized to come **between** God and man.” *Testimonies*, volume 9, 234.

Testimonies, volume 8, page 94:

“God means just what He says. Man has interposed **between** God and the people, **and the Lord has sent forth the third angel with the message.**”
Testimonies, volume 8, 94.

The Lord is sending forth the Third Angel’s Message, but Daniel represents this message as the Message of the East and the North; and, man has interposed himself between the Message and the intended receivers. And the man that does it is the man of sin (the King of the North).

And it is here that he comes to his end with none to help.

SUMMARY

So, all that we have done here over the past probably eight presentations is given the overview of the last six verses of Daniel 11. We have done this to demonstrate that the collapse of the Soviet Union in 1989 marks the beginning of the events connected with the Close of Probation and that it marks the Time of the End for the 144,000; because, the Reform Movement of the 144,000 has been prefigured by every Reformatory Movement in God’s Sacred Word, and all of them began with the fulfillment of a prophecy, which is the Time of the End.

Seventh-day Adventists do not understand this. I agree. They think the only Time of the End there is, is 1798; but, we have clearly put that in place.

So, what we are saying is, is that the message that was unsealed in 1989 connected with these last six verses [of Daniel 11] are the most profound truths in God’s Word, and that they are now testing Seventh-day Adventists, and that they are now doing a work of producing two classes of worshippers in Adventism. And at The Sunday Law, those two classes will be demonstrated: one of those classes will receive the mark of the beast, the other will receive the Seal of God; and, therefore, this message is a life or death message.

And on Sunday we will begin our work of demonstrating how sound what we have set forth these last seven or eight worships is, in order to understand that 1989 was the point in time when the Dirt Brush Man began to sweep out the counterfeit rubbish.

Shall we pray?

Benediction: Heavenly Father, we do not want to be among those that interpose ourselves between your message and its intended receivers. We want to understand this message and be part of the Glorious Holy Mountain that proclaims it. We can see that the world is giving evidence that probation is about to close, that The Sunday Law is drawing closer and closer moment by moment; and, we can see evidence that your people are still sleeping on. We ask that you do want it takes to awaken and arouse your people that they might come to grips with this message that you have opened up in 1989 and be prepared to receive the Seal and participate in that work and not be spewed out of your mouth. We thank you for being with this LiveStreaming and this recording so far. We ask for a continued blessing on it, and we thank you for all these things in Jesus’s name. Amen.

Habakkuk's Two Tables #57

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we begin the study this morning, we ask that you would watch over the work that we are doing with the LiveStreaming and the recording. We ask that you grant us the presence of your Holy Spirit to guide and direct in this study, that you would overrule my humanity and take control of my words and my thoughts that the message conveyed would be one that will glorify and honor you and edify your people. We want to receive your Latter Rain. We want increased understanding of the last six verses of Daniel 11, and we ask that you accomplish that for us now. In Jesus's name, amen.

BROTHER PIPPENGER: This presentation, we have just finished covering the last six verses of Daniel 11, and now we want to begin to make a defense of it.

And some of the ways that we defend it, we are going to go through.

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

One of them is the beginning and the ending. We find in Daniel 11, verse 40, the beginning of the Beast's, the Dragon's, and the False Prophet's march to Armageddon that ends there in verses 44 and 45, between the seas and the Glorious Holy Mountain.

We see the beginning of the Book of Daniel in chapter 1, verses 1 and 2, with the King of the North attacking Jerusalem; and, in these verses we see the end of that story. And that story, of course, in Daniel's last vision is the story of Michael, which is the story of the Great Controversy. When we see *Michael*, His name means, *Who is like unto God?*

So, in Daniel 11, verse 40, we have the end of the Great Controversy in terms of human probation still being open. Of those that profess to have an understanding of the last six verses of Daniel 11, we are the only ones in Adventism. This message is the only message in Adventism that addresses every single word in the verses and shows an interconnected relationship to all those words, in agreement with the meaning of the passage.

What we are going to deal with here today—it will take a couple of presentations. It will take this morning and tomorrow—is the depth. And by that I mean, if you are familiar with a computer, in the Windows program you go to a menu, you touch one of the things and it takes you to that place in the Windows, and there you will find another menu where you can hit one of those items on that menu and it will take you further and further. And this is also the way that the last six verses of Daniel 11 works, the way the whole Bible works.

But, each of these symbols in these verses not only takes you to a deeper understanding of God's Word but they tie together the whole passage. We have dealt with the Time of the End being 1798; the King of the South being the Dragon; the King of the North being the Papacy; the chariots, ships, and horsemen being the United States—that being the beginning of the Beast, the Dragon, and the False Prophet leading to Armageddon.

We have identified the “countries”¹⁴ in verse 40 as the many countries of the Soviet Union; and, the overflowing of the Papacy is in agreement with a symbol of the Papacy, the overflowing of the Euphrates.

“He also enters into the glorious land.” We have also identified the “glorious land” as the United States, the word *glorious* in the sense of *prominence*. The most prominent land in the world is the United States.

We have identified that “many” not “countries” in verse 41: many Seventh-day Adventists will be overthrown at The Sunday Law.

Every word in here we have identified, and every word allows you, if you want to focus on those words to go deeper, when it comes to those that escape out of the hand of the Papacy in verse 41 (Edom, Moab, and Ammon), this is an illustration of modern Babylon (the Beast, the Dragon, and the False Prophet). Only Edom, Moab, and the chief of the children of Ammon are representing those that escape from modern Babylon in this verse. And when you understand that all the prophets are speaking about the end of the world, and that when they are describing the end of the world and God's enemy is illustrated in a threefold fashion, suddenly you find these three enemies represented in a variety of ways throughout the Scriptures.

So, we are talking about depth here. One of the arguments that this is valid is that the truths that we are suggesting are identified in these verses are truths that are deep and profound. When the Papacy conquers the third obstacle, Egypt, in verses 42 and 43, it takes control of the financial structure of the world by taking control of the gold and silver and the precious things. But at the same time that it is talking about taking over the financial structure, it is inferring the time in ancient Egypt when the Egyptians were willing to give up their gold and silver and precious things, thus identifying in agreement with the truth of The Sunday Law in the United States in verse 41 that in verse 41 national apostasy is followed by national ruin, and the destructive judgments of God have begun. So, in verses 42 and 43, the Egyptians are willing to turn loose of their financial structure in order to end the plagues that are falling upon them.

The message of the East and the North, it is very hard for the theologians in Adventism to understand that all the prophets are speaking about the end of the world; and, therefore, a passage such as verse 44 that takes place right before Michael stands up (two verses later in Daniel 12:1), that this particular message has to agree with all the other prophets. It has to be a representation of the Third Angel's Message that is swelling to a Loud Cry. They do not get that. They are using apostate Protestantism's theological style instead of the Rules adopted by William Miller, which are set forth also in Isaiah 28, line upon line, what we call “proof-texting.”

But, in verse 44 the message, the tidings of the East and the North, a twofold message, the twofold message of Islam and the Papacy, it will trouble the Papacy. And the word *East* that we are going to focus on today is to try and emphasize the depth of this passage in Scripture.

¹⁴ Correction to delete the word *many*, as tied via the DVD to the word “countries,” as it does not appear in that context in Daniel 11:40.

THE BEGINNING AND THE END, EVERY WORD, AND THE DEPTH

EAST

In your notes, in 1 Corinthians 14:32-33, it says,

“³²And the spirits of the prophets are subject to the prophets. ³³For God is not *the author* of confusion, but of peace, as in all churches of the saints.”
1 Corinthians 14:32-33 (KJV).

All the prophets agree with one another. They are all speaking about the end of the world.

FOUR WINDS

And we are going to look at two references to begin with, where the Four Winds are noted and, therefore, in agreement with the fact that all the prophets are subject to the other prophets; and, they are all speaking about the end of the world. These Four Winds have to be the Four Winds of Strife that are restrained when the sealing of the 144,000 begins.

Revelation 7, verses 1-3, says,

“¹And after these things I saw four angels standing on the four corners of the earth, **holding the four winds of the earth**, that the wind should not blow on the earth, nor on the sea, nor on any tree. ²And **I saw another angel ascending from the east**, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given **to hurt the earth and the sea**, ³Saying, **Hurt not** the earth, neither the sea, nor the trees, **till we have sealed the servants of our God** in their foreheads.” Revelation 7:1–3 (KJV).

In Ezekiel 37:9, which is in your notes, it says,

“⁹Then said he unto me, Prophecy 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.” Ezekiel 37:9 (KJV).

So, there is a breath that comes from these Four Winds that are restrained. And, of course, “the breath” is the same word as *Spirit*. It is the message that comes from the Four Winds that marks the arrival of the Latter Rain, of the outpouring of the Spirit.

And we want to look at how this relates to the word *East* in Revelation 7:1-3. There is an angel ascending from the East in connection with restraining these Four Winds.

STRIFE

What do these four winds represent? Strife.

In *The Great Controversy*, page 439:

“In Revelation 17 an angel explained that waters represent ‘peoples, and multitudes, and nations, and tongues.’ Revelation 17:15. **Winds are a symbol of strife**. The four winds of heaven striving upon the great sea represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.”
The Great Controversy, 439.

So, these Four Winds that are restrained represent strife, and there is a message that comes from these Four Winds that breathes the Spirit upon God's people.

PROGRESSIVE—EVEN NOW

This strife is a progressive escalation. Notice the next quote from *Testimonies*, volume 6, page 408.

Everything in end-time Bible prophecy is progressive.

“The restraining Spirit of God is even now being withdrawn from the world.”—

What is “the restraining Spirit of God”? It is the Spirit of God that is restraining the Four Winds.

But, the restraining Spirit of God is even now being withdrawn from the world. So, there is a restraint that was taking place in Ellen White's day, but it was being lessened. It was being withdrawn.

Continuing on:

—“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.

She in other places tells us that when Michael stands up, human probation closes and then the Four Winds are fully released; but, the Winds are slipping through the Angels' fingers, so to speak, even after there is a restraint put upon these Four Winds of Strife.

THE MIGHTIEST ANGEL

Testimonies to Ministers, page 445, speaking of who this angel is that ascends from the East because we are dealing with *East*, we are trying to show some of the depth in the symbols that are found in the last six verses of Daniel 11. And we are dealing with the message of the tidings out of the East and the North, focusing on the word *East*.

“If such scenes as this are to come, such tremendous judgments on a guilty world, where will be the refuge for God's people? How will they be sheltered until the indignation be overpast? John sees **the elements of nature**--earthquake, tempest, and political strife—represented as being held by four angels.”—

Would you have thought that the elements of nature are political strife?

—“**the elements of nature**—earthquake, tempest, and political strife—represented as being held by four angels. These winds are under control until God gives the

word to let them go. There is the safety of God's church. The angels of God do His bidding, holding back the winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree, **until** the servants of God should be sealed in their foreheads. **The mighty angel is seen ascending from the east** (or sunrising). **This mightiest of angels**—

Who is the mightiest of angels? It is Michael, is it not, Michael the Archangel.

—“**This mightiest of angels** has in his hand **the seal of the living God**,”—

So, who is the sealing angel?

FROM THE AUDIENCE: Michael.

BROTHER PIPPENGER: Michael.

—“or of Him who alone can give life, who can inscribe upon the foreheads the mark or inscription, to whom shall be granted immortality, eternal life. It is **the voice of this highest angel** that had authority to command the four angels to keep in check the four winds until this work was performed, and until he should give the summons to let them loose.

“Those that overcome the world, the flesh, and the devil, will be the favored ones who shall receive the seal of the living God. Those whose hands are not clean, whose hearts are not pure, will not have the seal of the living God. Those who are planning sin and acting it will be passed by. Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great anti-typical Day of Atonement, will be recognized and marked as worthy of God's protection. The names of those who are steadfastly looking and waiting and watching for the appearing of their Saviour—more earnestly and wishfully than they who wait for the morning—will be numbered with those who are sealed. Those who, while having all the light of truth flashing upon their souls, should have works corresponding to their avowed faith, but are allured by sin, setting up idols in their hearts, corrupting their souls before God, and polluting those who unite with them in sin, will have their names **blotted out** of the book of life, and **be left in midnight darkness, having no oil** in their vessels with their lamps. ‘Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings.’”—

Who is the Sun of Righteousness? He is the one who arises from the sun rising; He is the Sealing Angel. He is the Highest Angel. He is Michael; He is Christ.

—“**This sealing of the servants of God is the same that was shown to Ezekiel in vision.**”—

So, the sealing of Revelation 7 is the sealing of Ezekiel 9.

—“John also had been a witness of this most startling revelation. He saw **the sea and the waves roaring, and men's hearts failing them for fear.**”—

John saw, she says here, the sealing of God's people.

Where did he see the sealing of God's people? In Revelation 7; and, it is the same as the sealing in Ezekiel 9. He saw the same thing.

But, then she goes a step further, and this is often missed.

—"John also had been a witness of this most startling revelation. He saw **the sea and the waves roaring, and men's hearts failing them for fear**. He beheld the earth moved, and the mountains carried into the midst of the sea (which is literally taking place), the water thereof roaring and troubled, and the mountains shaking with the swelling thereof. He was shown plagues, pestilence, famine, and death performing their terrible mission." *Testimonies to Ministers*, 445.

LUKE 21

So, what else did John see in connection with the sealing? ". . . the sea and the waves roaring, and men's hearts failing them for fear."

So, what did he see in connection with the sealing? Luke 21.

Luke 21:25-26 says this:

“²⁵And there shall be signs in the sun, and in the moon, and in the stars;”—

When were there signs in the sun, and in the moon, and in the stars? To introduce the Millerite History.

—"and upon **the earth distress of nations**,"—

What was the distress of nations in the Millerite History? It was Islam in 1838, is when Uriah Smith notes them.

So, in Luke 21 we have introduced the signs that lead to the beginning of Adventism, to the Millerite History, and then it continues on. It says,

—"and upon **the earth distress of nations**, with perplexity; **the sea and the waves roaring**; ²⁶**Men's hearts failing them for fear**, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25-26 (KJV).

Ellen White has just tied together here Luke 21 with the sealing of God's people in Ezekiel 9 and Revelation 7.

The Lord willing, we will deal with that later on.

Review and Herald, December 7, 1897, says,

"The retribution to come upon Jerusalem could be delayed only a short time; and as Christ's eye rested upon the doomed city, he saw **not merely its destruction, but the destruction of a world**. He saw that as Jerusalem was given up to destruction, so the world will be given up to its doom. He saw the

retribution that will be visited on the adversaries of God. The scenes that were transacted at the destruction of Jerusalem **will be repeated at the great and terrible day of the Lord, but in a more fearful manner.**”—

Was there a warning message in the destruction of Jerusalem that was represented by 2520?

Was there a message of doom from the East and the North and from the Four Winds?

Yes, Sister White says there was, and there was a man that went around Jerusalem for how long? Seven years, saying, “Woe, woe.”

—“A world is represented in the destruction of Jerusalem, and the warning given then comes sounding down along the line to our time: ‘And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring.’ Yes, the sea shall pass its borders, and destruction will be in its track. It will engulf the ships that sail upon its broad waters; and with the burden of their living freight, these will be hurled into eternity.

“There will be calamities by land and by sea, ‘men’s hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And **then shall they see the Son of man coming in a cloud with power and great glory.**’ In just the same manner that he ascended, will he come the second time to our world. ‘And when these things begin to come to pass,’”—

What things? The signs, **the signs**; when the signs “begin to come to pass, . . .”.

—“‘And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.’

“In this perilous time, who will be found traitors? Who will choose the friendship of the enemies of Christ? Who will accept the bribery of the world, at the expense of the principles of righteousness? Of such it will be said, ‘If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.’ O, if men would only hear the last call of mercy that God has sent to our world, warning them of temperance, righteousness, and judgment to come, truth and light and grace would be given them, to be given to the world.

“But ministers and teachers have resisted the light, refused the grace which God has richly provided for them, and abused the opportunities he has graciously presented to them. He looks from his throne, and sees warnings despised, convictions set aside, and the truth buried beneath the rubbish of tradition. A ‘Thus saith the Lord’ is counted as an idle tale. Fables are chosen before the truth of heavenly origin. Invitations to repentance and the convictions of the Spirit of God are slighted.” *Review and Herald*, December 7, 1897.

So, what I wanted you to see here is that Sister White ties in Luke 21 with the sealing of Ezekiel 9 and the sealing of Revelation 7. And the angel that seals God’s people in Revelation 7 where the four winds are restrained, He ascends from the East.

Ezekiel 37:9, once again says,

“⁹Then said he unto me, Prophecy 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.” Ezekiel 37:9 (KJV).

In the next presentation we are going to deal with the connection of the winds and the breath, and the children of the East. But here, I just want to point out to you without defending it that this *wind* in this passage, and *breath*, are the same [Hebrew] word identifying the outpouring of the Spirit.

When Jesus, after He had ascended, came, and met with the Disciples, He breathed upon them His Holy Spirit. And Sister White commenting on that in John 20 says the act of Christ breathing upon His Disciples was as a few drops before the full outpouring of the Holy Spirit.

The Latter Rain comes in two phases: the sprinkling, and the full outpouring; but, the *breathing* in the Scriptures is marking the outpouring of the Spirit.

And, so, when Ezekiel is saying in verse 9, “. . . Thus saith the Lord God; Come from the four winds, . . .” There is a message that comes from the four winds, “. . . O breath, and breathe upon these slain, . . .” And that message of the four winds is the Latter Rain Message.

We want to show you that it is the Latter Rain Message. We want to show you this because there are so many of these “would-be theologians” and theologians in Adventism that they dissect, they use Greek (Greek education). And I do not know exactly the words to define how Greek education works; but, one of the principles that Greek education does is that it will take a sentence and, instead of defining the sentence, it will take the five words in the sentence and it will take it apart into five words, and then it will define the five words instead of defining the sentence. That is the Greek approach to education, and that is what the modern theologians in the various institutions in Adventism do. They use Greek thinking, instead of line-upon-line proof-texting.

So, when they come to the tidings of the East and the North in Daniel 11:44, that comes right before the close of human probation, they cannot figure out that this is Daniel’s representation of the Third Angel’s Message swelling to a Loud Cry. It is just, “East and North can’t be the Loud Cry, the Third Angel.” They cannot conceptualize that, because they are so steeped in Greek philosophy.

But, the message that comes when the Four Winds are restrained is the Latter Rain Message. It is when the Lord breathes upon His people, and we want to consider the Latter Rain Message here from the context of line-upon-line proof-texting.

THE VALLEY OF DRY BONES

Speaking of A. T. Jones in *The 1888 Materials*, page 189—and A. T. Jones is one of the messengers of the Latter Rain Message of 1888:

“This church in Battle Creek is like **the valley of dry bones**.”—

Where is the valley of dry bones? That is Ezekiel 37.

What is the Battle Creek Church? It is the premier church of Adventism. This is a statement about Adventism in that day and age.

—“This church in Battle Creek is like **the valley of dry bones**. They need to be stirred with some power to give them life. Why we have had to work and pray and work even to have **Brother Jones** obtain a hearing in Battle Creek,”—

They had to twist arms to get a place for Brother Jones to present the message of the Latter Rain in Battle Creek.

—“Why we have had to work and pray and work even to have **Brother Jones** obtain a hearing in Battle Creek, and many of our leading men were provoked after they heard him talk to think that there were those in responsible positions who would close the door to light and to knowledge, keeping out just what they needed. But I have not time to write more.” *The 1888 Materials*, 189.

Some of the men after they had heard A. T. Jones were irritated that the leadership had been preventing him from presenting his message.

But, his message, most of us will agree, was the Latter Rain Message, and it was being presented to the valley of dry bones; therefore, it was the message of Ezekiel 37, the Message of the Four Winds.

WAGGONER AND JONES

Speaking of Jones and Waggoner in *Testimonies to Ministers*, page 91, it says,

“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.”—

Where do you receive the Righteousness of Christ? At the foot of the cross.

—“Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. **This is the message that God commanded to be given to the world. It is the third angel’s message**, which is to be proclaimed with **a loud voice**, and **attended with the outpouring of His Spirit** in a large measure.” *Testimonies to Ministers*, 91.

So, the Third Angel’s Message is the Loud Cry Message. It is with a loud voice. “. . . and attended with the outpouring of His Spirit, . . .” The Third Angel’s Message is the Loud Cry. It is the Latter Rain Message.

And many people are very confused over the message of Jones and Waggoner. Ministries have been raised up. People cannot see the truth, because they have some misguided

idea that in order for the Latter Rain Message to be repeated, we have to repeat the message of Jones and Waggoner; but, the message of Jones and Waggoner was the Third Angel's Message.

The Third Angel's Message is the Everlasting Gospel; and, the Everlasting Gospel, every time it is illustrated in the Scriptures is a three-step testing message. We have gone through this in this worship series.

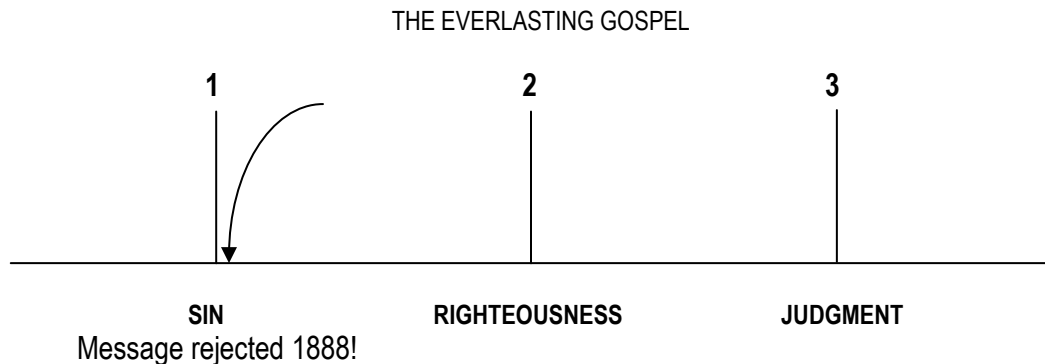


Figure No. 107

The Everlasting Gospel, when Jesus went into the wilderness to be tested, He was tested with three tests. In John 16:8 the work of the Holy Spirit is to convict of sin, righteousness, and judgment.

So, people think that because Sister White put so much emphasis on Jones's and Waggoner's messages being "the message," the Latter Rain Message, that that is all there is; but, if you read carefully what she just said, the message of Jones and Waggoner was to present before men and women the uplifted Savior that they might come to the foot of the cross and confess their sins and receive His Righteousness. That was the first step of a three-step testing process.

Did God's people take the first step in 1888? NO!!! They did not. They rejected the call to come to the foot of the cross.

Therefore, to say the first step of the message which Jones and Waggoner presented, the uplifted Savior, is the Latter Rain Message is to not understand that the Latter Rain Message has three parts. Not only do you have to (1) come to the foot of the cross, confess your sins, and receive His Righteousness, but (2) you have to walk in Righteousness in order to be prepared for (3) the Judgment. 1888 never reached this phase, and it is a counterfeit to suggest that all we have to do to bring in the Latter Rain is to repeat the message of Jones and Waggoner, particularly with all the passages in Inspiration that says that every generation has a new message.

The Third Angel's Message in our day and age will be different than the Third Angel's Message was in [the day of] Jones and Waggoner, although it will possess this three-step testing process, the first test of which is to come to the foot of the cross and shake off your Laodicean experience.

The Loud Cry, *The 1888 Materials*, page 1710:

"The truth for this time, the third angel's message, is to be proclaimed with a loud voice, **meaning with increasing power**,"—

Everyone should underline that. The Loud Cry does not mean a specific point in time; it means a progressive period of time,

—“**meaning with increasing power**, as we approach the great final test.” *The 1888 Materials*, 1710.

So, when did the Loud Cry of the Third Angel’s Message begin? Well, Sister White says that the message of Jones and Waggoner is the beginning of the light of the Third Angel that is going to lighten the whole world with His glory. So, some people can say that in 1888 the Loud Cry of the Third Angel’s Message began; but, in reality, the increasing light of the Third Angel is what is represented by the Loud Cry; and, the light of the Third Angel arrived on October 22, 1844, and the light connected with the Third Angel has been increasing ever since October 22, 1844. So, the Third Angel’s Message, arriving on October 22, 1844, the Loud Cry of the Third Angel actually began there.

And if you do not understand that is what it means, you come up with some crazy ideas sometimes in the application of trying to pinpoint what the Loud Cry message is.

THE LAODICEAN MESSAGE

The 1888 Materials, page 1053:

“The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church,”—

“Oh, I thought it was the Third Angel’s Message.”

“Oh, I thought it was the Loud Cry Message.”

“Oh, I thought it was the Latter Rain Message, and now you are telling me it is the Laodicean Message.”

No. What I am telling you is if you use the Rules of Prophetic Interpretation adopted by William Miller, called “proof-texting,” you will understand that all the prophets are telling the same story; and they are all talking about the end of the world; and that one prophet may express the message of the hour at the end of the world in a different way than another prophet, but it is the same message. The Laodicean Message is the Third Angel’s Message; it is the Loud Cry Message; it is the Fourth Angel’s Message; it is the Latter Rain Message; it is the Message of the East and the North in Daniel 11:44.

—“and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays.” *The 1888 Materials*, 1053.

REVELATION 18

Selected Messages, book 1, page 362, says,

“The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.” *Selected Messages*, book 1, 362.

The first thing when the Angel comes down is He convicts of sin at the beginning of the light that is going to fill the whole Earth.

THE LATTER RAIN MESSAGE

Review and Herald, April 21, 1891:

“The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory.” *Review and Herald*, April 21, 1891.

When the Mighty Angel comes down, this is the Latter Rain Message.

Selected Messages, book 1, page 111, says this:

“Before the work is closed up”—

And we have mentioned this here a few times in this worship series: What is the closing work of Christ in the Sanctuary above? It is the work of blotting out. He is either blotting out your sins, or He is blotting your name out of the Book of Life in the time period of the Judgment of the Living. The Judgment of the Living is the closing work. It is the work of the blotting out.

—“Before the work is closed up and the sealing of God’s people is finished, we shall receive the outpouring of the Spirit of God.”—

So, does the Spirit of God begin to be poured out before probation closes? Yes! It comes in advance of The Sunday Law. The Sunday Law is where probation closes for Seventh-day Adventists.

—“Before the work is closed up and the sealing of God’s people is finished, we shall receive the outpouring of the Spirit of God. Angels from heaven will be in our midst. The present is a fitting-up time for heaven when we must walk in full obedience to all the commands of God.” *Selected Messages*, book 1, 111.

Selected Messages, book 1, page 235, what are we doing here? We are showing that all these messages in the Scriptures—the Latter Rain Message, the Loud Cry Message, the Third Angel’s Message—are the same message, just expressed in a different way to teach a different component of that truth; and, to not understand this is to provide yourself with the ridiculous excuse to not understand what the Message of the East and the North is in Daniel 11:44.

“An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren Waggoner and Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them.”—

If you want to come here [referencing Step 1 of the three-step process of the Everlasting Gospel in Figure No. 107], if you do not look at the uplifted Savior and come to the foot of the cross, you do not get the power of the Holy Spirit.

Why not? Because, you are holding on to preconceived ideas about how the Latter Rain arrives.

—“The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. **The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.**” *Selected Messages*, book 1, 235.

Who resists the light of the Latter Rain? Our own brethren. That is what happened in 1888, “nothing new under the sun.” It is the leadership, our brethren, that are going to fight the Latter Rain Message, and they are going to do it armed with preconceived customs and traditions that they have received from previous generations.

Manuscript Releases, volume 12, page 205, says,

“What power must we have from God that icy hearts, having only a legal religion, **should see** the better things provided for them—**Christ and His righteousness! A life-giving message was needed to give life to the dry bones.**” *Manuscript Releases*, volume 12, 205.

The message of Ezekiel 37:9 that gives life to the dry bones is the Message of Christ’s Righteousness.

ADVENTISM

General Conference Bulletin, February 4, 1893:

“I lay down my pen and lift up my soul in prayer, that the Lord would **breathe** upon his backslidden people, which are **as dry bones**, that they may live.” *General Conference Bulletin*, February 4, 1893.

Okay. We are the dry bones that need the outpouring of the Holy Spirit that we might come to light.

Review and Herald, November 18, 1902:

“**A straight testimony** must be borne to our churches and institutions, to arouse the sleeping ones.’

“When the word of the Lord is believed and obeyed, steady advancement will be made. **Let us now see our great need. The Lord cannot use us until he breathes life into the dry bones.** I heard the words spoken: ‘Without the deep moving of the Spirit of God upon the heart, without its life-giving influence, truth becomes a dead letter.’” *Review and Herald*, November 18, 1902.

So, what is the straight testimony? The straight testimony to the Laodiceans is what causes the shaking among God's people. Okay? It is the Laodicean Message; it is the message to the dead dry bones that brings them to life.

Review and Herald, January 17, 1893:

“But not only does this simile of the dry bones apply to the world, but also to **those who have been blessed with great light;**”—

And we have identified this in this worship series, that those who are blessed with great light and opportunities are Seventh-day Adventists.

—“for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but they have not spiritual life. But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. **The breath of life must vivify the bodies**, that they may stand upright, and spring into activity. **These bones represent the house of Israel, the church of God**, and the hope of the church is the vivifying influence of the Holy Spirit. **The Lord must breathe upon the dry bones**, that they may live.”—

And when He breathes upon the dry bones, where does the message that is the breath come from? It comes from the Four Winds; and, the Message of the Four Winds begins when they are restrained. And when the Four Winds are restrained, the sealing of the 144,000 begin.

And, the sealing is accomplished by the Angel that ascends from where? The East: the Message of the East and the North, a deep message.

Continuing on:

—“The Spirit of God, with its vivifying power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. **Without the Holy Spirit, without the breath of God**, there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb's book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are among those who have ‘a name that thou livest, and art dead.’

“Unless there is genuine conversion of the soul to God; unless **the vital breath of God** quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy His character, labor in His spirit, they are naked, they have not on the robe of His righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of His good pleasure.

“This class is well represented by the valley of dry bones Ezekiel saw in vision.” *Review and Herald*, January 17, 1893.

Okay. If you are working out your own salvation on your own ideas, you are the valley of dead dry bones.

FOUR WINDS AND THE DAY OF THE EAST WIND

⁹“Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; **Come from the four winds**, O breath, and breathe upon these slain, that they may live.” Ezekiel 37:9 (KJV).

In Ezekiel 37:9, there is a message. The Latter Rain Message, the Laodicean Message, the Loud Cry, the Third Angel’s Message comes from the Four Winds in Ezekiel 37:9 to bring the bodies to life.

In Revelation 7:1-3, these Four Winds are restrained when the sealing begins, and the sealing begins to be accomplished by the Angel that ascends from the East.

And we are looking at the word *East*.

¹“And after these things I saw four angels standing on the four corners of the earth, **holding the four winds of the earth**, that the wind should not blow on the earth, nor on the sea, nor on any tree. ²And **I saw another angel ascending from the east**, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given **to hurt the earth and the sea**, ³Saying, **Hurt not** the earth, neither the sea, nor the trees, **till we have sealed the servants of our God** in their foreheads.” Revelation 7:1–3 (KJV).

And in Revelation 7, verses 1 through 3, let us begin in verse 2. It says, “And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

Only two chapters later, chapter 9, verse 4, speaking of Islam, speaking of the command by Abu-Bakr not to hurt the Sabbathkeeping Christians in the period of the First Woe, the Fifth Trumpet, verse 4 of Revelation 9 says,

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

To not see this connection between Revelation 9:4 and Revelation 7:1-3 is pretty much blindness. You have a command to not hurt the earth and the sea in Revelation 7. The winds of strife are commanded to not do so until God’s people are sealed; and, here in chapter 9, verse 4, there is a power that is told to go ahead and hurt everything except those people with the Seal of God. It is the same line of thought. So, whatever the power is that is going to hurt those that have not the Seal of God in Revelation 9:4, it would be the same power that is in Revelation 7, verses 1 through 3, that is restrained from hurting those with the Seal of God.

And God’s helping hand, Uriah Smith, comments on Revelation 9:4, in *Thoughts on Daniel and the Revelation*, beginning at page 500. He says this (Uriah Smith):

“After the death of Mohammed, he was succeeded in the command by Abubekr, A.D. 632, who, as soon as he had fairly established his authority and government, dispatched a circular letter to the Arabian tribes, from which the following is an extract:—‘When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. And as you go, **you will find some religious persons who live retired in monasteries**, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute.’

“‘It is not said in prophecy or in history that the more humane injunctions were as scrupulously obeyed as the ferocious mandate; but it was so commanded them.’”—

Do you know what he is saying here? He is just saying, “We can’t prove in history that they actually followed the command.”

But, in Revelation 9:4 they are given a command. Abu-Bakr gave a command; so, his command fulfills Revelation 9:4, even if those people that were commanded were not perfect in fulfilling the command. There is the historical commandment that fulfills Revelation 9:4.

Continuing on, Uriah Smith says,

—“And the preceding are the only instructions recorded by Gibbon, as given by Abubekr to the chiefs whose duty it was to issue the commands to all the Saracen hosts. ‘The commands are alike discriminating with the prediction, as if the caliph himself had been acting in known as well as direct obedience to a higher mandate than that of mortal man; and in the very act of going forth to fight against the religion of Jesus, and to propagate Mohammedanism in its stead, he repeated the words which it was foretold in the Revelation of Jesus Christ that he would say.’”—

And then this is a heading in his chapter.

—“The Seal of God in their Foreheads—In remarks upon chapter 7:1–3, we have shown that the seal of God is the Sabbath of the fourth commandment; and history is not silent upon the fact that there have been observers of the true Sabbath all through the present dispensation. But the question has here arisen with many, Who were those men who at this time had the seal of God in their foreheads,”—*IN THE TIME OF ABU-BAKR*— “and who thereby became exempt from Mohammedan [*THE ISLAMIC*] oppression? Let the reader bear in mind the fact, already alluded to, that there have been those all through this dispensation who have had the seal of God in their foreheads, or have been intelligent observers of

the true Sabbath; and let them consider further that what the prophecy asserts is that the attacks of this desolating Turkish power are not directed against them, but against another class. The subject is thus freed from all difficulty; for this is all that the prophecy really asserts. Only one class of persons is directly brought to view in the text; namely, those who have not the seal of God in their foreheads; and the preservation of those who have the seal of God is brought in only by implication. Accordingly, we do not learn from history that any of these were involved in any of the calamities inflicted by the Saracens upon the objects of their hate.”—

And if you read Wilkerson’s *Truth Triumphant*, you will see more incidents of this. When they went out and attacked Christianity, the Islamic power only attacked the Christianity that kept Sunday and left alone the Sabbathkeeping Christians.

—“They were commissioned against another class of men. And the destruction to come upon this class of men is not put in contract with the preservation of other men, but only with that of the fruits and verdure of the earth; thus, Hurt not the grass, trees, nor any green thing, but only a certain class of men. And in fulfillment, we have the strange spectacle of an army of invaders sparing those things which such armies usually destroy,”—

Usually, if an army is invading a country, it wipes out all its agriculture; because, when it passes through, it does not want the people to have the ability to regain their strength quickly. Typically, an army wipes out all the agriculture; but, they did not do so in this time period, because Revelation 9:4 said, “Hurt not the grass or trees.” That is what he is talking about here.

—“And in fulfillment, we have the strange spectacle of an army of invaders sparing those things which such armies usually destroy, namely, the face and productions of nature; and, in pursuance of their permission to hurt those men who had not the seal of God in their foreheads, cleaving the skulls of a class of religionists with shaven crowns, who belonged to the synagogue of Satan.

“These were doubtless a class of monks, or some other division of the Roman Catholic Church. Against these the arms of the Mohammedans were directed. And it seems to us that there is a peculiar fitness, if not design, in describing them as those who had not the seal of God in their foreheads; inasmuch as that is the very church which has robbed the law of God of its seal, by tearing away the true Sabbath, and erecting a counterfeit in its place.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 500–502.

THE WINDS—EZEKIEL 37:9; REVELATION 7:1-3

So, what we are saying here is that the connection between Revelation 7:1-3, the command to “hurt not the trees or the Earth or any green thing, until we have sealed the servants of God in their foreheads,” and Revelation 9:4, to “hurt only those that have not the Seal of God,” tells us that the winds that are going to be the strife that causes the destruction is Islam. Okay?

HIS ROUGH WIND

Because all the prophets are speaking about the same thing, we have been dealing with Revelation 7:1-3, the four winds, and with Ezekiel 37:9, the four winds. Another connection is found in Isaiah 27:8-9; but, in this connection we are going to see another connection with the word *East*, and that is what we are dealing with here, is the depth of the last six verses of Daniel 11 and just how deep just one word, *East*, can go in the Scriptures.

The tidings out of the East and out of the North—and in the next presentation we will explain why the tidings out of the East troubled the Papacy—but, here in Isaiah 27:8-9, and a third witness to these four winds, it says,

“⁸In measure, when it shooteth forth, thou wilt debate with it: **he stayeth his rough wind in the day of the east wind.**”—

What does it mean to “stayeth”? To restraineth, to hold.

And what is His “rough wind”? Well, all the prophets are speaking about the end of the world and are telling the same story. This is the Four Winds of Strife. He restraineth the Four Winds.

“He stayeth his rough wind,” when does He restraineth it? “. . . in the day of the east Wind.”

Okay. And “the day of the east wind” is telling us that there is an Angel ascending from the East, the Sealing Angel, in the day of the East wind, when the Four Winds of Strife are restrained.

It goes on to say in verse 9,

—“By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Isaiah 27:8–9.

You have websites all over the world that are teaching this Message, and you have websites all over the world that are fighting against this Message. You have leadership in the Adventist Church, you have leadership in the self-supporting ministries that are fighting this Message. And this is a fulfillment of prophecy; because, it says, “In measure, when it shooteth forth, thou wilt debate with it.” This is the debate. This is the shaking of Adventism.

When does the debate begin? It begins in the day of the East wind, the day when the Four Winds are restrained.

ROUGH: *Strong’s Concordance* H7186—From **H7185**; *severe* (in various applications):—churlish, cruel, grievous, hard ([-hearted], thing), heavy, + impudent, obstinate, prevailed, rough (-ly), sore, sorrowful, stiff ([-necked]), stubborn, + in trouble. **H7185**: A primitive root; properly to *be dense*, that is, tough or *severe* (in various applications): - be cruel, be fiercer, make grievous, be ([ask a], be in, have, seem, would) hard (-en, [labour], -ly, thing), be sore, (be, make) stiff (-en, [-necked]).

What does the word *ROUGH* mean, the day of the *rough* wind?

H7186 means, churlish, cruel, grievous, hard, severe, fierce. This is the Four Winds of Strife.

And tomorrow in the next presentation, we will begin to show you that the East wind has to do with the children of the East, and the children of the East are Islam, the same power that in Revelation 9:4 was told to hurt not those that have the Seal of God, but only those that do not have the Seal of God. This is the power that is represented by the Four Winds, and they also have a connection with *East*, because they are the children of the East.

The children of the East, the Sealing Angel of the East, the day of the East wind are all connected with “the tidings out of the East and the North that troubleth him.”

And as we go through it, we will show you that in the day of the East wind, Islam begins to collapse the financial structure of Planet Earth, and most certainly this will trouble the King of the North.

Shall we pray?

Benediction: Heavenly Father, we thank you that you are revealing these truths to your people at this time that they might be forewarned and awakened and prepared and provided with a message to share with those in Adventism that they come in contact with. We have a day of work before us. We ask that as we break now and take up our tasks, we will do what we do in according to your will, in a way that will glorify and honor you. We would ask that you would keep us safe. We ask that you will bring us back here for the LiveStreaming again on Sunday morning, and we thank you for all these things in Jesus’s name. Amen.

Habakkuk's Two Tables #58

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we approach your throne this morning, we ask that you would forgive us our sins, make us right with you that we might understand the Word that you have for us this morning, this day. Thank you for a good night's sleep. We ask that as we look at the depth of the last six verses of Daniel 11 that you will help us to understand the significance of one symbol in the word *East*, that we might understand these verses have been designed by you to produce an effect among your people, of bringing them awake and then preparing them for the Seal of God, lifting them up as an ensign. We want to understand that the role of this passage of Scripture. We ask that you would help us do it at this time. We need your Holy Spirit. We would ask that you grant us the presence of your Holy Spirit and pour your Latter Rain out upon us by opening our understanding to your Word at this time. In Jesus's name, amen.

BROTHER PIPPENGER: We are making an argument in defense of what we teach about the last six verses of Daniel 11, and one of those arguments is that what we suggest about these verses opens doors of understanding in the Scriptures that are beyond the ability of human beings to be inventing. The last six verses of Daniel 11 are what opens the Word of God to God's people here at the end of time.

Yesterday we spent some time looking at the Four Winds.

EAST

Daniel 11:44—Tidings from the East—shall trouble him
Revelation 7:1-3—Ascending from the East
Ezekiel 37:9—From the Four Winds
Isaiah 27:8—The Day of the East Wind

Figure No. 108.

We are saying that there are tidings from the East and out of the North in Daniel 11, verse 44; and, all we are looking at is the word *East*.

And in Revelation 7, verses 1 through 3, we have the Sealing Angel (the Highest Angel) ascending from the East; and, in this passage the Four Winds are being restrained.

And in Ezekiel 37, verse 9, the same Four Winds are mentioned, because all the prophets are going to agree with one another. And in Ezekiel 37, verse 9, it is not so much about the Four Winds being restrained as that Ezekiel is commanded to call for a message from the Four Winds, essentially.

And then when Isaiah in chapter 27, verse 8, speaks about the rough wind being restrained "in the day of the east wind," we once again have a tie-in with the word *East* and these three references (Daniel 11:44, Revelation 7:1-3, and Ezekiel 37:9) of the Four Winds of Strife because the rough winds of Isaiah are going to be the Four Winds of Strife for John in

Revelation, and they are going to be the point of reference that the breath comes from in Ezekiel 37, verse 9. And one of the prophetic symbols that ties them together is the word *East*. That is what we are dealing with here, is *East*.

THE CHILDREN OF THE EAST

Genesis 25:5-6

In Genesis 25:5-6 it says,

“⁵And Abraham gave all that he had unto Isaac. ⁶But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.” Genesis 25:5-6 (KJV).

So, when Isaac is being separated out from Abraham’s other offspring, those offsprings were sent to the East. And from this point on, Ishmael and those other children become the “children of the east” in the Scriptures. And, of course, we are marking this as its connection with *East*.

Okay. The “children of the east” in the Scriptures are the descendants of Ishmael.

And if you ask an Islamist today who is their patriarch, they will either tell you Abraham or Ishmael. They point to both of them.

And Ishmael, his lineage in the Bible becomes the “children of the east.”

THAT WHICH GOD HAS PREPARED FOR US

And in *Manuscript Releases*, volume 20, page 217, it says this—and this is a place where Inspiration ties many truths together, this particular passage, because Ellen White is going to be definitely referencing Ezekiel 37, the part in Ezekiel 37 where the breath is breathed upon the dead bones to bring them to life—and she says this:

““Just as long as those who profess the truth are serving Satan, his hellish shadow will cut off their views of God and heaven. They will be as those who have lost their first love. They cannot view eternal realities. **That which God has prepared for us**”—

God has something prepared for us.

—“**That which God has prepared for us** is represented in Zechariah, chapters 3 and 4, and 4:12–14: ‘And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.’”—

So, what is it that the Lord has prepared for us?

FROM THE AUDIENCE: His Word.

BROTHER PIPPENGER: His Word.

For Zechariah, it was the Law and the Prophets. For the Millerites, it was the Old and New Testaments. For us, it is the Bible and the Spirit of Prophecy. That is what is prepared.

The Oil that He sends down to us through the two golden pipes is to produce a reformation, a revival in our experience that we may be changed into His image and lifted up as an ensign in the coming crisis.

Sister White continues on:

—“The Lord is full of resources. He has no lack of facilities. It is because of our lack of faith, our earthliness, our cheap talk, our unbelief, manifested in our conversation, that dark shadows gather about us. Christ is not revealed in word or character as the One altogether lovely, and the chiefest among ten thousand. When the soul is content to lift itself up unto vanity, the Spirit of the Lord can do little for it. Our shortsighted vision beholds the shadow, but cannot see the glory beyond. **Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.**”—

Angels are holding the Four Winds, and the “four winds” are represented as an angry horse that is restrained, because it is seeking to break loose. It is a restrained angry horse seeking to break loose. And what it wants to do if it breaks loose is to bring destruction and death upon the whole Earth, not just on part of the Earth. So, the Four Winds are the angry horse of Bible prophecy.

And, if you are unsure what the angry horse of Bible prophecy is, all you have to do is look at these Sacred Tables [referring to the 1843 and 1850 Charts]. Sister White says this 1843 Chart was directed by the hand of the Lord and should not be altered. And here we see the war horses representing the Fifth and Sixth Trumpets (the First and Second Woes) both times as Islam.

Sister White says that God was in the publishment of this Chart (the 1850 Chart). She said that she was shown the prophecy of this Chart that is in the Bible. That would be Habakkuk 2. And on this Sacred Chart, once again, the Fifth Trumpet, this war horse is Islam; the Sixth Trumpet, the war horse is Islam. The angels are holding the four winds represented as an angry horse that is restrained, seeking to break loose and to bring death and destruction in its path.

—“Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead?”—

Now, notice what she does here.

—“**Oh, that we might have in our churches the Spirit and breath of God breathed into His people**, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit.” *Manuscript Releases*, volume 20, 217.

Go to Ezekiel 37 just to make sure that this connection is in your mind.

In Ezekiel 37, Ezekiel is told to present two prophecies. One prophecy brings the bones together and the flesh together, but they are not alive; and, verse 8 comments on this. It says,

“⁸And when I beheld”—*THIS IS AFTER THE FIRST PROPHECY*—“And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there* was no breath in them.” Ezekiel 37:8 (KJV).

This is Adam born from the dust of the ground, but the Lord has not breathed the Breath of Life into him yet. Step 2 is the breathing in of the Breath of Life.

Verse 9:

“⁹Then said he unto me, Prophecy 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.” Ezekiel 37:9-10 (KJV).

So, in this passage of this last paragraph, the bold-faced where it says, “Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live,” this is a direct reference to Ezekiel 37:10.

But in verse 9 of Ezekiel 37, Ezekiel is saying he is to “Prophecy unto the wind, . . . Come from the four winds, . . .” And in connection with commenting on verse 10 in the last paragraph, the previous paragraph of Sister White’s writing says, “Angels are holding the four winds, . . .” So, she is defining the four winds here in verse 9 for us; and, she says they are “. . . represented as an angry horse seeking to break loose and rush over the face of the whole earth,” **the whole earth**.

THE WARHORSE

Revelation 9:7, 16-17

Now, go to Revelation 9. Let us see the references of Islam as the angry horse of Bible prophecy.

Revelation 9:7

In Bible prophecy, what does a name represent?

FROM THE AUDIENCE: Character.

BROTHER PIPPENGER: Character.

Okay. So, before we get to verse 7, notice verse 11. We are in chapter 9 of Revelation, and we are going to look at verses 7, 16, and 17 to see that Islam is represented the horse in Bible prophecy; but, first, we want to look at what the character of Islam is.

And in verse 11—now, you need to remember that verse 11 is in the history of the Fifth Trumpet, the First Woe. Okay? And that begins in the time of whom?

FROM THE AUDIENCE: Mohammad.

BROTHER PIPPENGER: Mohammad.

And what century is that?

FROM THE AUDIENCE: It is in the 7th Century.

BROTHER PIPPENGER: The 7th Century.

But, the history of the Fifth Trumpet, it goes all the way until when? AD1449, when the Sixth Trumpet begins.

So, from the 7th Century to AD1449, how many years is that? That is over 700 years.

So, when verse 11 says they had a king over them, it is not talking about a human being that was alive as their king for over 700 years in the Fifth Trumpet. It is talking about a principle that rules over them. In fact, the *Koran* would be your best choice probably there, but maybe you would think that Mohammad was the one that led out in the *Koran*.

You know, Mohammad could not read or write. You know that, right? He did not write the *Koran*. He only spoke it and his followers wrote it.

But, anyway, the influence for this history is the king in verse 11, and it says,

“¹¹And they had a king over them, *which* is the angel of the bottomless pit,”—

Who is the angel of the bottomless pit? Well, you could even say their king there was Satan. Now, he could have been living in this history, because Satan is associated with the bottomless pit.

—“whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.” Revelation 9:11 (KJV).

So, what is the name describing his character, the character of this power, of **this power** [pointing to the Fifth Trumpet (the First Woe) reflected on the 1850 Chart]?

Its character is marked where? In 9:11, Revelation 9:11 is where his character is marked, and it is Abaddon and Apollyon.

And in both cases, what is the definition of Abaddon and Apollyon? Death and Destruction.

So, when Sister White says angels are holding the four winds represented as an angry horse seeking to break loose and bring death and destruction over the whole world, she is connecting with the very character of Islam as identified in 9:11, Revelation 9:11.

And it gives us two languages. What are the two languages to consider?

FROM THE AUDIENCE: Hebrew and Greek.

BROTHER PIPPENGER: The Hebrew and the Greek.

Okay. So, what are the Hebrew and the Greek?

FROM THE AUDIENCE: Is it the Old and the New Testaments?

BROTHER PIPPENGER: It is the Old and the New Testaments. From the beginning in Genesis [in the Old Testament] to Revelation in the end in the New Testament, the character of Islam is the same, from beginning to end, in the Old and New Testaments.

Okay. We will show you that in a moment, but right now we are looking at Revelation 9, verse 7, because we want to see that Islam—we are not studying this in-depth. We are just trusting that if you doubt that this is valid, then you go to Uriah Smith’s book, *Thoughts on Daniel and the Revelation*, and you look at what he has to say about Revelation, chapter 9, and you will find that this is the Saracens and the Turks. The Fifth Trumpet is the Saracens, Islam; the Sixth Trumpet is the Turks, Islam.

Verse 7 says,

“⁷ And the shapes of the locusts *were* like unto horses prepared unto battle: and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.” Revelation 9:7 (KJV).

Revelation 9:16-17

Starting at verse 16:

“¹⁶ And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them. ¹⁷ And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses *were as* the heads of lions; and out of their mouths issued fire and smoke and brimstone.” Revelation 9:16-17 (KJV).

At the end of the Scriptures in the Greek, Islam is represented as the horse family.

And if you do not think he is, all you have to do is just use a little bit of common sense. When the Pioneers of Adventism decided to make these Charts [the 1843 and 1850 Charts], and they were to symbolically represent Islam of the Fifth and Sixth Trumpets, how did they do so on these Charts? Horses. Okay?

THE WILD ASS

But, where is Islam first referenced. You have it in your notes, Genesis 16:12, Ishmael. Ishmael is the first father of Islam. And in Genesis 16:12, it says,

“¹² And he will be a **wild** man; his hand *will be* against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.” Genesis 16:12 (KJV).

And this here is telling the role of Islam in Bible prophecy. Islam is going to turn against the whole world, and it is going to create a crisis that brings the whole world together into a One World Government to deal with Islam. And, once the One World Government is put in place to deal with radical Islam, then the One World Government and the whole world is going to find out that the Pope of Rome could care less about Islam; it want to deal with Sabbathkeepers; and, this deception is a subject of prophecy. It can be demonstrated from various lines.

The world is being deceived right now. It is getting prepared to deal with the escalating crisis of Islam. The world, and even Seventh-day Adventists, do not realize that this preparation is for Sabbathkeepers.

And it says that he will be “a wild man.” And this word *wild* is the wild Arabian ass.

WILD: *Strong’s Concordance H6501*—From **H6500** in the secondary sense of *running wild*; the *onager*—**wild** (ass).

From the first reference of Islam in Genesis 16:12, to the last reference of Islam in the Book of Revelation, Islam is a horse—okay?—the wild Arabian ass.

Now, let us talk about Daniel 7. In Daniel 7 there is a beast that is like a leopard. And what does this leopard have on it that a leopard usually does not have, in Daniel 7?

FROM THE AUDIENCE: Wings.

BROTHER PIPPENGER: Wings.

How many wings?

FROM THE AUDIENCE: Four.

BROTHER PIPPENGER: Why? Why does the leopard in Daniel 7 have four wings? To represent the speed with which it moved through the world.

So, when we see characteristics on these animals that represent powers, are we supposed to pay attention to the characteristics?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. I want to show you a characteristic that is not widely understood about Islam, because Islam is the wild Arabian ass.

And in Job 24, verse 5, speaking about the wild Arabian ass, it says,

“⁵Behold, *as* **wild asses** in the **desert**, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.”

This is the same [Hebrew] word that is translated as *wild man* in Genesis 16:12. In Jeremiah 2:24, it says,

“²⁴A **wild ass** used to the **wilderness**, *that*”—

What?

FROM THE AUDIENCE: That sniffs at the wind.

BROTHER PIPPENGER: —“*that snuffeth up the wind*”—

You see, when it comes to the wild ass of Bible prophecy, one of the characteristics that is noted of the wild ass in prophecy is the snuffing up of the wind, of its exceptional ability to breathe.

In fact, why is it that the Arabs will take a wild Arabian ass with them on their trek across the desert with their camels? Because, they have the ability with this breathing to smell the water through the sand.

Okay. One of the characteristics of the leopard-like beast is that it had four wings, and those four wings, they are teaching us, is emphasizing the speed of the leopard. But, when it comes to the ass, one of the characteristics in Scriptures is this phenomenal ability to breathe, breathe in the wind—okay?—breathe in the wind; the breath.

“²⁴A **wild ass** used to the **wilderness**, *that snuffeth up the wind* at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.” Jeremiah 2:24 (KJV).

And then in Jeremiah 14:6, it says,

“⁶And the **wild asses** did stand in the high places, they **snuffed up the wind** like dragons; their eyes did fail, because *there was* no grass.” Jeremiah 14:6 (KJV).

Now, most of us as Seventh-day Adventists, we know that this word *wind*, it gets translated into a variety of ways in the Scriptures: *breath*, *wind*—what is another one?—*Spirit*.

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, when it comes to the wild Arabian ass, which is a symbol of Islam, one of the characteristics of the ass is the breath, the wind. Okay? So, in Ezekiel 37:9, when Sister White says the angels are holding the four winds represented as an angry horse, and in Ezekiel 37:9 when Ezekiel is commanded, “Breathe, O wind, upon these dead dry bones,” the breath and the wind and the Spirit are a part of the characteristics of the ass.

And who does the ass represent? It represents Islam.

And who is Islam? It is the children of the . . . ?

FROM THE AUDIENCE: Of the East.

BROTHER PIPPENGER: . . . of the East.

Okay. So, from one word in Daniel 11, verse 44 [points to the word *EAST*, written on the whiteboard (see Figure No. 108)] you begin to open a whole theme in Bible prophecy.

And, you know, if you really—the reason I have this up here [Daniel 11:44, Tidings from the East—shall trouble him], if you really understood the word *EAST* correctly, remember in Daniel 11, verse 44, these tidings out of the East and out of the North, what do they do to the Papacy?

FROM THE AUDIENCE: They trouble him.

BROTHER PIPPENGER: They trouble him.

You should be able as a student of prophecy to go into the Scriptures and say, “What is it that troubles the Papacy at the end of the world?” And if you find out what that will be, it will be in one sense the East and in one sense the North. There is something about the East that troubles the Papacy.

THE WIND

But, what we are doing here is dealing with Islam as the children of the East; and, one of the characteristics of Islam is the wind.

And you have the definition of *WIND* there from the Bible in your notes.

WIND: *Strong’s Concordance H7307*—From **H7306**; *wind*; by resemblance **breath**, that is, a sensible (or even violent) **exhalation**; figuratively *life*, *anger*, *unsubstantiality*; by resemblance **spirit**, but only of a rational being (including its expression and functions). **H7306**: A primitive root; properly to *blow*, that is, **breathe**; only (literally) to *smell* or (by implication *perceive* (figuratively to *anticipate*, *enjoy*).

It means *breath*, *exhalation*, *spirit*, *breathe*.

Ezekiel 37:9-10

So, when you are reading Ezekiel 37 and the breath is breathed into the dead dry bones, this is the same [Hebrew] word that the Arabian ass does when it breathes up the wind.

And what is it doing? It is marking the outpouring of the Spirit. Right?

So, go to Ezekiel 37:9-10. Let us look at this one more time. Maybe we do not need to, but it is in the notes.

“⁹Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind,”—

This is a characteristic of the ass.

—“Thus saith the Lord GOD; Come from the four winds,”—

What four winds? The Four Winds that are restrained when the sealing of the 144,000 gets underway and the Sealing Angel ascends from the East.

—“Come from the four winds, O breath, and breathe upon those 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.” Ezekiel 37:9-10 (KJV).

So, the breath, the Spirit is a characteristic of Islam in Bible prophecy.

GENESIS

Adam: man	
Seth: appointed	
Enos: wretched	Mortal, frail, feeble. <i>Strong's</i>
Cainan: lamenting	Fixed, a nest, <i>Strong's</i>
Mahalaleel: blessed of God	Praise or strength of God. <i>Strong's</i>
Jared: will come or descend	
Enoch: teaching	Train. <i>Strong's</i>
Methuselah: his death will bring	
Lamech: weary	
Noah: rest	

Now, in your notes you may not understand what these are. But, the next couple of brief studies that we are going to do here are derived from Louise Were, a deceased Australian pastor that has written many things on Bible prophecy through the years. And one of the things that he demonstrated was that if you take the names of the genealogy in Genesis and you define those names—Adam, Seth, Enos, Cainan, Mahalaleel—this is in your notes—Jared, Enoch, Methuselah, Lamech, and Noah—if you put the definitions next to those names, and then you combine those definitions into a statement, that statement will tell you what is going on in Genesis, where that genealogy is found.

ADAM means *man*. *SETH* means *appointed*. *ENOS* means *wretched, mortal, frail, and feeble*. *CAINAN* means *lamenting, fixed, a nest*. *MAHALALEEL* means *blessed of God, praise or strength of God*. *JARED* means *will come or descend*. *ENOCK* means *teaching, train*. *METHUSELAH* means *his death will bring*. *LAMECH* means *weary*. *NOAH* means *rest*.

So, when you take those definitions and you build a statement in order out of those definitions, you will find what Genesis is teaching in the genealogy there. It says,

Man was appointed **mortal, frail and wretched, fixed** in this world and **lamenting** his condition. But the **blessed of God** promised to **descend teaching** that **His death would bring rest** to the **weary**.

So, the names in Genesis are teaching a truth at a different level.
Now, this is the work of Louis Were and not myself.

REVELATION 7

And Louis Were also goes into Revelation and the 144,000. If you ever wondered why some of the tribes are not there in Revelation 7, or why they are not in the order of age, it is probably because there is a statement being made that is secondary to the names.

The 12 tribes in Revelation 7:

Juda: Let God be praised, Celebrated	
Reuben: Behold a son	
Gad: Good fortune	To press or crowd together. <i>Strong's</i> .
Aser: Happy	To be honest. <i>Strong's</i>
Nephtalim: My wrestling	
Manassas: Making to forget	
Simeon: Answering of prayer	Hearing. <i>Strong's</i> .
Levi: Joined	To unite. <i>Strong's</i> .
Issachar: A reward	
Zebulon: Exalted or habitation	
Joseph: To add	
Benjamin: Son of my right hand.	

JUDA means Let God be praised or celebrated. REUBEN means behold a son. GAD means good fortune, to press together or crowd together. ASER means happy, to be honest. NEPTHALIM means my wrestling. MANASSAS means making to forget. SIMEON means answering of prayer, hearing. LEVI means joined, to unite. ISSACHAR means a reward, ZEBULON means exalted or habitation. JOSEPH means to add. BENJAMIN means son of my right hand.

So, you understand what I am doing, right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, once you have the definitions of these 12 tribes, then if you construct a statement out of these definitions, this statement will not be about the genealogy in Genesis; this statement will be about the 144,000. So, when you construct it, it says,

God will be celebrated and praised by the 144,000 as they **behold the Son** and **press together** in **honesty**. They will **wrestle** in **prayer with God, who will then forget** their sins, and they will **come into unity** and receive **the reward of the Holy Spirit** living within their **habitation** while **exalting** Christ as they **are added** to the redeemed and sit down with **Christ at God's right hand**.

So, if you are at the level of understanding that you realize that Jesus speaks to us in more than just the surface way, then you understand that even in the genealogies of the Bible there are truths that are conveyed.

THE CHILDREN OF THE EAST

Genesis 25:12-18

Go to Genesis 25. Genesis 25, beginning in verse 12, is going to give us the genealogy of Islam, of Ishmael.

Beginning with verse 12:

“¹²Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: 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, ¹⁴And Mishma, and Dumah, and Massa, ¹⁵Hadad, and Tema, Jetur, Naphish, and Kedemah: ¹⁶These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles;”—

How many princes?

FROM THE AUDIENCE: Twelve.

BROTHER PIPPENGER: —“**twelve princes according to their nations.** ¹⁷And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. ¹⁸And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.” Genesis 25:12-18 (KJV).

Okay. So, we have not done a study of Islam yet in this worship; but, when we do, there are certain truths about Islam that Bible prophecy and history puts in the record; and, all of these truths are addressed in these 12 names. Okay?

What does the first tribe mean?

1. **NEBAJOTH: *Strong's Concordance H5032***—Feminine plural from **H5107**; fruitfulness; Nebajoth, a son of Ishmael, and the country settled by him **H5107**: A primitive root; to germinate, that is, (figuratively) to (causatively make) flourish; also (of words), to utter: - bring forth (fruit), make cheerful, increase. An Arabian tribe. The Seventh-day Adventist Bible Dictionary, 757.

NEBAJOTH: It means *fruitfulness, to germinate, to flourish*. It is an Arabian tribe.

Has Ishmael's descendants, the Islamic world, been fruitful?

FROM THE AUDIENCE: (Indiscernible comments in affirmation.)

BROTHER PIPPENGER: All right.

Genesis 17:20; Genesis 16:10

And it references Genesis 17 in this definition.

Genesis 17:20 says,

“²⁰And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.” Genesis 17:20 (KJV).

Genesis 16:10 says,

“¹⁰And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.” Genesis 16:10 (KJV).

So, the first son of Ishmael, *Nebajoth* means *fruitfulness*. And, sure enough, that is part of the story of Islam.

2. KEDAR: *Strong's Concordance* H6938—From **H6937**; dusky (of the skin or the tent); Kedar, a son of Ishmael; also (collectively) bedawin. **H6937**: to be ashy, that is, dark colored; by implication to mourn (in sackcloth or sordid garments):—be black (-ish), be (make) dark (-en), X heavily, (cause to) mourn. An Arabian tribe. Famous warriors, Isaiah 21:16, 17. The Seventh-day Adventist Bible Dictionary, 620.

The second son, *KEDAR* means *dusky*—like dark skin (dusky)—*dusky*; *son of Ishmael*; *bedawin* [*Arabic, desert dwellers*]; *to be ashy, dark colored*; *to mourn*; *famous warriors* [Isaiah 21:16, 17].

Now we have the nationality being defined of Ishmael's descendants—I do not know if *nationality* is the right word—but the DNA.

3. ADBEEL: *Strong's Concordance* H110—Probably from **H109** (in the sense of chastisement) and **H410**; disciplined of God; Adbeel, a son of Ishmael. **H109**: to languish:—grieve. **H410**: **H352**; strength; as adjective mighty; especially the Almighty (but used also of any deity): - God (god), X goodly, X great, idol, might (-y one), power, strong. Compare names in “-el.” An Arabian tribe. The Seventh-day Adventist Bible Dictionary, 17.

The third son, *ADBEEL* means *chastisement, disciplined of God*; *to languish*.

4. MIBSAM: *Strong's Concordance* H4017—From the same as **H1314**; fragrant; Mibsam, the name of an Ishmaelite and of an Israelite. **H1314**: From the same as **H1313**; fragrance; by implication spicery; also the balsam plant: - smell, spice, sweet (odour). **H1313**: From an unused root meaning to be fragrant; the balsam plant: - spice. An Arabian tribe. The Seventh-day Adventist Bible Dictionary, 712.

MIBSAM, the fourth son, means *fragrant*—

You know, when you talk about the role of Islam in Bible prophecy, the Lord designed purposely to keep Ishmael's children connected with the Jews.

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: Because, where the Lord took Ishmael's children, to the East, the children of the East where He moved them to, is the only place in the world where the spices are grown that are used in the earthly sanctuary. So, in order to operate the earthly sanctuary, the Jews had to maintain at least a trade relationship with the children of the East so that they could provide for the spices that they needed to operate the sanctuary. And *MIBSAM* is emphasizing that.

—*MIBSAM* means *fragrance; spicery; balsam plant*.

So, one of the characteristics in the prophetic history of Islam is it is the place where the spices are grown.

5. **MISHMA: *Strong's Concordance* H4927**—The same as **H4926**; Mishma, the name of a son of Ishmael, and of an Israelite. **H4926**: From **H8085**; a report:—hearing. **H8085**: A primitive root; to hear intelligently (often with implication of attention, obedience, etc.; causatively to tell, etc.): - X attentively, call (gather) together, X carefully, X certainly, consent, consider, be content, declare, X diligently, discern, give ear, (cause to, let, make to) hear (-ken, tell), X indeed, listen, make (a) noise, (be) obedient, obey, perceive, (make a) proclaim (-ation), publish, regard, report, shew (forth), (make a) sound, X surely, tell, understand, whosoever [heareth], witness. An Arabian tribe. The Seventh-day Adventist Bible Dictionary, 724.

MISHMA means *a report, to hear intelligently, to hear*.

MISHMA is *a report*. What is a report?

FROM THE AUDIENCE: A message.

BROTHER PIPPENGER: A message.

Okay. It is telling us here that there is a message of Islam in Bible prophecy.

6. **DUMAH: *Strong's Concordance* H1746**—The same as **H1745**; a tribe and region of Arabia. **H1745**: From an unused root meaning to be dumb; silence; figuratively death:—silence. **H1820**: A primitive root; to be dumb or silent; hence to fail or perish; transitively to destroy:—cease, be cut down (off), destroy, be brought to silence, be undone, X utterly. An Arabian tribe. The Seventh-day Adventist Bible Dictionary, 280.

DUMAH, the sixth son, what does *DUMAH* mean? It means *an unused root meaning to be dumb; silence; figuratively death*. It means *the silence of death*—*DUMAH* is emphasizing that the role of Islam is a deadly role—to be dumb or silent; perish; cease, be cut down, destroy, be brought to silence.

Would anyone argue that one of the characteristics of Islam today is death? Do you know how many people die every day from the activities of Islam?

7. **MASSA: Strong's Concordance H4854**—The same as **H4853**; burden; Massa, a son of Ishmael. **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. An Arabian tribe, KJV translators rendered it “prophecy,” a meaning which massa has in the sense of prophecy being a pronouncement or an oracle. The Seventh-day Adventist Bible Dictionary, 691.

MASSA, the seventh son: *MASSA* means *a burden*—

What is a burden in the Bible?

FROM THE AUDIENCE: A vision.

BROTHER PIPPENGER: A prophecy: A vision, a dream, but it is a prophecy.

So, now it is telling us that there is a prophecy and a message about Islam in the Bible.

—[Continuing with the definition] *a burden; a tribute; an utterance, chiefly a doom*—it is not just a prophecy; it is a prophecy of doom—*an oracle*.

8. **HADAR: Strong's Concordance H2316**—Another form for **H2315**; chamber; Chadar, an Ishmaelite **H2315**: From **H2314**; an apartment (usually literally):— ([bed] inner) chamber, innermost (-ward) part, parlour, + south, X within. **H2314**: A primitive root; properly to inclose (as a room), that is, (by analogy) to beset (as in a siege):—enter a privy chamber. Sharp or pointed. The Seventh-day Adventist Bible Dictionary, 429.

The eighth son, *HADAR*. *HADAR* means *a chamber; an apartment; to beset (as in a siege)*.

Okay. Now, if you get to the last part of this definition where it says *to beset (as in a siege)*, what it is saying about an apartment in the meaning of *HADAR*, it means when you surround someone, you put them in an apartment. You put them in an area, and you bring about a siege.

And history will tell us very clearly that what Islam did when it came into history is that it wrapped itself around Europe and prevented the Catholic Church from spreading Catholicism around the world. It put a siege upon Europe. It went down through Northern Africa and up into Southern Europe. It went up into Northern Europe, and it wrapped itself around Europe, and it put Europe in an apartment and accomplished a siege.

9. **TEMA: Strong's Concordance H8485**—a son of Ishmael, and the region settled by him: A locality in Arabia. The Seventh-day Adventist Bible Dictionary, 1068.

TEMA, the eighth son, the meaning is just an area settled by one of the sons of Ishmael.

10. **JETUR: Strong's Concordance H3195**—Probably from the same as **H2905**; encircled (that is, inclosed); Jetur, a son of Ishmael. **H2905**: From an unused root meaning to range in a regular manner; a row; hence a wall:—row. An ancestor of an Ishmaelite tribe. The Seventh-day Adventist Bible Dictionary, 575.

JETUR means *to enclose, once again; a row; hence a wall:—a row*.

The history of Islam shows that they put a wall around the Europeans and thus prevented Catholicism from spreading around the world. Praise the Lord!

11. **NAPHISH: *Strong's Concordance* H5305**—From **H5314**; refreshed; Naphish, a son of Ishmael, and his posterity. **H5314**: A primitive root; to breathe; passively, to be breathed upon, that is, (figuratively) refreshed (as if by a current of air): - (be) refresh selves (-ed). Wealth. The Seventh-day Adventist Bible Dictionary, 753.

I like this next one, *NAPHISH*. *Naphish* means *refreshed (as if by a current of air)*.

What is the Refreshing?

FROM THE AUDIENCE: The Latter Rain. Islam is associated with the Refreshing.

It means *to breathe*.

Where do we hear about breathing? Ezekiel breathing on the bones, and that wild horse, it snuffs up the wind. This is one of the characteristics of the children of the East, of the wild Arabian ass.

Are we supposed to understand what the four wings on the leopard are? We are supposed to understand the role of the ass breathing the wind; because, that is one of Islam's characteristics, is that it marks the arrival of the Refreshing. It marks the arrival of the Latter Rain (a current of air).

12. **KEDEMAH: *Strong's Concordance* H6929**—From **H6923**; precedence; Kedemah, a son of Ishmael. **H6923**: A primitive root; to project (one self), that is, precede; hence to anticipate, hasten, meet (usually for help): - come (go, [flee]) before, + disappoint, meet, prevent. Toward the east. The children of the east. The Seventh-day Adventist Bible Dictionary, 620.

KEDEMAH means *precedence; project, precede; anticipate, hasten*. But, the last part, I like. It means *The children of the East*.

So, what am I saying? I am saying, when you take the 12 tribes of Ishmael's sons and you mark their definitions and then you place those definitions into a statement, the statement that you come up with is the identical statement that covers what we teach about Islam, about the Third Woe here at the end of the world.

A message of Islam in Bible prophecy:

Prophetically the **descendants of Ishmael** are a **fruitful dark-skinned people that are renowned as warriors but are grieved historically and prophetically on August 11, 1840 and thereafter on September 11, 2001**. They are called **the children of the east in biblical history**. They originated from **Arabia** where the **fragrant spices** employed in the Hebrew sanctuary services are grown. The word **"assassins"** is derived from **Islamic history** and represents **death** that is brought about **in silence**—[*DUMAH*]. In the time of the Crusades **Islam enclosed, encircled and besieged** Catholic Europe, but their **subsequent**

restraints mark the arrival of the refreshing of 1840 through 1844 and on 9/11 2001 through the Sunday law crisis.

Isaiah 27:8; Psalms 48:1-8; Ezekiel 27; Revelation 18:10, 16, 19; 8:13; James 5:1-8; Isaiah 23:14-17

The children of the East, one of their characteristics is the breath, “Breathe into these bones.” There is a message from the Four Winds, and that message brings with it the Seal of God; because, the Sealing Angel is ascending from the East; and, when that message arrives, according to Isaiah 27, verse 8, it is the Day of the East Wind. And when that message arrives, the Refreshing arrives.

Isaiah 27:8

Okay. Go to Isaiah 27, verse 8. Let us walk through this. We are now at a place where we can maybe make some points about this, in connection with Daniel 11, verse 44.

“⁸In measure, when it shooteth forth, thou wilt debate with it:”—

In this worship service we have shown repeatedly that the Latter Rain comes in two parts. It is a sprinkling, followed by a full outpouring; and, when the Mighty Angel descended on September 11, 2001, the measuring begins. And this budding out of those in Adventism that are allowing themselves to be revived through the influence of the Holy Spirit begins, but the argument, the shaking, the debate of Adventism begins.

And what is the debate about? It is about these truths [indicating the 1843 and 1850 Charts]. It is about, “Well, does Islam really have a role to play in Bible prophecy?” It is about the East Wind.

Notice the rest of the verse.

—“he stayeth his rough wind”—

That is the Four Winds holding the Four Winds of Strife in Revelation 7, verses 1 through 3; because, all the prophets agree with one another. God is not the author of confusion.

—“he stayeth his rough wind in the day of the east wind.” Isaiah 27:8 (KJV).

And we know that when He stayeth his rough wind, when He restrains the Four Winds, the sealing of the 144,000 begins; and, the sealing of the 144,000 begins in the Day of the East Wind.

And the Day of the East Wind is emphasizing a point in time: when it begins, when the refreshing begins; and, the point in time, of course, is 9/11.

Psalms 48:1-8

But what about this East wind; why would it trouble the Papacy?

Go to Psalm 48; **Psalm 48**: Why would the East wind trouble the Papacy and cause him to go forth and utterly make away and destroy many?

Beginning at Psalm 48:1, it says,

“¹Great is the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness. ²Beautiful for situation, the joy of the whole earth, *is* mount Zion, on the sides of the north, the city of the great King. ³God is known in her palaces for a refuge. ⁴For, lo, the kings were assembled, they passed by together.”—

What kings would that be? Well, it is more than one king; so, it is a group of kings.

Where do we find a group of kings in end-time Bible prophecy?

FROM THE AUDIENCE: Revelation 17.

BROTHER PIPPENGER: Revelation 17. These are the Ten Kings. Okay? Because, all the prophets agree with one another.

—“⁴For, lo, the kings were assembled, they passed by together. ⁵They saw *it*,”—

They saw what? They saw Mount Zion.

What is Mount Zion? That is God’s people being lifted up as an ensign. They see God’s people.

—“*and* so they marvelled; they were troubled, *and* hasted away.”—

Uh-oh. They are looking at God’s people, they are looking at Mount Zion; and, suddenly they are troubled and they haste away.

Now, that is what happens to the King of the North in verse 44 [of Daniel 11], right? Tidings out of the East and the North trouble him. Of course, he does not haste away. What does he do? He goes forth to destroy and utterly make away many.

But, they see something in Mount Zion here, and then they are troubled.

Verse 6:

—“⁶Fear took hold upon them there, *and* pain, as of a woman in travail.”—

We emphasize this every time: How is a woman in travail? Harder and harder, closer and closer. It is a progressive problem. It is not a singular event; it is a progressive problem that takes hold of them. Fear takes hold of them. They are troubled.

Verse 7:

—“⁷Thou breakest the ships of Tarshish with”—

With a what?

FROM THE AUDIENCE: East wind.

BROTHER PIPPENGER: Ah. What is troubling them is that the East Wind breaks the ships of Tarshish.

And what are the ships of Tarshish?

We have defined that already in our study of Daniel 11, verse 40, with chariots, horsemen, and ships. Ships represent economic strength; but, the premier symbol of economic strength in the Bible is the ships of Tarshish, and the ships of Tarshish are the United States. It is the premier economic vessel at the end of the world.

And it says here,

—“**Thou breakest the ships of Tarshish with an east wind.** ⁸As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.” Psalm 48:1-8 (KJV).

Ah, this is an attack on the economic structure of the world, but primarily upon the United States; and, it is brought about by the East Wind of Bible prophecy.

When does it take place; when would you suppose this takes place? Isaiah 27:8: When the rough wind is stayed: “He stayeth his rough wind in the day of the east wind.”

Okay. What marks the beginning of the sealing of the 144,000 is an attack upon the financial structure of the United States and the world, represented by the ships of Tarshish; and, that attack comes from the East Wind.

Ezekiel 27

Go to Ezekiel 27, beginning at verse 1:

“¹The word of the LORD came again unto me, saying, ²Now, thou son of man, take up a lamentation for Tyrus; ³And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I *am* of perfect beauty.”—

Who is Tyrus? Who thinks they are of perfect beauty? Both Satan and the Papacy. This is the Papacy here.

—“⁴Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty. ⁵They have made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. ⁶*Of* the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, *brought* out of the isles of Chittim.”—

So, they have made them some really nice ships, and they are taking the various special commodities from these different nations.

Verse 7:

—“⁷Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee. ⁸The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots. ⁹The ancients of Gebal and the wise *men* thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. ¹⁰They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and

helmet in thee; they set forth thy comeliness. ¹¹The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect. ¹²Tarshish was thy merchant by reason of the multitude of all *kind* of riches;”—

Who has all kinds of riches? The United States. It is the land flowing with milk and honey, is it not? The bread basket of the world.

—“¹²Tarshish was thy merchant by reason of the multitude of all *kind* of riches, with silver, iron, tin, and lead, they traded in thy fairs.”—

It is going to talk about the various merchants.

—“¹³Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market. ¹⁴They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. ¹⁵The men of Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony. ¹⁶Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate. ¹⁷Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. ¹⁸Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. ¹⁹Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. ²⁰Dedan was thy merchant in precious clothes for chariots. ²¹Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants. ²²The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. ²³Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad, *were* thy merchants. ²⁴These *were* thy merchants in all sorts of *things*, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.”—

And go down to verse 25:

—“²⁵The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.”—

Now, who is it talking about here? Tyrus.
And who is Tyrus? It is the Papacy.
Verse 26:

—“²⁶Thy rowers have brought thee into great waters: the”—

What?

—“the east wind hath broken thee in the midst of the seas.”—

When the East Wind breaks the ships of Tarshish, the kings in Psalm 48, they are fearful and they are caught up with pain. They want to haste away.

But, the breaking of the ships of Tarshish is the punishment, also, of the Papacy.

—“²⁷Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. ²⁸The suburbs shall shake at the sound of the cry of thy pilots.”—

Now notice. Let us take up verse 29, identifying the sinking of the economic structure of Planet Earth by the East Wind and what it means to the kings that have committed fornication with the Papacy at the end of the world.

Verse 29:

—“²⁹And all that handle the oar, the mariners, *and* all the pilots of the sea,”—

All the globalists, economists.

—“shall come down from their ships, they shall stand upon the land; ³⁰And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: ³¹And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing. ³²And in their wailing they shall take up a lamentation for thee,”—

What is a lamentation?

FROM THE AUDIENCE: Crying and mourning.

BROTHER PIPPENGER: A mourning song? A mourning?

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: They are going to . . .

—“take up a lamentation for thee, and lament over thee, *saying*,”—

What are they going to say; what is the lamentation that these kings take up for the Papacy?

—“What *city* is like Tyrus, like the destroyed in the midst of the sea?”—

How is Tyrus destroyed in the midst of the sea?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: No, no. It says it in verse 26, “. . . the east wind hath broken thee . . .” Okay. The East wind breaks Tyrus in the midst of the sea.

And the question that is raised by the Ten Kings is, “What city is like unto Tyrus?”

Verse 33.

—“³³When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy

merchandise. ³⁴In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall. ³⁵All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid,”—*THERE IS PSALM 48*—“they shall be troubled in their countenance” [*PSALM 48*]. ³⁶The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt be* any more.” Ezekiel 27 (KJV).

Revelation 18:10, 16, 19

Go to Revelation 18. Revelation 18, two out of three words in The Revelation is derived from the Old Testament; and, Ezekiel 27, it has Revelation 18 all over it.

Verse 10—well, let us start in verse 9.

These are the same kings. All the prophets are speaking about the end of the world. These are the same kings of Psalm 48 that are fearful and afraid as a woman in travail when they see the ships of Tarshish sank by an East Wind.

And in verse 9 of Revelation 18, it says,

“⁹And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 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.” Revelation 18:9-10 (KJV).

What is her judgment? She is sank by an East Wind in the midst of the sea. In one hour her judgment is come.

And what do these kings cry out? Alas, alas!

And this word that is translated *alas*, if you go to Revelation 8, verse 13, you will see that in Revelation 8, verse 13, this same Greek word is NOT translated as *alas*.

Verse 13 says,

“¹³And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound.” Revelation 8:13 (KJV).

Woe [pointing to the First Angel blowing a trumpet on the right-hand side of the 1850 Chart], the Fifth Trumpet; Woe, [pointing to the Second Angel], Sixth Trumpet; Woe, [pointing to the Third Angel], Seventh Trumpet.

But, the word that is translated as *woe* in Revelation 8:13 is the identical word that is translated as *alas* in verse 10 of Revelation 18.

Go back to Revelation 18, verse 10.

“Standing afar off,” they (these kings of the Earth) are watching the economic structure of Planet Earth get taken down by the escalating crisis of Islam; and, in verse 10 it says, “Standing afar off for the fear of her torment, saying, Alas, alas [*WOE, WOE*] that great city Babylon, that mighty city! For in one hour is thy judgment come.”

What is it that brings Babylon down? It is the East Wind. It Is the Woe.

Go to verse 16.

“¹⁶And saying, Alas, alas [*WOE, WOE*] that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!” Revelation 18:16 (KJV).

Verse 19:

“¹⁹And they cast dust on their heads, and cried, weeping and wailing, saying, [*WOE, WOE*] Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.” Revelation 18:19 (KJV).

Now, back up to verse 18.

Those are the three places where these kings of the Earth are crying out, “Woe, Woe!” That is what is bringing down the economic structure. It is not the *Alas*; it is the *Woe*, the Third Woe, the final Woe that is bringing it down.

And in verse 18, in the midst of their wailing and mourning, notice what they say:

“¹⁸And cried when they saw the smoke of her burning, saying, What *city* is like unto this great city?” Revelation 18:18 (KJV).

Where do we hear that? That is Ezekiel 27: “What city is like unto Tyrus?”

This is the bringing down of the Papacy at the end of the world, and it is brought down by an East Wind, and the children of the East in Bible prophecy are Islam. And one of the characteristics of the children of the East is that they are the wild Arabian ass; and, one of the characteristics of the ass is its breath, its wind, its spirit. The East wind is Islam. It is the woe that brings down the economic structure of Planet Earth.

James 5:1-8

James, chapter 5, tells us when this is going to take place, from a different direction than we have been using.

James, chapter 5, beginning at verse 1:

“¹Go to now, ye rich men, weep and howl”—

When do they weep and howl? When they watch the ships of Tarshish, and the Papacy going down in the midst of the sea due to the activities of the East Wind of Bible prophecy.

—“¹Go to now, ye rich men, weep and howl for your miseries that shall come upon you. ²Your riches are corrupted, and your garments are moth-eaten. ³Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.”—

So, when is this taking place? In the last days.

—“⁴Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. ⁵Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. ⁶Ye have condemned *and* killed the just: *and* he doth not resist you. ⁷Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, **until he receive the early and latter rain.** ⁸Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.” James 5:1-8 (KJV).

This takes place in the time period of the Latter Rain. The sinking of the ships of Tarshish takes place in the time period of the Latter Rain.

Isaiah 23:14-17

Go to Isaiah 23.

What are we doing here? What we are doing here is we are making an argument that these men in Adventism that think that we have an incorrect understanding of the last six verses of Daniel 11 should not even be allowed to speak unless they have a position on what the last six verses in Daniel 11 represent: “They haven’t the ability to work it out to where they can give you a logical review of what the last six verses of Daniel 11 represent, and they should not even be allowed to even get into the discussion.”

But, these men who are saying that what we are suggesting is wrong, not any of them have a consistent teaching from the beginning to the end, nor do their teachings have any depth or substance to them.

And we are making the argument, among other things, that what we are identifying about the last six verses of Daniel 11 opens the Word of God completely up. And just the one word *East* will take you right into the Bible to a level that you have never been at.

And, therefore, what we are saying is, the last six verses of Daniel 11 is the increase of knowledge that comes at the time of the end in the history of the 144,000. That is the kind of logic that we are trying to exercise here, in opposition to all these foolish ideas about what is truth in Adventism today.

And in Isaiah 23, beginning at verse 1, it says, “The burden of Tyre . . . ,” the prophecy of Tyre. Who is Tyre?

Well, drop down to verse 15.

“¹⁵And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.”—

Who is it that sings as an harlot at the end of the world?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: The Papacy.

So, Tyre here is the Papacy, where when we were reading in Ezekiel 27 it was Tyrus;

Tyre, the Papacy.

Verse 16, speaking to the harlot Tyre:

—¹⁶“Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

¹⁷“And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.” Isaiah 23:15-17 (KJV).

Who is it that commits fornication with all the kings of the Earth? Once again, it is the Papacy.

This is Tyre. Okay? Isaiah 23 is talking about the Papacy (Tyre).

FROM THE AUDIENCE: Is Tyre and Tyrus the same?

BROTHER PIPPENGER: Yes.

Is Katherine and Kathy the same?

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: Verse 14:

¹⁴Howl, ye ships of Tarshish: for your strength is laid waste.” Isaiah 23:14 (KJV).

Verse 1:

¹“The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.” Isaiah 23:1 (KJV).

Verse 6:

⁶“Pass ye over to Tarshish; howl, ye inhabitants of the isle.” Isaiah 23:6 (KJV).

Okay. This is about the pain that is experienced by the Papacy and the kings of the Earth when they see the ships of Tarshish sinking.

And what sinks the ships of Tarshish?

FROM THE AUDIENCE: An East wind.

BROTHER PIPPENGER: An East Wind. The East Wind of Bible prophecy brings down the economic structure of Planet Earth, and it causes of the kings of the Earth who have come into a church/state relationship with the Papacy, who have committed fornication with her at the end of the world; it causes them to howl. It causes the Papacy to weep and howl.

So, you tell me, the East Wind, in Daniel 11, verse 44, when it says “tidings out of the East shall trouble the Papacy,” what are the tidings out of the East that troubles the Papacy? It is that the East Wind is destroying the economic structure of Planet Earth and preventing the Papacy from ruling the world according to her will.

If you do not understand this *East*, then you really cannot understand what troubles the Papacy in verse 44 [of Daniel 11].

But, when you take the time to go into these symbols in Daniel 11:40-45, you will be amazed in how the Bible comes alive.

Now, let us do one thing in closing.

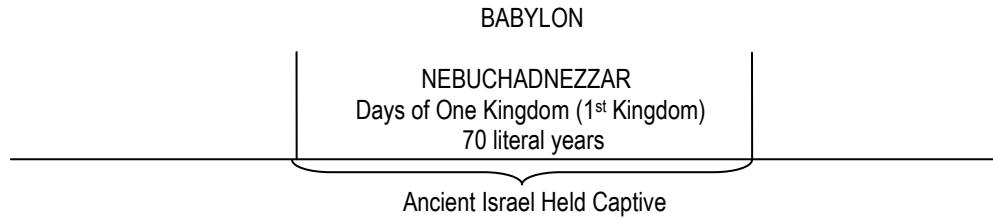


Figure No. 109A.

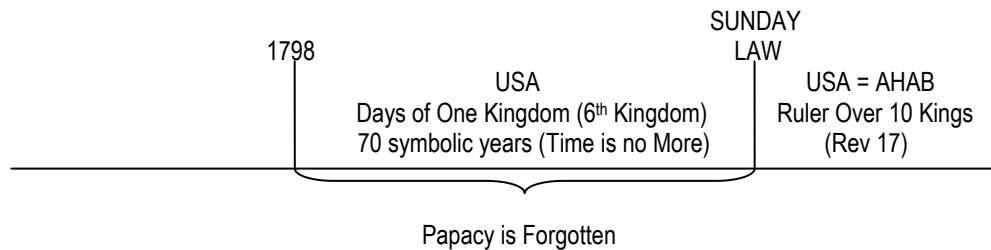


Figure No. 109B.

How long was Ancient Israel captive in Babylon?

FROM THE AUDIENCE: Seventy years.

BROTHER PIPPENGER: Okay.

So, how long is Tyre forgotten?

FROM THE AUDIENCE: Seventy years.

BROTHER PIPPENGER: But, how is it defined in Isaiah 23?

FROM THE AUDIENCE: The days of one king.

BROTHER PIPPENGER: The days of one king.

The Papacy is forgotten for the days of one king.

In Daniel, chapter 2, Daniel says to Nebuchadnezzar, "Thou, O king, are the head of gold."

What is a king?

FROM THE AUDIENCE: A kingdom.

BROTHER PIPPENGER: So, this 70 years [Figure No. 109A] represents the time of one kingdom; and, during this time, this one kingdom, the Papacy is forgotten.

When was the Papacy forgotten?

FROM THE AUDIENCE: 1798.

BROTHER PIPPENGER: What kingdom of Bible prophecy began in 1798?

FROM THE AUDIENCE: The U.S.A.

BROTHER PIPPENGER: The U.S.A.

When is the United States conquered?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: And when the United States is conquered at The Sunday Law, what will the United States have just done with the Papacy?

FROM THE AUDIENCE: Committed fornication.

BROTHER PIPPENGER: Committed fornication.

The first king of the Earth that the Papacy commits fornication with is the United States. Because, who is the United States?

The United States immediately unites with the kings of the Earth, right? We have been there in this worship study. At the time of The Sunday Law—we read the quote, and we know this quote as Seventh-day Adventists—At The Sunday Law in the United States, the United States stretches its hand to clasp the hand of whom?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: The Papacy.

And stretches across the gulf to . . . ?

FROM THE AUDIENCE: To Spiritualism.

BROTHER PIPPENGER: Who is Spiritualism?

FROM THE AUDIENCE: The Dragon.

BROTHER PIPPENGER: The Dragon.

So, at The Sunday Law in the United States, the United States unites with the Dragon.

And who is the Dragon? *Testimonies to Ministers and Gospel Workers*, page 38.2, “Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus.”

So, what we are saying here, in Isaiah 23 the Papacy (Tyre) is forgotten for 70 years, as in the days of one king.

When the children of Israel were in captivity in Babylon, how many kingdoms ruled the world during that 70 years?

FROM THE AUDIENCE: One.

BROTHER PIPPENGER: Just one. It is the days of one king. Here, it was Babylon [Figure No. 109A].

In fact, the 70 years comes to an end when?

FROM THE AUDIENCE: When Belshazzar dies.

BROTHER PIPPENGER: When Belshazzar loses his life.

Okay. Ancient Israel was captive for 70 years, as is the days of one king; but, in 1844, what stopped? No more time prophecy.

So, Tyre here at the end of the world, it is going to be forgotten as the days of one king. This 70 years is symbolic. It is representing the time period that the United States is the sixth kingdom of Bible prophecy, and that ends when the United States is the first king to commit fornication with the Papacy.

And at that point in time, who does the United States turn into? Ahab, because Ahab is the king of what?

FROM THE AUDIENCE: Israel.

BROTHER PIPPENGER: Israel. He is the ruler over the Ten Kings of Revelation 17.

But, in this history here [Figure No. 109B], in this history here when the Papacy is forgotten, what happens that troubles the Papacy? The ships of Tarshish are brought down by an East Wind.

Okay. Now, if you are going to really look at Daniel 11:40-45 closely, you need to put these things in place; because, verse 44 does not follow sequentially verse 43. Okay? Daniel 11, verses 40 to 43, tells the story about how the deadly wound is healed. Okay?

Pagan Rome had to conquer three geographical areas: Daniel 8:9, and Daniel 11:16-17. Pagan Rome, to take control of the world, had to take over Syria, Egypt, and Israel.

For Papal Rome to take control of the world, the Heruli, the Ostrogoths, and the Vandals had to be overcome.

For modern Rome to take control of the world, it has to overcome the King of the South (Daniel 11:40), the glorious land (Daniel 11:41), and Egypt (Daniel 11:42-43). When it conquers Egypt, the deadly wound is healed. End of the story.

That is not the end of the story, but it is one of the stories there in Daniel 11, verses 40 to 45, on how the deadly wound is healed.

The deadly wound was not healed in 1929 at the Lateran Treaty. Yes, the civil authority was returned to the Papacy in 1929 at the Lateran Treaty; but, the deadly wound is not healed, according to Inspiration, until the Papacy has the ability to persecute once again; and, it is in verses 41 and 42 that the ability to persecute is returned to the Papacy. The deadly wound is healed when the third obstacle is conquered.

But, then in Daniel 11:40-45 and Daniel 12:1, Daniel is going to tell us about how the Papacy relates to God's people during this very same history; because, the persecution that is referenced in verse 44, where it says he shall go forth and destroy and utterly make away many, where does the persecution begin?

FROM THE AUDIENCE: In the United States.

BROTHER PIPPENGER: The United States. What verse is that?

FROM THE AUDIENCE: 41?

BROTHER PIPPENGER: 41.

So, verse 44, actually you need to understand that that persecution begins back in verse 41. It is a different line.

Does prophecy operate upon the principle of repeat and enlarge?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

SUMMARY

So, what are we saying here, so we can bring this to a conclusion?

We are saying that just from one word, just from *East* in Daniel 11, verse 44, you can open a truth in the Bible that is present truth for today. It is taking place in the world. It is noted on these [1843 and 1850] Charts. It is the debate of Adventism.

And these verses, the way we have set them forth, are the most provocative, profound, deep verses that are confronting Adventism at this present time.

"Tidings out of the East and the North shall trouble him," and they are troubling him right before Daniel 12:1.

What is Daniel 12:1.

FROM THE AUDIENCE: The close of probation.

BROTHER PIPPENGER: The close of probation.

So, just before the close of probation, we see a message symbolized in the tidings of the East and the North. So, what would that message be?

In Revelation 14 and 15 we see the close of probation. What message is emphasized in Revelation 14?

FROM THE AUDIENCE: The Three Angels' Messages.

BROTHER PIPPENGER: The Three Angels' Messages.

So, all the prophets agree with one another. What does the message of the East and the North got to be?

FROM THE AUDIENCE: The Three Angels' Messages.

BROTHER PIPPENGER: So, the message of the East and the North is how many messages?

FROM THE AUDIENCE: Three.

BROTHER PIPPENGER: Three?

FROM THE AUDIENCE: Two.

BROTHER PIPPENGER: Two?

FROM THE AUDIENCE: One.

BROTHER PIPPENGER: One, and what is it? It is the Third Angel's Message swelling to a Loud Cry.

But, how many parts does the Third Angel's Message have?

FROM THE AUDIENCE: (Various responses)

BROTHER PIPPENGER: It has two, does it not? The history of the First and Second Angels' Messages is the history of the Millerites, and "it is to run parallel with that which follows." Remember?

The First Angel's Message, followed by the Second Angel's Message, ends when the Third Angel's Message arrives. The history of the Millerites is the history of the First and Second Angels' Messages.

Who is the messenger of the First Angel?

FROM THE AUDIENCE: William Miller.

BROTHER PIPPENGER: William Miller.

Who was he typified by?

FROM THE AUDIENCE: John the Baptist.

BROTHER PIPPENGER: John the Baptist. So, John the Baptist was the First Angel's Message in the time of Christ.

Who was the Second Angel's Message in the time of Christ?

FROM THE AUDIENCE: Jesus.

BROTHER PIPPENGER: Jesus.

But, John the Baptist and William Miller were who?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: Elijah.

So, Elijah was the First Message in his history. Who was the second?

FROM THE AUDIENCE: Elisha.

BROTHER PIPPENGER: Elisha.

So, the Third Angel's Message is a one-two message.

So, what was John the Baptist's message based upon?

FROM THE AUDIENCE: Daniel 9.

BROTHER PIPPENGER: Daniel 9.

What was Miller's message based upon?

FROM THE AUDIENCE: Daniel 9.

BROTHER PIPPENGER: Daniel 9. We call it Daniel 8, but if you do not have Daniel 9 to explain Daniel 8, forget about it.

John the Baptist's message was Daniel 9. William Miller's message was Daniel 9. So, we have a witness there that these are parallel messages.

So, what is our first message?

FROM THE AUDIENCE: Daniel 11.

BROTHER PIPPENGER: Daniel 11.

So, the first message for us is Daniel 11.

What was the second message for the Millerites? August 11, 1840, a Mighty Angel came down out of Heaven and the Earth was lightened with His glory.

And who was that Angel? No less the personage than Jesus Christ. That is our second message [within the Third Angel's Message]: 9/11, no less the personage than Jesus Christ. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, both John the Baptist and the Millerites preached Daniel 9 as the first message, right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, our first message is not Daniel 9. Our first message is . . . ?

FROM THE AUDIENCE: Daniel 11.

BROTHER PIPPENGER: Daniel 11.

So, when you put the beginning of Adventism together with the ending of Adventism, what is our first message [within the Third Angel's Message]? 9/11.

But, what is our first message about; who is the subject?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: The Papacy (the King of the North).

What is our second message about, 9/11, when the Angel comes down?

FROM THE AUDIENCE: Islam.

BROTHER PIPPENGER: Islam.

So, our twofold message is what? It is the message of the East and the North. It is the message of the King of the North (the last six verses of Daniel 11) and the children of the East (9/11).

So, this verse [Daniel 11:44] is unbelievable just with one word [*East*] where you can go; but, the verse itself is absolutely divine.

Shall we pray?

Benediction: Heavenly Father, we thank you that as the Dirt Brush Man and as the Lion of the tribe of Judah that you are continually opening this message to your people. We ask that it would accomplish the work that you have designed in each of us as individuals and as your people that we might finish our personal work of developing a character that represents your character, that we might be lifted up as an ensign in the near future. We pray for those that are in the valley of decision about these truths, that your Holy Spirit would be heavy upon their hearts, opening their understanding, convicting them of their need. As we take up our individual tasks

for this day, we ask that you would bless our service for you and that you would keep us safe and healthy. And we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #59

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for another day of life, another day that we can serve you, another day that we can learn of you. I thank you for a good night's rest and for bringing the Pecks home safely. As we take up this study this morning, we ask that you grant us the presence of your Holy Spirit to guide and direct our thoughts, our understanding; and that you would take the words that I am going to express, and first touch my lips with the coal off your altar that I might be a fit vessel to convey this message. We want to understand the relationship between the last six verses of Daniel 11 and the Book of Revelation, and we ask that you would help us to do that at this time by pouring your Latter Rain out upon us in preparing our vessels to receive it. In Jesus's name, amen.

DANIEL AND REVELATION

THE BEGINNING AND THE END

EVERY WORD

DEPTH

THE SPIRIT OF PROPHECY

ELIJAH

THEME

REPETITION OF HISTORY

DANIEL'S CONNECTION WITH REVELATION

STRUCTURE

BROTHER PIPPENGER: I am making arguments now about why what we teach about the last six verses of Daniel 11 is the correct understanding of these verses, and we have tried to show you some of the depth of these verses.

And I am not really that much of a computer guy, but if you are a computer person you know that with Windows you can go into Windows and you have a menu, and you can touch that part of the menu and it will take you another place; and, at that place you will have a menu, and you can touch that part of the menu and it will take you into another place. And some of these Windows programs just go on and on.

And that is what we are suggesting about the last six verses of Daniel 11. Every symbol in those verses is simply a title for a menu. If you touch that verse, if you touch the word *East*, it is going to take you deeper and deeper into God's Word. But, because it is God's Word, all of them are tied together very nicely.

Another argument and one of those strongest arguments of what we are teaching about the last six verses of Daniel 11 is the connection between the Books of Daniel and Revelation. Sister White repeatedly says that they are the same book. In one place she says the Book of Revelation complements—and the word she uses is spelled with an “e,” not an “i.” It is not *compliment*, like you are telling someone that they look nice today. It is *complement*, and

complement, with an “e,” means *brings to perfection*—she says the Book of Revelation brings to perfection the Book of Daniel.

In one place she says the same line of prophecy that is taken up in the Book of Daniel is taken up in The Revelation; and, then often she will make references that in The Revelation, the Lion of the tribe of Judah has opened to the student of prophecy the Book of Revelation. So, there is a connection here.

And, of course, what we are saying is the last six verses of Daniel 11 is the very final message of the Book of Daniel; because, it is the one that leads to the close of probation, when Michael stands up. So, we should expect to see the illustrations of the end of the world in the Book of Revelation to parallel the last six verses of Daniel 11, if we have the correct understanding of these verses.

So, we have been touching on in our worship Revelation 17. I think I have addressed it twice, but never specifically in detail; and, the reason that I addressed it twice is for the purpose of getting those that are not necessarily familiar with what we teach about Revelation 17 to be semi-familiar with it before we go through it a little bit more carefully over the next couple of days.

REVELATION SEVENTEEN

ONE OF THE ANGELS WHICH HAD A VIAL

So, if you will turn to Revelation 17, what we are going to do here—

And these here [referring to two large books to his right on the podium], I am going to explain these in a minute. These are not that significant, but I like them.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: So, if you will, turn to Revelation 17.

In verse 1, it says,

“¹And there came one of the seven angels which had the seven vials,”—

All right. When it comes to Revelation 17, we are purposely told that one of the angels that poured out the Seven Last Plagues is the angel that brings the message of Revelation 17 to John.

Verse 1:

—“¹And there came one of the seven angels which had the seven vials,”—

The seven vials are chapter 16.

—“and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:”—

So, a student of prophecy knows that that is a purposeful connection that is being made there between Revelation 16 and Revelation 17.

And let me jump ahead and come back to that, so I can get rid of these books.

THE JUDGMENT OF THE GREAT WHORE

Revelation 17:1-2

—“¹And there came one of the seven angels which had the seven vials, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters.”—

Who is the great whore? Well, Sister White is going to tell us it is the Papacy.

And I was raised in California, not as a Christian. I did not become a Christian until I was 25 years old, and immediately became a Seventh-day Adventist Christian. I did not spend a lot of time in any other Protestant denominations. None.

And growing up in California—and California is not a real religious culture—so, up until I was 25, I did not know the difference between a Buddhist or a Catholic or a Protestant or anything. I just did not. I did not grow up that way.

And then for the first 19 years of our experience in Adventism, we were in one of the most liberal dark churches in California; so, they certainly were not going to teach anything about the Pope of Rome and the mark of the beast. So, we did not learn a great deal there about who Rome was.

It really was not until we went early on in that 19-year period that we started going to some camp meetings that were held in Utah, just over the border from us in California, in Provo, Utah. And there used to be an elderly lady there named Mary Walsh, who had written some books—or *a book*; I think it is *books*—on the Pope. And it was going to her meetings where I started waking up to, you know, the Catholic Church is a player in Bible prophecy, bigger than I realized.

So, much of what I have learned about the Catholic Church has just been over, you know, a certain period of time; but, my point is this: When we came to Revelation 17, we realized that if you go get an old dictionary before the Year 2000 (and there is even one that was published in 2001), and you crack it open to (and it is in this dictionary) *Scarlet Woman*: “The woman described in Revelation 17, variously explained as symbolizing Pagan Rome, the Church of Rome.”

So, before the 1950s at least, before the 1950s the Protestants of the United States (and this is another dictionary; this [the second dictionary he picks up from the podium] is the *Webster's New World Dictionary*, published first in 1953, the last in 1966—and this one [the first dictionary he picked up from the podium] was the *New Century Dictionary*)—but, if you look up *Scarlet Woman* in this dictionary [*Webster's New World Dictionary*], it says, “The Roman Catholic Church, an opprobrious term based upon the reference of Revelation 17:1-6.”

So, the Protestant world used to know that the “Scarlet Woman” in Revelation 17 was the Roman Catholic Church.

But, we have been studying Isaiah 23 off and on, and what does Isaiah 23 say? That Tyre is forgotten for 70 years, as the days of one king. And Protestantism has forgotten who this woman is.

But, in verse 1 [of Revelation 17] we see that we are told that Revelation 17 is the story of the judgment of the “great whore,” of the Roman Catholic Church.

But, we want to deal with that first phrase, now that we have gotten those big books out of the way.

—“¹And there came one of the seven angels which had the seven vials,”—

My argument here is that in order to understand Revelation 17 correctly, you have to understand it in connection with Revelation 16; because Inspiration has purposely tied these two chapters together.

Okay. So, what is there about Revelation 16 that needs to be understood in conjunction with Revelation 17?

I mean, there are 21 verses in Revelation 16. What is the punch line in Revelation 16 that needs to be factored in to Revelation 17?

And I think it is verses 12 through 16. And the reason for this—we will read verses 12 through 16 at this point—and then I will tell you why.

“¹²And the sixth angel”—

There are seven of them. This is the sixth one.

“¹²And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. ¹³And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. ¹⁴For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. ¹⁵Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. ¹⁶And he gathered them together into a place called in the Hebrew tongue Armageddon.” Revelation 16:12-16 (KJV).

To me, this is the passage that is the primary emphasis of Revelation 16 because it is the only place in Revelation 16 where you have a warning about keeping your garments. I mean, Revelation 16 is the history that takes place after Michael stands up, after human probation closes.

The seven vials, the Seven Last Plagues, they are poured out after probation closes; yet, here in verse 15 there is a counsel to keep your garments. And when Michael stands up, the garments you have those are the ones you are going to keep. So, verse 15 is saying that there is something in this particular passage that is a warning message that God’s people need to understand before Michael stands up.

So, I am under the conviction that the part of Revelation 16 that is the predominant emphasis of Revelation 16 is verses 12 through 16, where it identifies that modern Babylon is divided into three parts: the Beast, the Dragon, and the False Prophet.

And, of course, if you are going to approach Revelation 17 from that perspective, then you would be in agreement with Daniel 11, verse 40; because, in Daniel 11, verse 40, you have the King of the South (the Dragon); the chariots, horsemen, and ships (the False Prophet); and, the King of the North (the Beast); and, in verse 40 they are beginning their march to leading the world to Armageddon, between the seas and the glorious holy mountain in verse 45. And Daniel 11:40-45 can be recognized here in verses 12 through 16 of Revelation 16.

And as we go through Revelation 17, we will see that it is a parallel history to Daniel 11:40-45 and that it is telling the story of the Beast, the Dragon, and the False Prophet.

So, that is the connection we are putting in place as we proceed.

Verse 2 of Revelation 17 says, speaking of the whore that sits upon many waters in verse 1; and, verse 2 says,

—²With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.” Revelation 17:1-2 (KJV).

Sister White says in *The Great Controversy*, page 382,

“**The woman [Babylon] of Revelation 17 is described as**”—AND THEN SHE QUOTES FROM REVELATION 17—“arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness:...and upon her forehead was a name written, ‘Mystery, Babylon the Great, the mother of harlots.’ Says the prophet: ‘I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus.’ Babylon is further declared to be ‘that great city, which reigneth over the kings of the earth.’ Revelation 17:4–6, 18. **The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome [THE VATICAN, THE ROMAN CATHOLIC CHURCH].**” *The Great Controversy*, 382.

So, the woman here under discussion in Revelation 17 is the Roman Catholic Church; and, she has committed fornication with the kings of the Earth.

And what is fornication? It is an unlawful relationship, and in spiritual terms the fornication of Bible prophecy is the combination of church and state.

BABYLON’S WINE

And what is the first state that the Papacy commits fornication with at the end of the world?

FROM THE AUDIENCE: America.

BROTHER PIPPENGER: The United States, Daniel 11, verse 41.

But, where does the foreplay begin; where is the romance? The engagement began in verse 40 with Ronald Reagan and Pope John Paul II; but, the marriage is consummated at The Sunday Law in the United States. And then she commits fornication with all of the other kings of the Earth thereafter.

Why does she do this, or what is represented as the justification for these kings bowing down to her? It is her wine.

Testimonies to Ministers, page 62:

“The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. **This wine of error is made up of false doctrines.**” *Testimonies to Ministers*, 62.

Her false doctrines are what are preparing the political leadership of the Earth to believe that she is God’s church on Earth.

The Great Controversy, page 388:

“The great sin charged against Babylon is that she ‘made all nations drink of the wine of the wrath of her fornication.’ This cup of intoxication which she presents to the world represents **the false doctrines** that she has accepted as **the result of her unlawful connection with the great ones of the earth.**” *The Great Controversy*, 388.

Okay. Verses 1 and 2 tell us this story in Revelation 17 is about the judgment of the Papacy.

THE WILDERNESS—REVELATION 17:3

And in verse 3 we have, to me, the most important verse in Revelation 17. It says,

—“³So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.” Revelation 17:3 (KJV).

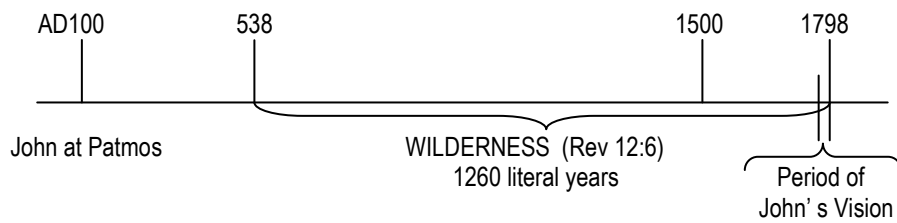


Figure No. 110.

The wilderness, we will see from Revelation 12, verses 6 and 14, is the 1260 years, from AD538 to 1798.

Revelation 12, verse 6, says,

“⁶And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.” Revelation 12:6 (KJV).

A wilderness is a thousand two hundred and threescore days.

Look at verse 14.

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

So, what we are saying is that the first thing we are told about John in Revelation 17 is that in order for him to receive this vision, he is carried to this history.

John is actually down here at Patmos in the Year 100, but he is going to see a vision concerning the Roman Catholic Church, and the Roman Catholic Church is in existence prior to AD538, but it is empowered in AD538. So, in order for him to see the Roman Catholic Church

in power, he has got to be projected into the future to see it, and the future he is projected into is the 1260 years.

DRUNKEN WITH BLOOD

And look at verses 4 through 6.

When he goes into the wilderness, he is going to see this woman riding on a beast, and this woman has certain characteristics.

We just read verses 4 and 5 in the Spirit of Prophecy. We will finish off with verse 6.

“⁵And upon her”—*THE WOMAN, THE CATHOLIC CHURCH*—“upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. ⁶And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.” Revelation 17:5-6 (KJV).

Okay. So, there are two things that I want you to see there. It is when John is carried into this history here [the 1260 years in the wilderness] and he sees the Roman Catholic Church, she is already drunk with the blood of the saints.

Do you get drunk before you drink or after you drink?

FROM THE AUDIENCE: You get drunk during and after.

BROTHER PIPPENGER: During and after.

So, she is already drunk. She has already committed the persecutions. It is not before the persecution starts. When he sees her, she is already drunk with the blood of persecution.

And she is also called the Mother of Harlots.

So, in about 1500—is that a fair marking of the Protestant Reformation, or should I put it 1590?

FROM THE AUDIENCE: It was in 1517 was the date when he [Luther] nailed his thesis to the door.

BROTHER PIPPENGER: His 95 thesis.

So, from 1500 on, you have the beginning of the Protestant Reformation, and you have people leaving the Church of Rome and starting churches based upon the Word of God.

But, by the time John sees the Roman Catholic Church in this history, she is called the Mother of Harlots, which means, some of these Protestant churches in this history [from 1500 to 1798] they have already quit protesting and they have quit reforming and they began to return to Rome. They become harlots themselves. They become daughters of Rome, making her a Mother. You have to have a daughter or a son to be a Mother, right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, when John sees the Roman Catholic Church, he sees her right down here in 1798.

By the way, where does Daniel 11, verse 40, begin?

FROM THE AUDIENCE: At the Time of the End.

BROTHER PIPPENGER: At the Time of the End, in AD1798. Right? Because, the Books of Daniel and Revelation are the same book. The same line of prophecy that is in the Book of Daniel is taken up in The Revelation.

In your notes—and I think there is even one more reference in the book, *The Great Controversy*, on this subject besides these two—but, Sister White tells us the persecution ended shortly before 1798.

The Great Controversy, page 306, she says,

“He thus mentioned certain events to precede His coming, and fixed the time”—*CHRIST DID*—“when the first of these should be witnessed: ‘In those days, **after that tribulation**, the sun shall be darkened, and the moon shall not give her light.’ Mark 13:24. The 1260 days, or years, terminated in 1798. **A quarter of a century earlier, persecution had almost wholly ceased.** Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled.” *The Great Controversy*, 306.

So, persecution is ending right down here, which means she is drunk. This is the area where John is seeing the Roman Catholic Church as the Mother of Harlots. She is drunk.

Beginning at page 266, *The Great Controversy* says,

“**The persecution of the church did not continue throughout the entire period of the 1260 years.** God in mercy to His people cut short the time of their fiery trial. In foretelling the ‘great tribulation’ to befall the church, the Saviour said: ‘Except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.’ Matthew 24:22. Through the influence of the Reformation the persecution was brought to an end prior to 1798.” *The Great Controversy*, 266–267.

So, I hope you see the logic. When John is carried away into the wilderness, in verse 3 of Revelation 17, to see the whore of Rome, the Roman Catholic Church, he does not just see her in the period of the 1260 years. He sees her at the very conclusion of the 1260 years, after she is drunk with the blood of persecution, and after she has become the Mother of Harlots.

THE MYSTERY OF THE WOMAN, AND THE BEAST

Revelation 17:7

Revelation 17:7 says,

⁷And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.” Revelation 17:7 (KJV).

What is the mystery of the woman and the beast?

What is a beast in Bible prophecy?

FROM THE AUDIENCE: It is a state power.

BROTHER PIPPENGER: Political power, state power, civil power.

What is a woman?

FROM THE AUDIENCE: A church.

BROTHER PIPPENGER: So, he is going to tell us the mystery of church and state.

Is that what he is saying?

“⁷And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman [*CHURCH*], and of the beast [*STATE*] that carrieth her, . . .”
Revelation 17:7 (KJV).

And we have spent some time in this worship series more than once talking about Sister White’s definition of the image of the beast. She says it in a variety of ways, but it is always the same thing. The image of the beast is the combination of church and state, with the church in control of the relationship.

And the mystery of the beast here is this very image; because, this is the mystery of a church that is being carried.

What does it mean if you are being carried? You are being supported by—right?—by a state.

Is that not the very image that the United States reproduces in the image of the beast?

I mean, it [the United States] reproduces the image of the beast. The beast that it is reproducing is the Beast of Catholicism. And the way that Catholicism was structured is that it was carried by the civil powers of Europe. They did its dirty work. It controlled the civil powers of Europe. That was the image of the Papacy. It is a church ruling over the civil structure. That is what is repeated in the United States.

And here, the angel, who is this angel? There is no doubt it is Gabriel.

Is it Gabriel? Gabriel is the one that brings the messages to John and Daniel.

But, I guess that would mean that Gabriel is one of the angels that pours out the vials, if we go back to verse 1, “And there came one of the seven angels which had the seven vials, . . .”

Does that mean that Gabriel is a vial angel—I do not mean *vile*. I mean an angel that carries a vial.

But, we are not going there.

Verse 7: What is the mystery of the woman and the beast? It is the mystery of the healing of the deadly wound.

What happened in 1798? The Papacy received its deadly wound.

But, in terms of verse 7, in the expressions of verse 7, what happened? The Papacy ceased to be a beast of Bible prophecy. That is the deadly wound.

Did the Papacy cease to be a woman of Bible prophecy in 1798?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No.

Okay. 1798 is just marking when there is no more political structure that is supporting the Papacy; but, the Papacy continues to be a church on through history.

The mystery of the beast and the woman in Revelation 17 is how the woman (the Papacy) once again becomes a church/state power at the end of the world. That is the mystery of the woman and the beast.

A MYSTERY—COLOSSIANS 1:26-27; 2 THESSALONIANS 2:7

Okay. A mystery of Bible prophecy in the Bible, Colossians 1:26.

Most people do not think about this, but a mystery in the Bible is not like a mystery movie that we have in movie theaters and television today or in books. A mystery in television or books is a mystery that keeps you guessing, if it is a good one, to the very last page. All right? And then on the very last page or in the very last scene, everything is explained for you. That is what we think a mystery is.

But, that is not what a mystery is in God's Word. A mystery in God's Word is something that is deep and profound beyond your understanding. You cannot understand the whole thing, not even when you get to the last page you cannot understand the whole thing. But, what has been revealed, you are required to understand.

Colossians 1:26-27

Colossians 1:26-27 says,

“²⁶Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: ²⁷To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.” Colossians 1:26-27 (KJV).

Is there anyone that is prepared to explain the mystery of the Incarnation? It cannot be done; but, you have to know enough about Christ in you, the hope of glory, that you secure that experience or you are going to be lost. See, there is information revealed about the mystery of Christ in you, the hope of glory, that you are required to understand, even though its fullness is beyond human understanding.

2 Thessalonians 2:7

How about 2 Thessalonians 2, verse 7, a different type of mystery. 2 Thessalonians, verse 7:

“⁷For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.” 2 Thessalonians 2:7 (KJV).

What is the Mystery of Iniquity here?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: But, what is *iniquity*?

FROM THE AUDIENCE: The transgression of God's Law.

BROTHER PIPPENGER: The transgression of God's Law: sin.

Is there anyone that can explain sin?

Can you give an excuse for sin?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: You can give an excuse for sin.

Okay. What was Satan's excuse for sin? It is a mystery. There is the excuse for sin: it is a mystery. When it comes to the Mystery of Iniquity, you cannot explain sin. It is too deep; it is too profound; it is beyond human understanding; but, you have to understand enough about the Mystery of Iniquity to flee from it, or you are going to be lost for eternity.

So, a mystery in the Bible is not like a mystery in the movies. Okay? A mystery in the Bible is different.

And in verse 7 of Revelation 17 says, “. . . I will tell thee the mystery of the woman, and of the beast . . .” And the mystery of the woman and the beast is the combination of church and state at the end of the world. It is the political structure that the Papacy takes control of at the end of the world when its deadly wound is healed.

All right? Do you follow me?

And we are required to understand everything that is revealed about this truth, because it is one of God’s mysteries, although we will not be able to understand it all.

THE BEAST THAT CARRIES HER—REVELATION 17:7

Daniel 7:17

“¹⁷These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.” Daniel 7:17 (KJV).

Daniel 17:7 is just telling us that a beast is a political kingdom. She [the Roman Catholic Church (the Papacy)] is carried by a civil power.

THEY GIVE THEIR KINGDOM AND RECEIVE POWER—REVELATION 17:16-17; 12

And this civil power in Revelation 17, verses 16 and 17, are these ten horns. And in verse 16 it says,

“¹⁶And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. ¹⁷For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.” Revelation 17:16-17 (KJV).

These Ten Kings, these “ten horns,” they agree to give their kingdom to the Beast. They are going to carry the woman. They are going to give their political structure to the Papacy.

And, we have mentioned that in this worship series. What is the Papacy’s pay for being the rod in God’s hand?

FROM THE AUDIENCE: Egypt.

BROTHER PIPPENGER: He gives them Egypt. That is Daniel 11, verses 42 and 43. And this here in Revelation 17:17, is the fulfillment when Egypt is given to the Papacy; because, Egypt—who is Egypt in Ezekiel 29, verse 2?

FROM THE AUDIENCE: The Dragon.

BROTHER PIPPENGER: The Dragon.

And who is the Dragon at the end of the world in *Testimonies to Ministers*, page 38?

“Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus.” {TM 38.2}

So, the Dragon is given to the Papacy in prophecy. That is Daniel 11, verse 42; and, that is Revelation 17:17.

And verse 18 says,

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

Testimonies, volume 7, page 182:

“As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord’s instrumentalities. The world is filled with storm and war and variance. **Yet under one head—the papal power**—the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate.” *Testimonies*, volume 7, 182.

CITY/KINGDOM

What is a *city* in Bible prophecy?

If you will drop down just a couple of lines in your notes, you will see “City/Kingdom,” and it has Revelation 3:12; 11:8, 13; 14:8; 16:19; 18:10, 16, 18, 19, 21; 20:9; 21:2, 10, 14-16, 18, 19, 21, 23; 22:14, 19. All of these are verses in the Book of Revelation alone that teach that a city represents a kingdom in Bible prophecy.

So, when verse 18 of Revelation 17 says, “And the woman,” which is the Roman Catholic Church, “which thou sawest is that great city,” is this kingdom at the end of the world. And what does this kingdom do? It reigns over the kings of the Earth.

What does it mean to *reign*?

REIGN, verb—1. To possess or exercise sovereign power or authority; to rule; to exercise government, as a king or emperor; or to hold the supreme power. . . 2. To be predominant; to prevail. 3. To rule; to have superior or uncontrolled dominion. Romans 6:12 {Noah Webster’s 1828 Dictionary}

REIGNETH—*Strong’s Concordance G2192*, . . . ; a primary verb . . . ; to *hold* (used in very various applications, literally or figuratively, direct or remote; such as *possession, ability, contiguity, relation* or *condition*): - be (able, X hold, possessed with), accompany, + begin to amend, can (+ -not), X conceive, count, diseased, do, + eat, + enjoy, + fear, following, have, hold, keep, + lack, + go to law, lie, + must needs, + of necessity, + need, next, + recover, + reign, + rest, return, X sick, take for, + tremble, + uncircumcised, use.

Now, when Otto and Kathy go out riding their horses, how do they control their horses?

FROM THE AUDIENCE: With reins.

BROTHER PIPPENGER: They rein them.

REIN—to guide or control as with reins (**n.** 1. A narrow strap of leather attached in pairs to a horse’s bit and manipulated to control the animal: *usually used in pl.*

2. [pl.] a means of controlling, etc.—**vt.** to guide or control as with reins.
{*Webster's New World Dictionary*, 1990}

Who is control, the horse or Kathy?

FROM THE AUDIENCE: Kathy.

BROTHER PIPPENGER: With Kathy's horse, it is usually her horse that is in control.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: But, ideally, the one that has got the reins is the one that is in control.

And, here the Roman Catholic Church is controlling the kings of the Earth.

PEOPLES, AND MULTITUDES, AND NATIONS, AND TONGUES

And, not only does she control the kings of the Earth, in Revelation 17, verse 1, it says, “. . . I will shew unto thee the judgment of the great whore that sitteth upon many waters;” and, then in verse 15 it tells us what these waters that it sits upon are. In verse 15 it says,

“¹⁵And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.” Revelation 17:15 (KJV).

To “sit,” in Bible prophecy, what does it mean to be seated in Bible prophecy?

What is the seat? That is where you rule from. Okay. It is the seat of your authority.

Not only is she [the Roman Catholic Church (the Papacy)] going to reign over the kings of the Earth, she is going to rule over all the people of the world, “peoples, and multitudes, and nations, and tongues.”

Where does she sit? Revelation 17:9 tells us where she sits as she rules over the peoples of the world and the kings of the Earth. It says,

“⁹And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.” Revelation 17:9 (KJV).

So where does the woman “sitteth”? She sits on seven mountains.

Where are the seven mountains? You can see it from *The Great Controversy*, page 124, speaking of Luther:

“At last he beheld in the distance **the seven-hilled city**. ‘With deep emotion he [*Luther*] prostrated himself upon the earth, exclaiming: ‘Holy Rome, I salute thee!’” *The Great Controversy*, 124.

The City of Rome is the seven-hilled city. That is where the Papacy rules from.

THE BEAST THAT WAS AND IS NOT—REVELATION 17:8 SHALL ASCEND

Revelation 17:8

Now, remember, Gabriel, or at least one of the angels that had the seven vials, is explaining this prophecy to John, and in verse 7 he says, “I am going to show you not only the judgment of the Papacy but I am going to show you the mystery of the woman and the beast.” And in verse 8 he begins his explanation. He says,

“⁸The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.”
Revelation 17:8 (KJV).

Okay. We are saying that the beast that was, was the Papacy that ruled here in the wilderness time period [AD538 to 1798 (see Figure No. 110)].



Figure No. 111.

But, in 1798, it [the Papacy that ruled from AD538 to 1798] is not.
But, at the end of the world, it is going to what?

FROM THE AUDIENCE: Ascend.

BROTHER PIPPENGER: Ascend. It is going to ascend.

Daniel 11:40

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

All right. And we are emphasizing that because in Daniel 11:40, when the King of the North comes against the King of the South like a whirlwind—we have looked at those Hebrew words, “come against like a whirlwind”—part of the Hebrew meaning of *the coming against*, the sweeping away like a whirlwind is the ascension. And verse 40 is the beginning of the ascending of the Papacy (the King of the North) at the end of the world. It is one of the characteristics of Satan and the Papacy in Bible prophecy.

And the beast that was, and is not, is going to ascend back to the throne of the Earth at the end of time.

And you can see the definition of *ascend [against]* there .

AGAINST: *Strong’s Concordance* 5921—to ascend, intrans. (be high) or act. (mount)—arise (up). (cause to) ascend up.

Isaiah 14:13-14

In Isaiah 14:13-14, which we have looked before, but we can look at it again, just so you can remember it, if you do not. And we have taken time in this worship series to show that you have Satan, but you have Satan's earthly representative.

Who is Satan's earthly representative?

FROM THE AUDIENCE: The Pope.

BROTHER PIPPENGER: The Pope of Rome.

Okay. So, the characteristics of the Pope of Rome and Satan are pretty much interchangeable. Sometimes when Sister White is talking about the antichrist at the end of the world, she is talking about Satan. Sometimes she is talking about the Pope of Rome. So, they are interchangeable.

And here, in terms of ascension, in verse 13 of Isaiah 14, it says,

“¹³For thou [*LUCIFER*] hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. ¹⁴I will ascend above the heights of the clouds; I will be like the most High,” Isaiah 14:13-14 (KJV).

So, the characteristic of *ascending* is the characteristic of both the Papacy and Satan.

And in *Review and Herald*, December 21, 1897, it says,

“In this time of prevailing iniquity, the Protestant churches that have rejected a ‘Thus saith the Lord,’ will reach a strange pass. They will be converted to the world. In their separation from God, they will seek to make falsehood and apostasy from God the law of the nation. They will work upon the rulers of the land to make laws **to restore the lost**”—

What?

FROM THE AUDIENCE: Ascendency.

BROTHER PIPPENGER: —“**the lost ascendency of the man of sin, who sits in the temple of God, showing himself that he is God.** The Roman Catholic principles will be taken under the protection of the state. The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life.” *Review and Herald*, December 21, 1897.

So, what we are looking at is verse 8 [of Revelation 17], and we are trying to identify who “the beast who was, and is not, yet shall ascend” is. And the way that we are trying to identify who he is, is by breaking down verse 8 and marking all the characteristics in verse 8.

OUT OF THE BOTTOMLESS PIT—REVELATION 9:2; 11:7; 20:1-3

And the first characteristic that we have looked at is whoever this beast is in verse 8, it is the power that ascends out of the bottomless pit.

This term *bottomless pit* is the place where lots [many] in Adventism goes off in darkness. They know from *The Great Controversy* that in Revelation 11 there is a beast that comes out of the bottomless pit, and Sister White commenting on that beast that comes out of the

bottomless pit in Revelation 11 in the book, *The Great Controversy*, tells us that this beast is atheistic France. So, some Seventh-day Adventists make a very shallow conclusion here that the bottomless pit represents Atheism. And any time now that they see “the bottomless pit” in the Scriptures, they are going to go, “Atheism, Atheism, Atheism.” But, that is not what “the bottomless pit” represents, and it is disqualifying those that make that application from being Bereans who rightly divide the Word of Truth.

The Great Controversy, page 658, says,

“That the expression ‘**bottomless pit**’ represents the earth in **a state of confusion and darkness** is evident from other scriptures.” *The Great Controversy*, 658.

The bottomless pit represents confusion and darkness.

Is Atheism confusion and darkness? Oh, yeah.

Is Catholicism confusion and darkness? Yeah. Catholicism, what is the name on her [the Mother of Harlot’s] forehead? Babylon.

What is *Babylon*? Confusion.

Okay. So, just because one power is identified as coming out of the bottomless pit does not mean that they all are going to be the same power every time the bottomless pit is referenced.

The Great Controversy, page 268, says—and this is where Sister White is commenting on atheistic France.

“‘When they shall have finished [are finishing] their testimony.’ The period when the two witnesses were to prophesy clothed in sackcloth ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as ‘**the beast that ascendeth out of the bottomless pit.**’”—

And what was the beast that ascended out of the bottomless pit in that history that is going to make war upon the Bible?

FROM THE AUDIENCE: Atheistic France.

BROTHER PIPPENGER: Atheistic France. Okay? But, it descends out of the bottomless pit. That does not mean that the bottomless pit represents Atheism.

Continuing on:

—“In many of the nations of Europe the powers that ruled in Church and State had for centuries been controlled by Satan, through the medium of the papacy. But here is brought to view **a**”—

What?

FROM THE AUDIENCE: A new manifestation.

BROTHER PIPPENGER: —“**a new manifestation of Satanic power.**” *The Great Controversy*, 268.

The bottomless pit represents a manifestation of satanic power. That is what the bottomless pit represents.

And, you know, I mentioned, one of the voices out there that is trying to downplay the significance of the last six verses of Daniel 11 is this Tim Rosenberg that has come out with a book identifying the King of the South in verse 40 is Islam, and it is just a lot of foolish reasoning; but, I mean, he is getting lifted up in Adventism as the man of the hour for the last six verses in Daniel 11; because, “Here is the presentation on these verses that we can listen to and it won’t shake us from our carnal lethargy; so, we want to hear that one. It is soothing for our itching ears.”

And when I mentioned that book the other day, a brother that had gone to school with him remembered being friends with him, remembered the parting of their personal experience was when NLP was introduced into Adventism.

Do you remember when NLP was introduced into Adventism?

Do you know what NLP is? It is hypnotism, how to hypnotize your Bible studies, or how to hypnotize your church family.

And this brother remembers that that is where he and Tim parted ways, because Tim got excited about going to learn how to teach NLP.

Review and Herald, July 21, 1851, says,

“I told him that the Lord had shown me in vision that **mesmerism**”—

And what is *mesmerism*? It is what we call hypnotism today, because it was invented by—I do not know his first name, but his last name was Mesmer.

—“I told him that the Lord had shown me in vision that **mesmerism** [*HYPNOTISM*] was **from the Devil, from the bottomless pit**, and that it would soon go there, with those who continued to use it.” *Review and Herald*, July 21, 1851.

Something from the Devil is from the bottomless pit, and hypnotism (NLP) is from the Devil.

And when we talk about the Spiritual Formations that are being required to be studied in order to become an ordained Seventh-day Adventist pastor today, when we talk about that ruling that was implemented in September of 2001, and we think about the work of reform that we hope our leadership would accomplish by going and cleaning up that mess of Spiritual Formations, but it just seems to keep growing, that is just the tip of the iceberg. They were teaching hypnotism back in the ‘80s. If you are going to do a reform like Josiah, you need to go in and find all those pastors that learned how to teach NLP and apply NLP, and remove them from the Seventh-day Adventist Church payroll.

It is not just Spiritual Formations. It is not just ordaining women. It is not just teaching that there was seven periods instead of seven days of Creation. You cannot just argue against it. You have got to clean it out. Josiah would. Josiah would go in and tear those idols down and turn them into dust.

But, NLP (hypnotism), it has been in Adventism for 30 years and still going strong, and it comes from the bottomless pit; because, the bottomless pit represents a satanic power.

I listened to a tape one time from Loma Linda where Bill Loveless, the famous pastor, was teaching the pastors of the Southern California Conference how to hypnotize their congregations; and, those are the words that he used, and that is what he was doing.

So, evidently Sister White is incorrect or some kind of infiltration has come into Adventism; because, she says hypnotism comes from the Devil.

All right. Back to Revelation 17, verse 8.

What we are saying here is that this beast that was, and is not, is going to ascend, which is a characteristic of the Papacy and of Satan, out of the bottomless pit, meaning a new manifestation of satanic power.

And if you are of those like Hartland Institute that teaches that this power here is Atheism, based upon this phrase “the bottomless pit,” then you have to go to Revelation 9:2

Revelation 9:2

And in Revelation 9, verse 2, it says,

“²And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.” Revelation 9:2 (KJV).

Okay. If you are going to be consistent, if you are saying because in Revelation 11, verse 8, the bottomless pit is where atheistic France came from and, therefore, every time we see the words *bottomless pit* it is Atheism; if you are going to be consistent, then here in Revelation 9, verse 2, this is Atheism. And if you think in Revelation 9, verse 2, that the power that comes out of that bottomless pit is Atheism, then you destroy these [1843 and 1850] Charts; because, what came out of the bottomless pit in Revelation 9, verse 2, are the First, Second, and Third Woe. It is Islam.

So, if you are going to insist, and be consistent, about saying the bottomless pit represents Atheism, you are off the platform of Adventism. You are fighting against the Foundations.

PERDITION—2 THESSALONIANS 2:3

Okay. Back to Revelation 17, verse 8. We are trying to define what this beast that was, and is not, is, based upon the various clues that are in the verse.

This beast, whoever it is, is going to go into perdition.

2 Thessalonians 2:3

Let me see if I can find 2 Thessalonians faster this time. 2 Thessalonians, chapter 2, verse 3:

“³Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition: . . .” 2 Thessalonians 2:3 (KJV).

In this worship series, we have spent a lot of time on this verse.

What is the “falling away”? That is the time period of Pergamos. That is the time period of compromise, represented by Constantine that prepares the way for Thyatira; and, Thyatira is the Papacy, and the Papacy is the man of sin that does not come into history until there is a compromise in Christianity that prepares the way. There is a falling away first. Right? We have spent some time on this.

But, who is the man of sin in this verse?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: He is the son of perdition.

One of the characteristics of the Papacy is that it is going to go into perdition.

Revelation 17, verse 8 says, “The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit [*A NEW SATANIC POWER*], and go into perdition: . . . “ The power that is going to go into perdition is the man of sin. He is the son of perdition.

So, so far every characteristic we have looked here for this beast that was, and is not, and shall ascend, is the Papacy.

THE LAMB’S BOOK—REVELATION 13:3, 4, 8

And the next clue in verse 8 is, it says, “. . . and they that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.””

Okay. Now, if you are a Seventh-day Adventist theologian, you “know” that the Old Testament is Hebrew and the New Testament is Greek and, therefore, you “really cannot bring them together because they are two different languages and two different historical locations for the production of those statements”;—so, you have difficulty in bringing the Bible together into a whole—“but, if you just stick to one, the Hebrew, then you have a little bit more leeway; or, the Greek, a little bit more leeway.”

But this particular point, we are not going to go anywhere but back to Revelation. We are going to let John, himself, define who this is.

According to John, where it says, “. . . and they that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is,” who is it that is the power that is wondered after by those people whose names are not written in the Lamb’s Book of Life?

Revelation 13:3

Go back to Revelation 13.

What I am saying is, is you really cannot use any theology to twist this out of its place, because it is the same book, it is the same vision. It is Revelation. John is defining what this phrase means in the very same book.

Verse 3 of Revelation 13 says,

“³And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.” Revelation 13:3 (KJV).

Okay. That is Revelation 13:3.

And Revelation 17:8 says, “. . . and they that dwell on the earth shall wonder”

Is there any difference there: All the world will wonder after the beast and they that dwell on the earth shall wonder?

And those that are going to wonder are those whose names are not written in the Lamb’s Book of Life.

And in Revelation 13, verse 4, it says,

“⁴And they worshipped the dragon”—*THEY WORSHIPPED THE DRAGON*—“which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?” Revelation 13:4 (KJV).

So, they are worshipping him.

And then in verse 8 it says, “. . . and they [ALL] that dwell on the earth shall wonder [WORSHIP HIM] whose”—what?

FROM THE AUDIENCE: Names.

BOTHER PIPPENGER: —“whose names are not written in the book of life [OF THE LAMB THAT WAS SLAIN] from the foundation of the world, . . .” So, those people that are wondering after it and worshipping the beast are those people that do not have their names in the Lamb’s Book of Life.

And if you go back to Revelation 17, verse 8, one of the characteristics of the beast that was, and is not, and shall ascend is that they that dwell on the earth shall wonder whose names were not written in the book of life.

So, who is this beast, once again? The first beast of Revelation 13 is the Papacy.

Okay. Every characteristic in verse 8 is a characteristic of the Papacy.

THE BEAST THAT WAS, AND IS NOT, AND YET IS AND SHALL ASCEND WAS AND IS NOT

It is pretty easy here to identify what it means by “The beast that thou sawest was and is not, and yet is.” It was in this history, AD538 to 1798. The Papacy **WAS**. In 1798, it **IS NOT**. But it **IS**; it is going to ascend at the end of the world.

Okay. In your notes, skipping over the first quote from *The Great Controversy*, 266,

“The periods here mentioned—‘forty and two months,’ and ‘a thousand two hundred and threescore days’—are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.” *The Great Controversy*, 266.

to the second quote.

SHALL ASCEND

Right to the middle of the second quote from *The Great Controversy*, page 578,

“The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause ‘the earth and them which dwell therein’ to worship the papacy—there symbolized by the beast ‘like unto a leopard.’ The beast with two horns is also to say ‘to them that dwell on the earth, that they should make an image to the beast;’ and, furthermore, it is to command all, ‘both small and great, rich and poor, free and bond,’ to receive the mark of the beast. Revelation 13:11–16. It has been shown that the United States is the power represented by the beast with lamblike horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage

to the papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. **And prophecy foretells a restoration of her power.** ‘I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.’ Verse 3. The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, ‘his deadly wound was healed: and all the world wondered after the beast.’ Paul states plainly that the ‘man of sin’ will continue until the second advent. 2 Thessalonians 2:3-8. To the very close of time he will carry forward the work of deception. And the revelator declares, also referring to the papacy: ‘All that dwell upon the earth shall worship him, whose names are not written in the book of life.’ Revelation 13:8. In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church.” *The Great Controversy*, 578.

“And prophecy foretells a restoration of her power,” that is when she ascends. That is when she **IS**.

But she **WAS NOT** before that time.

Where was she before that time?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: No, she was not.

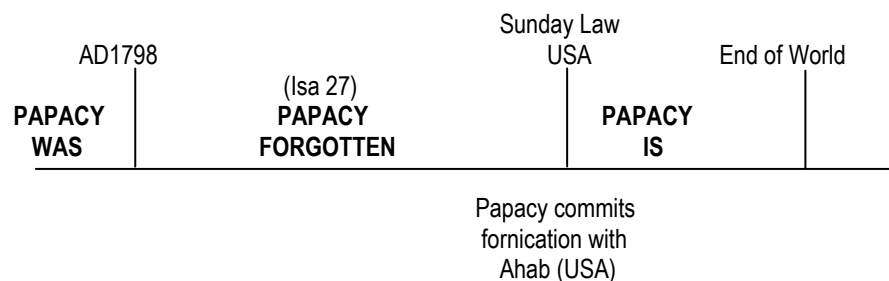


Figure No. 112.

When she was in the wilderness, she **WAS** from 1798 until when? Until she commits fornication with Ahab [USA at Sunday Law], right?

Where is she here?

She **WAS** [prior to 1798], and she **IS** [at The Sunday Law].

Where is she here [between 1798 and The Sunday Law]?

FROM THE AUDIENCE: She is forgotten.

BROTHER PIPPENGER: She is forgotten.

Right?

THERE ARE SEVEN KINGS

REVELATION 17:10-11

Revelation 17, verse 10:

“¹⁰And there are seven kings:”—

A *king* in Bible prophecy is a kingdom. The Books of Daniel and Revelation are the same book. In your notes, from *Testimonies to Ministers*, page 112, I am just going to read the last couple of sentences.

“There is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the papacy; but we should call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted. Read the book of Daniel. Call up, point by point, **the history of the kingdoms there represented.**” *Testimonies to Ministers*, 112.

The kingdoms of Bible prophecy are set forth in Daniel, chapter 2, repeated in chapter 7, and repeated in chapter 8, and the 11th of Daniel.

BABYLON, MEDO-PERSIA, GREECE, AND ROME

Education, page 179:

“**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.’” *Education*, 179.

And the kingdoms of Bible prophecy are Babylon, Medo-Persia, Greece, Pagan Rome, Papal Rome. Those are the kingdoms of Bible prophecy.

FIVE ARE FALLEN

BABYLON, MEDO-PERSIA, GREECE, PAGAN ROME, AND PAPAL ROME

Daniel 7:7, 8, 11, 12

And here in verse 10, it says,

—“¹⁰And there are seven kings:”—*THERE ARE SEVEN KINGDOMS*—“five are fallen”—

This is why verse 3 is so important.



Figure No. 113.

Where is John at when he receives the vision of Revelation 17? John is in 1798.

In 1798—this is where John is at in history to receive this vision—how many have fallen? Babylon, Medo-Persia, Greece, Pagan Rome, and Papal Rome.

ONE IS

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

What kingdom is in existence in 1798? That is your sixth kingdom, the U.S.A.

We went through this. We will go through it one more time for the doctor. Maybe he has not recognized this before.

I do not have it in this Bible. I cannot do it.

When was the Declaration of Independence?

FROM THE AUDIENCE: 1776.

BROTHER PIPPENGER: Okay.

When was the Constitution?

FROM THE AUDIENCE: It was in 1787.

BROTHER PIPPENGER: In 1787.

FROM THE AUDIENCE: And it was ratified in 1798, after a 10-year period.

BROTHER PIPPENGER: When was the Bill of Rights?

FROM THE AUDIENCE: The same time period, 1793.

BROTHER PIPPENGER: 1793.

When did the countries of the world recognize the United States as a nation?

FROM THE AUDIENCE: 1798.

BROTHER PIPPENGER: In 1798 diplomatic stations were set up for the United States.

So, in 1798, which is where John is, five are fallen, and one is.

What is the “one is.” What is the sixth kingdom of Bible prophecy in 1798? It is the United States of America.

Isaiah 23

And what is the history of this kingdom? It is Isaiah 23, is it not? This is the period when the Papacy is forgotten. Right?

FROM THE AUDIENCE: (Affirmations.)

THE NEXT TO COME ON THE STAGE

BROTHER PIPPENGER: Sister White says of the United States, *Spalding and Magan*, page 1—

And, of course, these people that take the bottomless pit and say it is Atheism, they start arguing that the sixth kingdom is Atheism (Luminism), but that is not what Inspiration teaches. Okay? That is simply an attempt to undermine God's truth.

Spalding and Magan, page 1, says,

“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**”—

After the Papacy, the next to come on the stage is the Protestant sects.

—“**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.” *Spalding and Magan*, 1.

A NEW POWER

Signs of the Times, February 8, 1910:

“At the time when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, **the last that is to wage war**” **against the church and the law of God**, is represented by a beast with lamblike horns.”—

“This power, **the last that is to wage war . . .**,” you need to see this; because, we are saying that the sixth kingdom is the United States, and that there is a seventh kingdom, which is these ten horns; and, the eighth is of the seven.

But here [See Figure No. 113], we are saying the sixth kingdom is the United States, and Sister White tells us that the United States is the last to wage war against God's people.

So, how is it that there are other sinister kingdoms that come after the United States, but yet the United States is the last to wage war?

FROM THE AUDIENCE: They work together.

BROTHER PIPPENGER: They work together.

You see, this is something that is not often recognized by Adventist students of prophecy.

This sequence here of 6, 7, and 8, it is not the sixth, seventh, and eighth kingdoms; it is the final kingdom, because the final kingdom is a threefold kingdom of the False Prophet (the United States), the Beast (the Papacy), and the Dragon (the United Nations.).

This is the story of the mystery woman and the beast, how the woman once again has a beast that carries her. It is about how the threefold union comes together.

So, even though we see the sequence in Revelation 17, verse 10, of 1 through 8, these last three are the last kingdom. They are the last to wage war against the saints, and it is a threefold kingdom.

This is why you need to understand Revelation 16. This is why verse 1 says, ‘and one of the angels that poured out the seven vials’ brought the message of Revelation 17 to them; because, you need to understand that Revelation 17 is telling about how the final kingdom of Bible prophecy comes together to persecute God’s people, and it is a threefold kingdom. And, it is the United States, the United Nations, and the Vatican.

But, we have more to say about that tomorrow.

Anyway, I wanted you to take notes so it did not go over your head that when Sister White talks about the United States, she says it is the last power to wage war against the Church and the Law of God. It is represented as a beast with lamb-like horns.

—“The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized—the United States.” *Signs of the Times*, February 8, 1910.

ONLY ONE

And then in *The Great Controversy*, page 440—and this is the one that I do not know how these guys get around. They do not get around; they just lie.

“What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. **One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America.**” *The Great Controversy*, 440.

So, five have fallen, and one is. The one that that follows the Papacy is the United States.

And one is yet to come.

And we will take up “the one that is yet to come” tomorrow, because the one that is yet to come is, in one sense, the subject of Revelation 17.

Okay. What do I mean by that? I mean that we are now trying to show that the Books of Daniel and Revelation, they are the same book, and that the sequence of events that we have identified in the last six verses of Daniel 11 are the identical events that are identified in Revelation 16, 17, and 18; and, that they also are the identical events that are identified in Revelation 13.

But, in Daniel 11:40-45, the main subject is the King of the North (the Papacy), the Beast of Revelation 16.

And in Revelation 17, the same history, the same story, the main emphasis is not on the Beast. It is upon the Ten Horns [the Ten Kings (the Dragon)] that commit fornication with the Beast. It is the story about the role they play in this history.

And in Revelation 13, it is the same history but it is not about the Beast of the King of the North of Daniel 11 or the Dragon of Revelation 17. It is about the False Prophet of the United States.

Revelation 13, 17, and Daniel 11 are three identical lines of prophecy; but, one is emphasizing the role of the King of the North (the Beast), the other of the role of the United States (the False Prophet), and the other of the role of the United Nations (the Dragon). So, Revelation 17, as much as anything else, is dealing with the Ten Kings, which is the kingdom that is still yet to come that we will take up, Lord willing, tomorrow as we proceed.

Shall we pray?

Benediction: Heavenly Father, we see and hear your approach. We hear your footsteps. We see the disasters. We hear of the earthquakes, the volcanoes, the hurricanes, the tornadoes, the famines, the political unrest, the wars, the rumors of wars. We see all these things and we know that your coming is imminent. We watch the rulings that are taking place in the Supreme Court of the United States. We watch the human makeup of the Congress of the United States as it is being prepared with men that will be willing to pass and enforce a Sunday Law, and we can see that we are on borrowed time. We wish to be about our business of giving the Final Warning Message first to your people and then to the world, but we need to be awakened. We ask that this study that we are doing here will be part of the awakening that you will accomplish among your people at this time. We thank you for this study this morning, and we set before you this workday and ask that you will keep us safe and let us do what we do for your glory and honor, and continue to bless the productions of the DVD and the LiveStreaming. We pray in Jesus's name, and we also pray that you will be with our friends in Fort Smith today that are having this special interview and let your will be done there as well. In Jesus's name, amen.

Habakkuk's Two Tables #60

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together this morning to once again study your Word and start our day together with you. We ask that you grant us the presence of your Holy Spirit, that as we consider these things our mind would be enlightened in agreement with your will. We want to receive the Latter Rain. We would ask that you would pour it out upon us by opening our understanding even further concerning the last six verses of Daniel 11 and 1989, and verse 40, and the Dirt Brush Man. We ask that you would overrule our humanity, both myself as the speaker and those that will be listening to these things, that we would hear and present the message as you see fit. We thank you for allowing our Brother to become a permanent resident. And, as we take up our study of your Word this morning, we ask that you would bless our study. In Jesus's name, amen.

DANIEL AND REVELATION

THE SPIRIT OF PROPHECY

ELIJAH

THEME

REPETITION OF HISTORY

DANIEL'S CONNECTION WITH REVELATION

STRUCTURE

BROTHER PIPPENGER: We are dealing with 1989; Daniel 11, verse 40, the collapse of the Soviet Union, identifying that that is the end of the scattering of William Miller's dream, the time when the Dirt Brush Man begins to clean house in Adventism, the time when the Lion of the tribe of Judah begins to unseal the progressive truths that produce the Everlasting Gospel among this final generation.

We went through the first part of Revelation 17 yesterday morning.

We are making an argument now that one of the reasons that what we suggested about Daniel 11, verses 40 to 45, one of the reasons that it is correct, is that it connects so perfectly with the Book of Revelation.

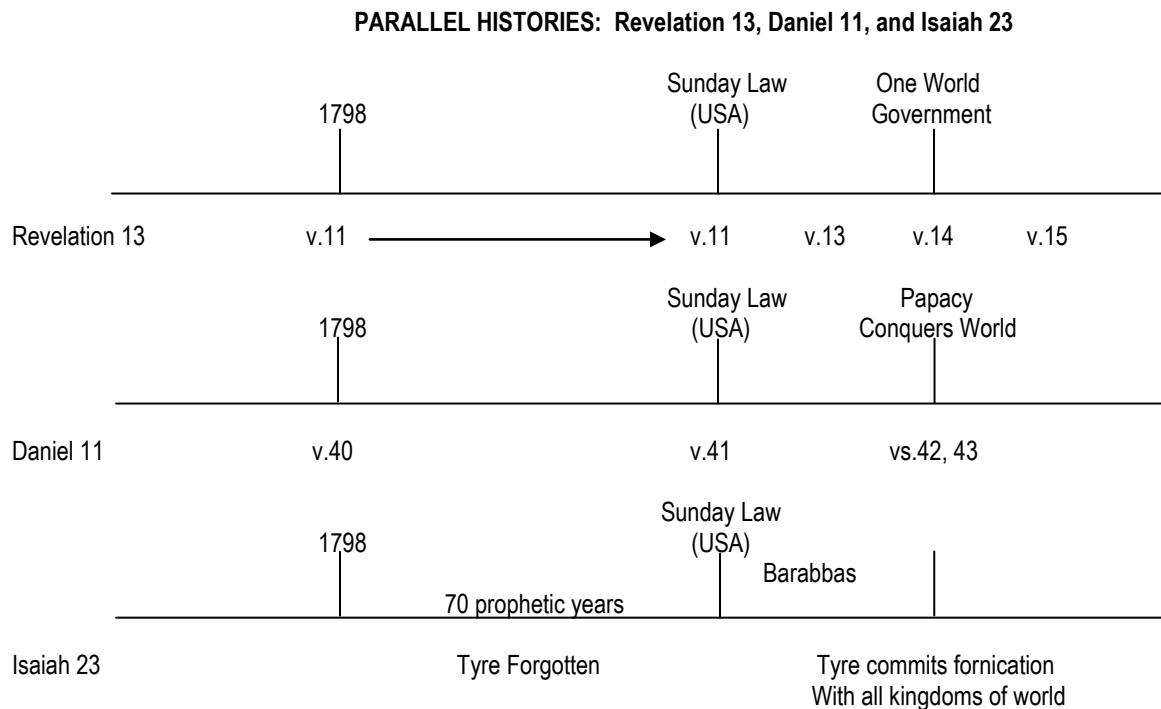


Figure No. 114.

I am not sure how to illustrate this; but, in 1798, verse 40 of Daniel 11 begins.

Verse 41 of Daniel 11 is The Sunday Law in the U.S.A.

We have pointed out that the history of verse 40 that begins in 1798 and ends at verse 41 at The Sunday Law is the same history as Revelation 13:11.

This is Daniel 11 [constructing the parallel timelines on the whiteboard], verse 40, and verse 41.

This is Revelation 13, verse 11. At the beginning of verse 11, in Revelation 13, the United States is the lamb. By the end of the verse he is speaking as a dragon.

We have noted that when John received the vision of Revelation 13, Sister White says that the time when the Papacy was robbed of its strength, John beheld a new power coming up out of the Earth to echo the Dragon's voice.

So, John beholds the lamb-like beast (the United States) of Revelation 13 coming up out of the Earth in 1798; and, then, of course, he speaks as a Dragon at The Sunday Law.

We are identifying this history here also as Isaiah 23, because during this history Tyre is forgotten for 70 years, as the days of one king. This is 70 prophetic years, Tyre is forgotten; and, Tyre is the one that goes out and commits fornication with all the kings of the Earth. It is the Papacy.

So, we have these three lines of prophecy going.

And in Revelation 13 we have looked at before, that in verse 13 of Revelation 13, we see Satan (the United States) calling fire down out of heaven to deceive the whole world for the purpose of setting up an image of the beast.

And by verse 15, the United States provides the power for that image of the beast to speak; and, we have discussed this in the worships more than once, and we are going to try pulling it together here now into these lines.

When the United States speaks as a dragon in verse 11 of Revelation 13 and then it begins to deceive the whole world, it insists that an image of the beast is set up here in verse 14. It empowers it in verse 15. And the only definition of the image of the beast in the Spirit of Prophecy is the combination of church and state, with the church in control of the relationship.

So, in verse 14 when the United States commands the whole world—go to Revelation 13:14, speaking of the United States, it says,

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

This is not Europe. This is the whole Earth.

—“by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. ¹⁵And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.” Revelation 13:14-15 (KJV).

Therefore, there are two images of the beast in Revelation 13. One of them is specifically marked, which we just read in verses 14 and 15; but, we took time previously, more than once, to show that The Sunday Law is simply the proof that the image of the beast has been formed in the United States. In order for the United States to pass a Sunday Law, the Protestants of the United States have to come into a position where they are controlling the Government of the United States, where church and state are together, and it is where the church (the Protestants) is controlling the Government.

So, when the United States speaks as a dragon, that is The Sunday Law, but it is also proving that the image of the beast has been formed in the United States. So, even though it is not specifically marked in verse 11, there is an image of the beast there; and, then the second image of the beast in Revelation 13 is verses 13 and 14. But, this one is for the entire world, and by definition it means there has to be a World Government, a world political apparatus, and a World Church.

We have read quotes here in this worship study that it was a masterpiece of Satan’s deception to seat himself upon the throne of the Earth to create the Catholic Church. He needed to have a worldwide church prepared so when he returns and personates Christ, he has a church structure that he can take control of to do his bidding.

And along that same line, if Satan is going to impact the whole world, he has to have a One World Government.

So, whether Adventists are familiar with it or not, prophecy teaches a One World Government at the end of the world. Right here [waymark of Revelation 13:14 in Figure No. 114] is the One World Government.

In Daniel 11, verses 42 and 43, we have identified that Egypt is the world and this is where the Papacy conquers the world. So, this is lining up with verses 14 and 15 of Revelation 13.

Revelation 13, Daniel 11:40-45, identical sequence of events.

In the story of Tyre, when the United States comes into the relationship that it does with the Papacy at The Sunday Law that the period of the United States being the sixth kingdom of Bible prophecy ends.

We have pointed out here that when the United States passes The Sunday Law, it also unites with the Dragon, not only the Papacy, and the Dragon being the Ten Kings. So, there is a very rapid movement from The Sunday Law in the United States to the setting up of the One World Government.

So, here in Tyre, the days of one king (the 70 years), this is from 1798 when the United States begins as a lamb, begins its time period as the sixth kingdom of Bible prophecy, until it is overthrown at The Sunday Law by the Papacy. And then immediately thereafter, the Papacy begins to commit fornication with the other kings of the Earth, and that is what the last few verses of Isaiah 23 tell us, too. It brings us right down to here [the third waymark of Isaiah 23].

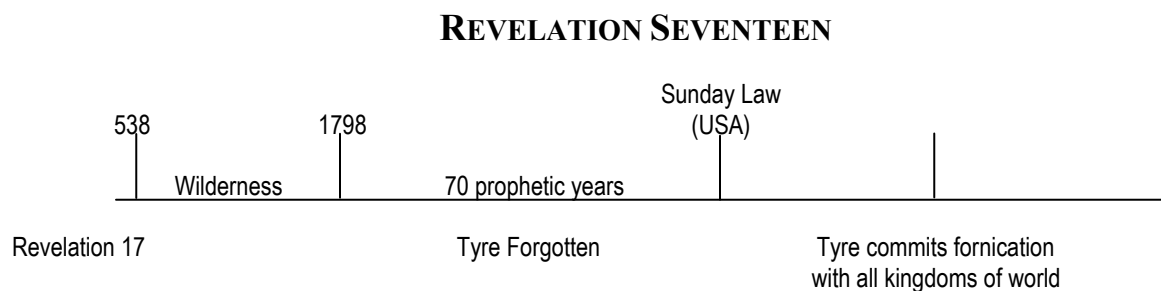


Figure No. 115.

Yesterday we began to look at the fact that when John receives the vision of Revelation 17, he is carried away to the wilderness, in a time period where the Papacy has already persecuted. She is drunk with the blood of the martyrs, and where she has already become the Mother of Harlots. Therefore, John is carried down to the end of the 1260 years of Papal rule. He is carried to 1798, and then he is given a riddle about seven kings: Five have fallen, and one is. The one king that is, in 1798, is the United States. It continues to be a kingdom until The Sunday Law, at which point it unites with the Papacy and the Dragon power and begins to deceive the world, to force the world to set up the One World Government.

This is the final kingdom of Bible prophecy in terms of the enemies of God's people; and, we know that if you are going to understand Revelation 17—this is the line of Revelation 17 here [Figure No. 115]—that it has to be understood in terms of Revelation 16; because, one of the angel's from Revelation 16 is the one that brought the message to John in Revelation 17.

And we are arguing that the message that needs to be recognized in Revelation 17 that is connected with Revelation 16 is the message in Revelation 16 concerning the threefold union (the Beast, the Dragon, and the False Prophet), and that Revelation 17 is telling us how the Beast, the Dragon, and the False Prophet come together as the final kingdom of Bible prophecy.

And we are now back to our notes.

We went through and showed the five that are fallen: Babylon, Medo-Persia, Greece, Pagan Rome, and Papal Rome.

The **ONE IS**, is the United States.

The final kingdom of Bible prophecy that is going to persecute God's people is the sixth kingdom. The United States, the United Nations, and the Papacy make up this sixth kingdom.

Let us put this up as well.

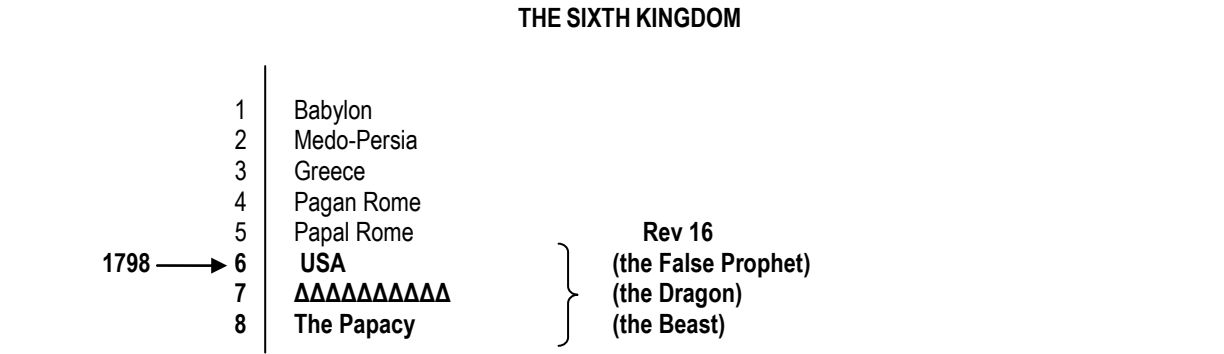


Figure No. 116A.

(1) Babylon; (2) Medo-Persia; (3) Greece; (4) Pagan Rome; (5) Papal Rome; (6) the United States: this is 1798 to where John was carried away.

Now, we are going to deal with the seventh and the eighth, although we have dealt with the eighth pretty thoroughly in the past.

ONE IS YET TO COME

Revelation 17:12

WHEN HE COMETH, HE MUST CONTINUE A SHORT SPACE—REVELATION 17:10-11

Okay. Revelation 17, verse 12—let us start in verse 10. Verse 10, it says,

“¹⁰And there are seven kings: five are fallen, and one is, *and* the other is not yet come;”—

So, five are fallen. They are in past history.

Where is John?

FROM THE AUDIENCE: In 1798.

BROTHER PIPPENGER: Okay. So, **FIVE ARE FALLEN** before 1798; **ONE IS** in 1798, that is the United States; and **THE OTHER IS NOT YET COME**.

Whoever the seventh kingdom is, it is not in the history of 1798. It is still future to that history.

—“and when he cometh, he must continue a short space.” Revelation 17:10 (KJV).

And when the seventh kingdom comes, he is only going to continue a short space. That is one of the characteristics of the seventh kingdom. He continues a short space.

ONE HOUR KINGS—REVELATION 17:12

Dropping to verse 12, it says,

“¹²And the ten horns which thou sawest are ten kings, which have received no kingdom as yet;”—

Of these seven kingdoms, which in 1798 has received no kingdom?

FROM THE AUDIENCE: The seventh.

BROTHER PIPPENGER: The seventh has not yet come.

So, in the grammatical structure of verses 10 and 12, if you look carefully, the seventh kingdom, no matter who it is, it is the ten horns. Whoever the ten horns are, by the grammar of it—[marks symbolically the seventh kingdom upon the whiteboard]—whoever the seventh kingdom is, it is the ten horns; because, they are the ones that have not come yet.

And verse 12 says,

—“¹²And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast.”
Revelation 17:12 (KJV).

What is *one hour*?

FROM THE AUDIENCE: A short space.

BROTHER PIPPENGER: A short space. This connects with verse 10.

Of course, some of you may want to apply time prophecy here, but time is no longer after 1844. And if you are going to be among those that are wrapped up in the fanaticism of reapplying time prophecy like Amazing Facts and Doug Batchelor, like many of these guys in Adventism that are famous personalities—who is the guy that was (His name just ran through my mind. He trained John Osborne)—Kenneth Cox, and these guys that like to reapply time prophecy, here they would have one hour. The ten horns are going to rule for one hour with the Beast, so they would be looking for a time prophecy.

But, if you are going to be consistent, this Greek word *hour*—go back to Revelation 14. Revelation 14, verse 7, says,

“⁷Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: . . .” Revelation 14:7 (KJV).

This is the same Greek word, “the hour of his judgment is come.”

So, how long does His Judgment lasts, just one hour? Because, if it did, His Judgment ended a long time ago. The Judgment finished and we are all living in some kind of—I do not know what we would be living in.

This word *hour* is not a time prophecy. It is a period [of time]. There is going to be a period, a short space, where the Papacy is going to rule over the Ten Kings.

And who is the premier king of the Ten Kings? Ahab (the United States).

**RECEIVE POWER AND GIVE THEIR KINGDOM AND POWER TO THE BEAST—
REVELATION 17:12, 13, 17**

Verse 13 [of Revelation 17] says,

“¹³These have one mind,”—

What would that mean? They are in agreement.

—“and shall give their power and strength unto the beast. ¹⁴These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.” Revelation 17:13-14 (KJV).

And verse 15 defines the waters as the peoples of the world.

“¹⁵And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.” Revelation 17:15 (KJV).

And verse 16 says,

“¹⁶And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. ¹⁷For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. ¹⁸And the woman which thou sawest is that great city, which reigneth over the kings of the earth.” Revelation 17:13-18 (KJV).

So, here we are told that the Papacy is reigning over the kings of the Earth. She is riding upon them, **she is riding upon them.**

And, although, without a doubt, the subject of Revelation 17 is the judgment of the Papacy, in reality, the story here in Revelation 17 is the relationship of the Ten Kings with the Papacy. They are the ones that are going to make war. They are going to persecute. They are going to be the hands-on persecution machine. The Papacy is going to sit back in Rome and encourage them onward; but, it is the civil power that does the persecution.

Ultimately, the Ten Kings are going to turn and deliver judgment on the Papacy. They are going to burn her with fire and eat her flesh. They are going to be in agreement with the Papacy, but they are going to be ruled over by the Papacy.

This here, this relationship of the Ten Kings and the Papacy, this [points to the third waymark of Daniel 11:14 in Figure No. 114], is the image of the beast in Revelation 13. It [the One World Government] is the combination of church and state, with the church in control of the relationship

This [relationship of the Ten Kings and the Papacy] is verses 42 and 43 of Daniel 11. This is when the King of the North (the Papacy) conquers the entire world (Egypt: the Ten Kings).

This here [referring to Figure No. 114] is one of the strongest arguments for Daniel 11:40-45. This is not a close “parallel” to Daniel 11:40-45. Revelation 13 and Revelation 17, they are absolutely point on, point by point parallels that expand the whole picture that is being told.

Okay. To our notes.

THE BEAST IS THE EIGHTH—REVELATION 17:11

We will deal with the Beast now. And, we have dealt with this more than once in this worship series.

Verse 11 says,

“¹¹And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.” Revelation 17:11 (KJV).

We went through the kingdoms of history—Assyria, Egypt, Israel, Babylon, Medo-Persia, Greece, Pagan Rome, Papal Rome—and we found that in the kingdoms of history, which is different than the kingdoms of Bible prophecy, that Papal Rome comes up eighth and is of the seven.

And, we found that in Daniel 7, Pagan Rome disintegrates into ten kingdoms, and then there are three horns removed in order for the Papacy to come up eighth; but, it comes up in one of those countries that come up in Italy, so it is of the seven.

And in Daniel 8, we counted the horns, from the Medes and the Persians to the Greeks, until Rome comes into this story, and we found that Pagan Rome in Daniel 8 comes up eighth and is of the seven.

Then we went to Revelation 13, where the beast had seven heads, and one of the heads was wounded, and his deadly wound was healed. So, we have seen those seven heads on the beast in Revelation 13 that the Papacy there when it is healed comes up eighth and is of the seven.

So, when you get to verse 11 of Revelation 17, it says, “And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition,” that is all you need to know. You know that the beast that comes up eighth and is of the seven is always Rome.

But, yesterday we went through the beast that was, and is not, in verse 8; and, we went through every characteristic in verse 8, and every characteristic in verse 8 about the beast that was, and is not, is the Papacy because it is the beast that ascends. That is one of the characteristics of the Papacy. Daniel 11:40, “come against him like a whirlwind,” a mighty ascendancy. Satan, who the Papacy is the representative of, wants to ascend to the Throne of God. He wants to lift himself up.

He comes out of the bottomless pit, and the bottomless pit in Bible prophecy means a new manifestation of satanic power, darkness, and confusion. And this is modern Rome. This is Papal Rome of old, only here at the end of the world it is modern Rome. It is going to have a One World Government under its control, not just Europe. It is the power that is defined as going into perdition, and in 2 Thessalonians 2:3, the man of sin is the son of perdition.

And, it is the beast that was, and is not. It is the beast that all those on the Earth shall wonder after whose names are not written in the Lamb’s Book of Life, and we looked at Revelation 13 where the first beast, the Papacy, is the beast that the whole world will wonder after whose names are not written in the Lamb’s Book of Life.

So, we looked at every characteristic of the beast that was, and is not, yesterday in verse 8 and found it is Papacy, Papacy, Papacy.

So, when we get to verse 11 and it says, “And the beast that was, and is not,” that is the Papacy; but, it adds the line, “even he is the eighth, and is of the seven, and goeth into perdition,” it is giving you the second line that it always comes up eighth, and it is of the seven.

So, here [Figure No. 116A], this [the 8th kingdom] is modern Rome. I am just going to put the “Papacy.” All right?

And what Revelation 17 is telling us, it begins by giving us the kingdoms of Bible prophecy: the first, Babylon; the second, Medo-Persia; the third, Greece; the fourth, Pagan Rome; the fifth, Papal Rome. And of these, the eighth is of the seven.

That means that this one here [the eighth, Papacy], it must of these [1 through 7]; and, sure enough, it is this one [the fifth, Papal Rome], of these. It is No. 5, and this is the one that received the deadly wound.

And the No. 8, what does the No. 8 represent in Bible prophecy? Resurrection. It is in the Eighth Millennium when the Earth is going to be made new.

It was on the eighth day—

And we just heard on the news in the past couple of days that the worldly doctors have confirmed—they did not say all the reasons why, but I do not need to know all the reasons why—that it is still beneficial to circumcise your children—okay?—your boys. And Biblically you did it on the eighth day.

The reason they are saying it today is because it is a preventive against STDs (Sexually Transmitted Diseases).

FROM THE AUDIENCE: Or infections.

BROTHER PIPPENGER: Or infections.

But, on the eighth day, the Hebrews were to circumcise their sons, and circumcision was replaced in the Christian Dispensation with what?

FROM THE AUDIENCE: Baptism.

BROTHER PIPPENGER: Baptism.

And what is baptism a symbol of?

FROM THE AUDIENCE: Resurrection.

BROTHER PIPPENGER: Resurrection. Okay? You go into the watery grave and you are resurrected into a newness of life.

So, this circumcision, this is a symbol of resurrection.

And, you had eight people go from the Antediluvian World to the New World in the ark. They were resurrected through the waters; and, of course, the Bible tells us that the waters of the Flood were as if a baptism.

So, the power that is resurrected here [at the eighth, the Papacy]—this is the third argument that this is the Papacy, by the way, if you are keeping track; the first is verse 8. Every characteristic of verse 8 is that it is the Papacy. The second [argument] is that Rome always comes up eighth and is of the seven; and, a third argument that seems probably a little bit not as significant as some is that “8” is the symbol of resurrection.

This [No. 5 in Figure 116A] is the Papacy receiving the deadly wound; this [No. 8, the Papacy] is the deadly wound being healed.

But, we are arguing that in verse 1 of Revelation 17, one of the angels that brought the message to John brought the seven vials. And we are saying that the connection with Revelation 16 is that it is telling the story about these three players: the False Prophet [No. 6], the Dragon [No. 7], and the Beast [No. 8]. This is Revelation 16.

But, what else is this, in this story? Where do we see the story of these three players: the False Prophet, the Dragon, and the Beast?

FROM THE AUDIENCE: In Elijah.

BROTHER PIPPENGER: You see it in Elijah.

But, what I am looking for is right here in Daniel 11:40. Right here is verse 40 [see Figure No. 114]. You see the King of the South, you have the King of the North, and you have the ships and horsemen.

Who is the ships and horsemen?

FROM THE AUDIENCE: The False Prophet.

BROTHER PIPPENGER: The False Prophet (the U.S.A.)

Who is the King of the North? The Papacy.

Who is the King of the South? The Dragon.

So, in verse 40 of Daniel 11, you have the beginnings of the movement of these three powers to lead the world to Armageddon; and, that movement to Armageddon is identified in Revelation 16. And here in these last three kingdoms of the seven kingdoms and an eighth, in Revelation 17, we have these three powers bringing the world to Armageddon. They are bringing the world to the sixth kingdom of Bible prophecy.

The last kingdom of Bible prophecy—and sometimes I do not know why this is hard for—I guess I know why it is hard. It is kind of a break in the sequence of things. You are saying these are the kingdoms of Bible prophecy—and I am saying that and they are—Babylon, Medo-Persia, Greece, Pagan Rome, Papal Rome. So, you have five witnesses, in sequential order; but, when you get to 6, 7, and 8, what I am saying is that it is not the sixth, seventh, and eighth kingdom. It is the sixth and final kingdom. It is the breakdown on how the final kingdom comes together. It is another witness on how the United States (the False Prophet) forces the world to accept the relationship of the Dragon and the Beast in verses 14 and 15 of Revelation 13. It is the King of the North conquering Egypt in verses 42 and 43.

So, these are not the sixth, seventh, and eighth kingdoms. This is simply how, the story of *how*, the sixth and final kingdom comes together.

THE SIXTH KINGDOM



Figure No. 116B.

So, in reality, this [No. 6 (the U.S.A.)] is one-third of the sixth kingdom.

This [No. 7 (the Dragon)] is one-third of the sixth kingdom.

And this [No. 8 (the Beast)] is one-third of the sixth kingdom.

The sixth kingdom is the kingdom that is marked with “666.” It is the final kingdom.

THE TEN HORNS ARE TEN KINGS—REVELATION 17:13

Now, on the rest of your notes, we have looked at these before. I did not intend to read through all these. I intend to remind us of these.

We are now going to look a little bit at the Dragon, and we will start with *Testimonies to Ministers*, pages 38-39, which we have referred to over and over again; but, I want to read it all the way through this time, to make another point.

“In the scene representing the work of Christ for us, and the determined accusation of Satan against us, Joshua stands as the high priest, and makes request in behalf of God’s commandment-keeping people.”—

What scenes are those? That is Zechariah, chapter 3, Joshua and the Angel. Sister White is talking about Zechariah, chapter 3.

And more than once at one place she says—and I think it might even be in our notes—that Zechariah, chapter 3, speaks with peculiar force to the closing work.

And we defined, whether you caught it or not, the closing work of Christ’s ministry as the time period where he is either blotting out our sins or blotting out our names. It is the Judgment of the Living.

—“In the scene representing the work of Christ for us, and the determined accusation of Satan against us, Joshua stands as the high priest, and makes request in behalf of God’s commandment-keeping people. **At the same time** Satan represents the people of God as great sinners, and presents before God the list of sins he has tempted them to commit through their lifetime, and urges that because of their transgressions, they be given into his hands to destroy. He urges that they should not be protected by ministering angels against the confederacy of evil.”—

These three powers here in Bible prophecy [the sixth kingdom] are “the confederacy of evil.” Sister White speaks about this evil confederacy repeatedly, and so does the Bible.

So, this is telling you, if you are paying close attention, that this work of Joshua and the Angel is taking place at a time period when these three players are in existence. The confederacy of evil is here. It is not back in 1492 when Columbus sailed the blue, because the United States was not even in existence as a power in prophecy at that point, so it could not be the False Prophet there. The confederacy of evil is the confederacy that is set up at the end of the world, in our day and age. It is being set up right now.

—“He [*SATAN*] is full of anger because he cannot bind the people of God into bundles with the world, to render to him complete allegiance. **Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon** who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus.”—

Now, the Dragon we have pointed out moves as history proceeds. The Papacy, the United States, is always in the same place, but the Dragon moves to different geographical areas; and, here this is telling us who the Dragon is in the time of The Sunday Law at the end of the world,

because it just referenced The Sunday Law crisis, the persecution against those who keep the commandments of God.

And the Dragon power here at the end of the world is a confederacy of political leaders (kings, governors, and rulers). It is the United Nations.

It is just incredible to me that Seventh-day Adventists stumble over identifying the Dragon power as the United Nations.

Look here, [referencing Figure No. 114], in Revelation 13:14, the United States commands the entire world. That is what it says, ‘them that dwell on the Earth to make an image to the Beast,’ the Earth, the entire world.

We are going to read a quote here in a minute where Sister White says ‘universal, these are of one mind.’ This is a universal confederacy; it is a One World Government.

So, here in Revelation 13 you see the whole world impacted by an image of the beast, which means a World Church and a World State. That is the only thing it can be. When you put the Spirit of Prophecy together with verses 14 and 15, it means a One World Government.

Okay. So, when people are struggling over this, and in Daniel 11:40-45 Egypt is the most simplest symbol in there, it is the whole world. So, if you do not think the United Nations is the One World Government, where is the other One World Government that is in competition right now for the United Nations?

Do you think they are going to start one tomorrow, “Oh, we are going to start a new One World Government, and we are going to outdo the United Nations.” Do you think there is time for that? There is only one world civil apparatus available to choose from, but Seventh-day Adventists, they do not want to lay their fingers on the United Nations in saying, “This is the Dragon power.” Why? Because, they are Laodiceans; they have not been studying the Word of God. That is where the majority of them are at, that do not want to say it.

But, there is another reason why: Because, we are working with the United Nations as Seventh-day Adventists. ADRA, our social work that we do in the world, is under the guidelines of the United Nations. We do what they tell us to do. So, it is pretty hard to—what does the Bible say, “Can two walk together unless they be agreed”? You cannot really be agreed with someone if you are going to identify them as the Dragon. Okay? So, that is a reason that we do not want to identify the United Nations as a dragon as well.

But, Brothers and Sisters, it is easy as pie, if you want to understand.

The last sentence from that paragraph:

—“In their enmity”—*THESE GLOBALISTS*—“In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ.”—

When does Barabbas come upon the scene; when does Barabbas show up? At The Sunday Law. Okay? **At The Sunday Law.**

Here is The Sunday Law in the United States [See Figure No. 114, Isaiah 23 parallel timeline]. We have dealt with this from several lines. Barabbas is going to show up.

Now, notice, it is saying that these kings, governors, and rulers, they are going to be the one that make war with Christ. Right? That is verse 14 of Revelation 17. Right?

But, we read yesterday or the day before, we read recently: Who is the last power to wage war against God’s people?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States.

So, you have to mark that right here at The Sunday Law, the United States, just as Sister White says, it unites with the Dragon. It becomes the Dragon power, and it is going to lead out in the persecution. It becomes Ahab, because it is the first one to commit fornication with Jezebel.

So, here, my brother put in the story of Elijah. This is the line of Elijah.

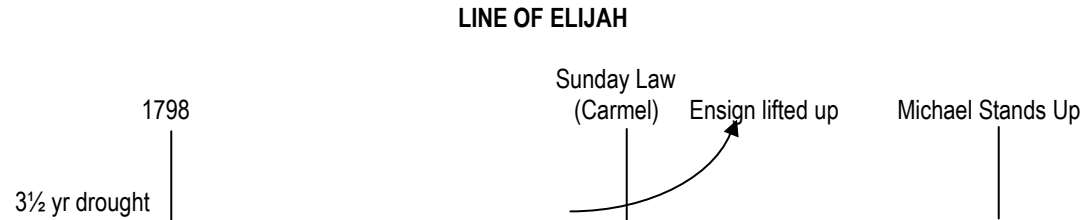


Figure No. 117.

This is the three and a half years drought, which brings you to 1798.

Here is The Sunday Law. In the history of the Millerites, that would be October 22, 1844; but, in our history at the end of the world, it is The Sunday Law.

And what is the story of Elijah telling us, what is it teaching us?

It is probably teaching us many, many, many things, but what we have been dwelling on in this worship series is that it is in this confrontation at Carmel—this [The Sunday Law] is the confrontation at Carmel in the story of Elijah—that the distinction between the true [prophet] and the false prophet is made. In the Millerite History, the distinction was being made between Millerite Adventism, which was the true prophet, and apostate Protestantism, which rejected the First Angel's Message and began to fulfill their role as the false prophet.

But, in our history, what is going on here at Carmel?

FROM THE AUDIENCE: The ensign is being lifted up.

BROTHER PIPPENGER: This is the ensign being lifted up. This is where the wise virgins of Adventism in here are being lifted up. This is the ensign.

And, 'the people of the world can only be warned by seeing men and women with the Seal of God upon them.' They can only be warned by seeing the ensign.

And, the people of the world are going to have two choices. The ensign, which is Christ; because, the ensign perfectly reflects the character of Christ. Right?

What is their other choice?

FROM THE AUDIENCE: To choose Barabbas.

BROTHER PIPPENGER: Barabbas, right here; the same point in time.

Okay. It is telling you that these kings, governors, and rulers at another level they are Barabbas.

Continuing on:

—"God has a controversy with **the world**. When the judgment shall sit, and the books shall be opened, He has an awful account to settle, which would now make the world fear and tremble were men not blinded and bewitched by satanic delusions and deceptions. God will call the world to account for the death

of His only-begotten Son, whom to all intents and purposes the world has crucified afresh, and put to open shame in **the persecution of His people.**”—

Okay. What is that? What is that telling us?

It is telling us that verse 14 of Revelation 17, which says, “These [*THE TEN KINGS*] shall make war with the Lamb.” Okay. This is the blood bath that is coming.

—“The world has rejected Christ in the person of His saints, has refused His messages in the refusal of the messages of prophets, apostles, and messengers. They have rejected those who have been collaborators with Christ, and for this they will have to render an account.” *Testimonies to Ministers*, 38–39.

So, this takes place in the closing scenes of the Investigative Judgment, as symbolized in Zechariah, chapter 3, in the story of Joshua and the Angel.

JOSHUA AND THE ANGEL

And in the next quote from *Prophets and Kings*, pages 586 – 588:

“In his own strength, man cannot meet the charges of the enemy. In sin-stained garments, confessing his guilt, he stands before God. But Jesus, our Advocate, presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to Him. He pleads their cause, and by the mighty arguments of Calvary, vanquishes their accuser. His perfect obedience to God’s law has given Him all power in heaven and in earth, and He claims from His Father mercy and reconciliation for guilty man. To the accuser of His people He declares: ‘The Lord rebuke thee, O Satan. These are the purchase of My blood, brands plucked from the burning.’ And to those who rely on Him in faith, He gives the assurance, ‘Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.’ Zechariah 3:4.

“All who have put on the robe of Christ’s righteousness will stand before Him as chosen and faithful and true. Satan has no power to pluck them out of the hand of the Saviour. Not one soul who in penitence and faith has claimed His protection will Christ permit to pass under the enemy’s power. His word is pledged: **‘Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.’** Isaiah 27:5. The promise given to Joshua is given to all: ‘If thou wilt keep My charge, . . . I will give thee places to walk among these that stand by.’ Zechariah 3:7. Angels of God will walk on either side of them, even in this world, and they will stand at last among the angels that surround the throne of God.”—

In the third paragraph, it says,

—“**Zechariah’s vision of Joshua and the Angel applies with peculiar force to the experience of God’s people in the closing scenes of the great day of atonement.**”—

What I am wanting you to see, if you will, is this controversy with the Ten Kings takes place in the Judgment of the Living, when the Judgment of the Living is going on. And the logic is very easy to see, if you believe that there is a close of probation coming. Some Adventists kind of really do not believe that. But, if you believe there is a close of probation coming, then you

know that in this history when the ensign is being lifted up that probation has already closed for Adventism, and the world is choosing between the ensign [Christ] and Barabbas, and then Michael is going to stand up down here at the end of the world.

During this time period when the Ten Kings are active in persecution, we are in the Judgment of the Living.

—“The remnant church will **then** be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. Men will be required to render obedience to human edicts in violation of the divine law.

“Those who are true to God will be menaced, denounced, proscribed. They will be ‘betrayed both by parents, and brethren, and kinsfolks, and friends,’ even unto death. Luke 21:16. Their only hope is in the mercy of God; their only defense will be prayer. As Joshua pleaded before the Angel, so the remnant church, with brokenness of heart and unfaltering faith, will plead for pardon and deliverance through Jesus, their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness; and they are ready to despair.” *Prophets and Kings*, 586–588.

Isaiah 27:1-9; Ezekiel 27; Revelation 18

Go to Isaiah 27. Beginning at verse 1, it says,

“¹In that day the LORD with his sore and great and strong sword”—

What is the Lord’s great and strong sword?

FROM THE AUDIENCE: His Word.

BROTHER PIPPENGER: His Word.

In that day, through His prophetic Word, the Lord

—“shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the [MIDST OF THE] sea.”—

So, in this day, whatever “that day” is that is being discussed, we are seeing the judgment of the Dragon, the judgment of the Ten Kings.

Perhaps “leviathan” is Satan here; he is going to be punished. But He is going to slay the dragon that is in the sea. He is going to bring down the United Nations that is in the world. They [the Ten Kings (the United Nations) and Satan] are both the Dragon power.

But, verse 2 says,

—“²In that day”—

We are still unsure what day that is.

—“sing ye unto her, A vineyard of red wine. ³I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day. ⁴Fury is not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together. ⁵Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me. ⁶He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.”—

What causes Israel to blossom and bud?

FROM THE AUDIENCE: The Latter Rain.

BROTHER PIPPENGER: The Latter Rain.

So, what day is this?

FROM THE AUDIENCE: The Day of the Latter Rain.

BROTHER PIPPENGER: This is the Latter Rain.

And in this time period of the Latter Rain, the Dragon, the Ten Kings are judged.

In the time period of the Judgment of the Living, which is the time period of the Latter Rain, the Dragon power, the Ten Kings are fulfilling their prophetic role.

Verse 7:

—“⁷Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him? ⁸In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind”—

What is His rough wind? That is the Four Winds of Strife in Revelation 7. Sister White tells us these winds are an angry horse. But,

—“he stayeth his rough wind in the day of the east wind.”—

There is a Day of the East Wind, and the Day of the East Wind is what marks the beginning of the Latter Rain, marks the beginning of the Judgment of the Living. The Day of the East Wind is 9/11 [September 11, 2001]. It is the time period when Islam reenters history in the Third Woe and is immediately restrained.

When did we study this?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: No, no, no, no. We studied this here recently. I think it is the one we studied probably on Sunday.

I am saying that, because we just realized that Sunday, three days ago or four days ago, however you count it, we did not get it recorded and we have to re-record it. I think it was Sunday that we dealt with the East wind. What a bummer! It is hard to go back through and redo these thoughts. But, okay.

PARALLEL HISTORIES: Revelation 13, Daniel 11, Isaiah 23, and Story of Elijah

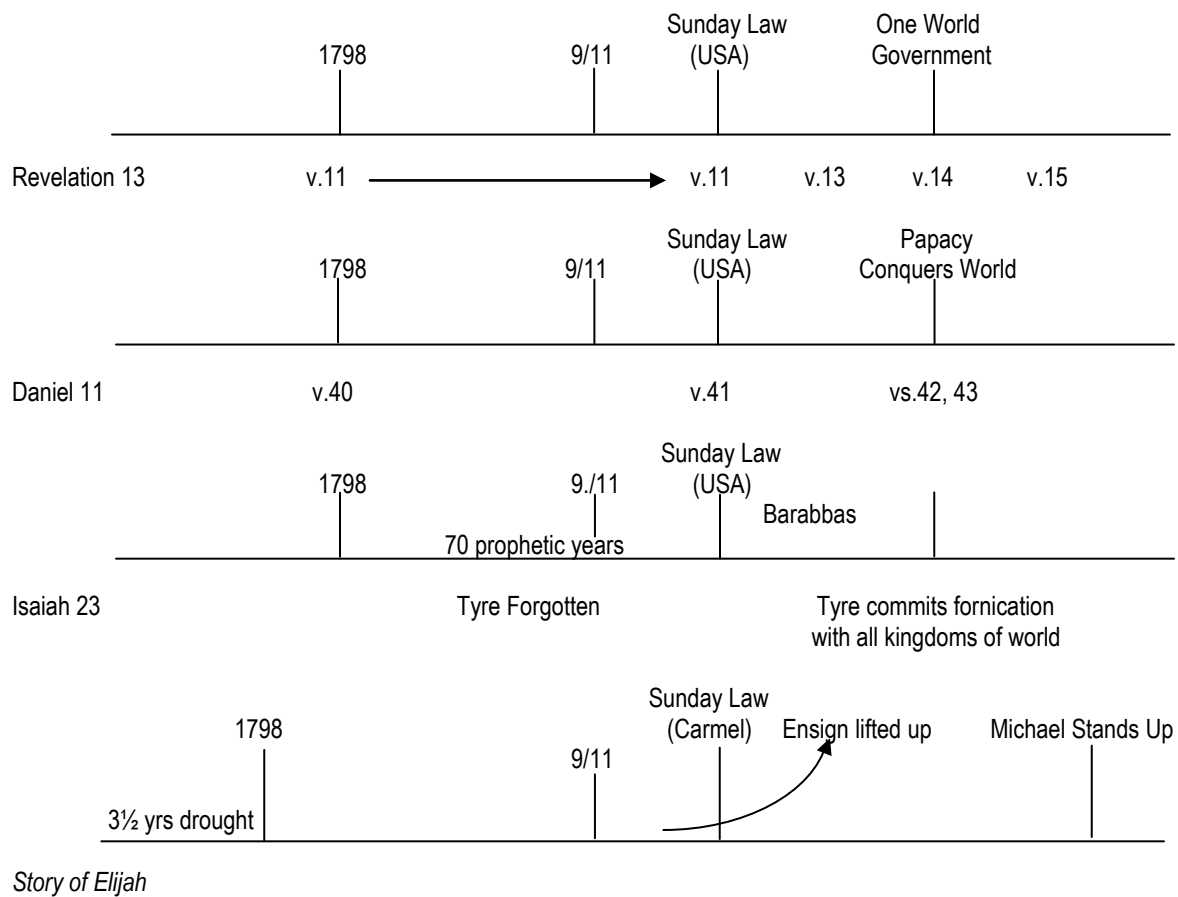


Figure No. 118.

“... in the day of the east wind,” 9/11, in here, precedes The Sunday Law, marks the beginning of the Latter Rain, marks the time period when the Dragon power is going to come into history and begin its work of persecution.

—⁹“By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.” Isaiah 27:1-9 (KJV).

Ezekiel 27:

¹“The word of the LORD came again unto me, saying, ²Now, thou son of man, take up a lamentation for Tyrus; ³And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I *am* of perfect beauty. ⁴Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty. ⁵They have made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. ⁶*Of* the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, *brought out* of the isles of Chittim. ⁷Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of

Elishah was that which covered thee. ⁸The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyros, *that* were in thee, were thy pilots. ⁹The ancients of Gebal and the wise *men* thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. ¹⁰They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. ¹¹The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect. ¹²Tarshish was thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs. ¹³Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market. ¹⁴They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. ¹⁵The men of Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony. ¹⁶Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate. ¹⁷Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. ¹⁸Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. ¹⁹Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. ²⁰Dedan was thy merchant in precious clothes for chariots. ²¹Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants. ²²The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. ²³Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad, *were* thy merchants. ²⁴These *were* thy merchants in all sorts *of things*, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. ²⁵The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

²⁶Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. ²⁷Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. ²⁸The suburbs shall shake at the sound of the cry of thy pilots. ²⁹And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land; ³⁰And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: ³¹And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing. ³²And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city* is like Tyros, like the destroyed in the midst of the sea? ³³When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. ³⁴In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall. ³⁵All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance. ³⁶The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt be* any more.” Ezekiel 27 (KJV).

Revelation 18

¹“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. ²And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. ³For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. ⁴And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. ⁵For her sins have reached unto heaven, and God hath remembered her iniquities. ⁶Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. ⁷How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. ⁸Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. ⁹And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 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. ¹¹And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: ¹²The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, ¹³And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. ¹⁴And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. ¹⁵The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, 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! ¹⁷For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, 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. ²⁰Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her. ²¹And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. ²²And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; ²³And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. ²⁴And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” Revelation 18 (KJV).

TEN

Okay. The next page of your notes, “Ten.” These Ten Kings, we have gone over this before.

You have *The Seventh-day Adventist Bible Commentary*, volume 4, beginning at page 1168.

I know this is a real hard one for Seventh-day Adventists, a real hard one. You become an Adventist, whenever you become an Adventist in your own personal experience, and you go through the evangelistic series and you learn what Adventists believe about the Sabbath, the state of the dead, Daniel 2, Daniel 7, Daniel 8, and then you settle down to the culture of Adventism, and then you study no more. And what you remember is that Daniel 2 is Daniel 2 and you have not studied it very much at all.

So, when someone reads a Spirit of Prophecy quote such as this one, it kind of shakes your understanding because you were not taught that when you came in. Speaking of Daniel 2, Sister White says Daniel 2 represents “the mingling of churchcraft and statecraft” in iron and clay. She says,

“We have come to a time when God’s sacred work is represented by the feet of the image in which the iron was mixed with the miry clay.

God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. **The mingling of churchcraft and statecraft is represented by the iron and the clay.** This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God’s forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves.” *The Seventh-day Adventist Bible Commentary*, volume 4, 1168–1169.

And you were taught that down here the feet of this image [referring to the 1843 Chart], this is Pagan Rome that disintegrates into ten kingdoms in Daniel, chapter 7. And for Sister White to be saying that we have now come to this time, and she said it in her lifetime, that is hundreds of years after Pagan Rome. She is putting a different application on Daniel 2 than you were taught. And she is saying the iron and clay down here represents the combination of church and state at the end of the world.

What does it represent? It represents the image of the beast in Revelation 14, verses 14 and 15. It represents Revelation 17:17, when the Ten Kings agree to give their kingdom to the Papacy at the end of the world. It represents verses 42 and 43 of Daniel 11, when the King of the North conquers Egypt. At the end of the world the iron and clay represents a mingling of churchcraft and statecraft that takes place.

So, because of our traditions and customs, which the Lion of the Tribe of Juda (the Dirt Brush Man) is now trying to sweep out the window—and remember, He is going to sweep them out whether you let them go or not.

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: If you have these false ideas and you have made them idols and you will not let go of them, you get to go out the window with them when the Dirt Brush Man does His sweeping.

And if you have these idols about your original understanding of Daniel, chapter 2, you better wrap your mind around what Sister White says here and other places.

But, in this scenario, how many toes on those feet?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: Ten toes. Those ten toes are the Ten Kings at the end of the world.

AHAB

Psalm 83; Ezekiel 30; Genesis 10; Daniel 7; Revelation 12

In Psalm 83, we are looking at the number 10 now. Psalm 83, we have looked at this before, more than once; but, review is good.

Verse 1,

“¹Keep not thou silence, O God: hold not thy peace, and be not still, O God. ²For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.”—

They that hate God—who hates God; at the end of the world who hates God?

FROM THE AUDIENCE: The Dragon.

BROTHER PIPPENGER: The Dragon. Verse 14, of Revelation 17, he is going to make with the Lamb. He hates Him; he hates God.

And they have lifted up the head. What head did they lift up?

We read a quote here probably more than once.

FROM THE AUDIENCE: A head.

BROTHER PIPPENGER: Under one head (the Papal power). They are going to lift up the head.

If you are on the horse riding, are you up? You have got to get lifted up to rein over the horse. Okay? She is going to reign over the kings of the Earth. She is lifted up.

They have lifted up the head. When do they do that?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Hmm. That is a quick answer, but not necessarily correct.

When do they lift up the head? Right here in verses 42 and 43 of Daniel 11 she conquers Egypt. Now she is in control of the whole world.

She is in control of the United States right here [in Daniel 11:41], but she still has to go to Egypt.

This is verses 14 and 15 of Revelation 13; this is when the head gets lifted up.

They have lifted up the head.

—³“They have taken crafty counsel against thy people, and consulted against thy hidden ones. ⁴They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance. ⁵For they have consulted together with one consent:”—

What did the Ten Kings do? They had one mind.

And what is the marginal reference for *consent* here? Heart; they have one heart, they have one mind.

—“they are confederate against thee:”—

What does it mean by *confederate*? This is the evil confederacy.

And then, of course, it lists out how many tribes?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: Ten tribes. All the prophets agree with one another. They are all speaking about the end of the world.

—⁶“The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; ⁷Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; ⁸Assur also is joined with them: they have holpen the children of Lot. Selah. ⁹Do unto them as *unto* the Midianites; as *to* Sisera, as *to* Jabin, at the brook of Kison: ¹⁰*Which* perished at Endor: they became *as* dung for the earth. ¹¹Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: ¹²Who said, Let us take to ourselves the houses of God in possession. ¹³O my God, make them like a wheel; as the stubble before the wind. ¹⁴As the fire burneth a wood, and as the flame setteth the mountains on fire; ¹⁵So persecute them with thy tempest, and make them afraid with thy storm. ¹⁶Fill their faces with shame; that they may seek thy name, O LORD. ¹⁷Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: ¹⁸That *men* may know that thou, whose name alone is JEHOVAH, *art* the most high over all the earth.” Psalm 83 (KJV).

Ezekiel 30

Ezekiel 30, we are looking at the number 10 as the Dragon power; Ezekiel 30.

In Ezekiel 29, verse 2, it says that Egypt is the Dragon power.

And because of time, I am just going to point you at Ezekiel 30. Start in chapter 29, verse 2, so you will see my reference.

²“Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt. ³Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, . . .” Ezekiel 29:2-3 (KJV).

Okay. Egypt is the great dragon.

Ezekiel 30

And then in chapter 30 of Ezekiel, the Lord is going to bring judgment on Egypt; and, beginning in verse 6, going all the way down to verse 18, you will see that as the Lord from 6 to 18 in Ezekiel 30 that as the Lord is bringing judgment on Egypt, He brings judgment on ten cities.

What is a *city* in Bible prophecy?

FROM THE AUDIENCE: A kingdom.

BROTHER PIPPENGER: A kingdom. Ten kingdoms; Ten Kings.

Now, the only trick here is in the translation of verse 6. It says,

“⁶Thus saith the LORD; They also that uphold Egypt shall fall;”—

And then He is going to tell us how Egypt falls, by dealing with these ten cities.

—“⁶Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene” Ezekiel 30:6 (KJV).

If you have a marginal reference for that, it says, “from Migdol to Syene.” *Migdol* means *tower*; but Migdol is a city in Egypt. So, in the King James translation, “from the tower of Syene,” making it sound like a tower is in the City of Syene, but actually the Hebrew is saying, “from the City of Migdol and the City of Syene.” And you need to mark that because that is the first and second cities of these ten cities that are going to be judged; otherwise, it is pretty straightforward from there on. Egypt is made up of ten cities.

Genesis 10

Genesis 10, where the story of Babel begins, you have ten kingdoms marked there.

Daniel 7

Daniel 7, Pagan Rome disintegrates into ten kingdoms. You can see that on these Sacred [1843 and 1850] Charts.

Revelation 12

Revelation 12: the Dragon power, ten horns, Ten Kings. Ten is the number of the Dragon power.

THESE HAVE ONE MIND—REVELATION 17:13-14

Concerning having one heart, one mind, Sister White says,

“Revelation 17:13–14 quoted. ‘These have one mind.’ There will be **a universal bond of union**,”—

Now, at Hartland and many places—I pick on Hartland because Hartland has been so aggressive to attack this Message through the years; and, people do not fully understand that fact and

probably why—but, in Hartland they will tell you that this “universal bond of union” that this particular kingdom, this worldwide kingdom, that it represents the European Common Market.

So, my first question to that foolish idea is always, “How many countries make up the European Common Market?” A quite a bit more than ten.

How can you say these Ten Kings are the European Common Market when it is in the twenties now. It just does not make a great deal of sense to me.

But, how is it like places like Hartland can make such an application when Sister White says, “‘These have one mind.’ There will be a universal bond of union”?

We have three dictionaries here. We can look up *universal* in all three of them, and it is going to say “worldwide.”

What allows men to say “universal” means “Europe”? And, do you know what it is? It is the historical grammatical method of Biblical interpretation. And for those of you who do not understand that the Standish brothers are theologians that have learned the same theology that the pastors and leadership of Adventism employ today: you just do not understand.

And the only difference between the theology of Hartland and the theology of Desmond Ford is that of this apostate Protestant Biblical interpretation there are two streams. They are both bad streams. Do not drink the water from either stream! But, one of them produces the Sadducees in Adventism, those people that think you are going to continue sinning until Jesus returns. And, Hartland is not of them; they will oppose them. But, the other is the Pharisees. But, neither apply the proof-text method of Biblical interpretation.

If you apply the proof-text method, then you have just the sensibilities to not have a problem that when you see a passage in the New Testament in the Greek and a passage in the Old Testament, the Hebrews, and you can see they are talking about the same subject, that you do not even think twice about the fact that, “Well, hey, this was Hebrew and this was Greek, and this was several hundred years before.” You do not think about it, if you are using proof-text. And if you have that mentality, that logic, then you also do not have a problem seeing a passage in the Spirit of Prophecy and the Bible and not stumbling over the difference between the English and the Greek, or the English and the Hebrew.

But, if you are a theologian, you are using your expertise on Hebrew and Greek and your expertise on history to allow you to pick and choose what is valid in the Spirit of Prophecy and what is not. And, obviously, when Sister White says these Ten Kings are a universal bond of union, that does not fit with their preconceived ideas; so, they choose to employ this historical critical type of theology.

—“‘These have one mind.’ There will be **a universal bond of union**, one great harmony, **a confederacy of Satan’s forces**. ‘And shall give their power and strength unto the beast.’ Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.

“In the warfare to be waged in the last days there will be united, in opposition to God’s people, **all the corrupt powers that have apostatized from allegiance to the law of Jehovah**. In this warfare the Sabbath of the fourth commandment will be the great point at issue; for in the Sabbath commandment

the great Law-giver identifies Himself as the Creator of the heavens and the earth.” *The Seventh-day Adventist Bible Commentary*, 983.

Go to Isaiah. It is not in your notes.

Isaiah 58, verse 1:

“¹Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.” Isaiah 58:1 (KJV).

What does that mean? Well, one of the things it means, in a Laodicean Adventism we will have a difficult time understanding this; is one of the things that it means is that Adventism was hijacked in the 1930s, and the method of correct Biblical study was set aside for the fallen apostate Catholic approach to Bible study. And from the 1930s onward, we have just gone off into darkness in our understanding of God’s prophetic Word, and we have been educated to think that this is the way we are supposed to study the Bible and that it is okay; but, it leads us to the same conclusion that the Protestants and the Catholics come to. Okay? We end up on their side of the issue.

So, is this something that we are supposed to inform God’s people of?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: “Cry aloud, spare not, lift up they voice like a trumpet, and shew my people their transgression, . . .” Brothers and Sisters, if you are under the influence of ministry or ministers or theologians that are using this historical critical method of Biblical study, you are on the road to death. And, if you are sending your students to institutions that uphold these principles, you are sending your children to Moloch; and, we are at the end of the world, and you cannot afford to do that.

So, I disagree with you. You get heartburn when I mention some of these ministries. These ministries are leading entire groups of people to Hell. It needs to be identified.

Okay. Back to our notes.

WAR WITH THE LAMB—REVELATION 17:14

I am not going to read these. We have read them before.

Revelation 17:14

In Revelation 17:14, the Ten Kings are going to make war with the Lamb.

You have a very nice quote here describing how this evil confederacy of Isaiah 8 is also the three powers of Revelation 16, that these are they that will persecute God’s people.

Bible Training School, December 1, 1902:

“The powers of Satan are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. ‘Say ye not, A Confederacy; . . . neither fear ye their fear, nor be afraid. 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 to his people; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.’

“I am instructed to say to those who know the truth, ‘Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. 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. And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.’

“‘And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked,’—without the robe of Christ's righteousness—’and they see his shame.’ . . .

“These subjects are of the utmost importance. Urge our people to consider them carefully. When they do this, their minds will be so fully occupied with matters of eternal consequence that they will lose sight of the little differences that once annoyed them. They will realize that prophecy is even now fulfilling. If the minds of the people of God were not occupied with things of minor consequence, they would see that the signs of the times are fast fulfilling, and that events of the greatest consequence to them are taking place in the world and in the churches pointed out by the words, ‘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.’” *Bible Training School*, December 1, 1902.

SPIRITUALISM

And then in the next quote of your notes, we are identifying that the Dragon power's religion is Spiritualism.

Education, pages 227 - 228:

“**Spiritualism** asserts that men are unfallen demigods; that ‘each mind will judge itself;’ that ‘true knowledge places men above all law;’ that ‘all sins committed are innocent;’ for ‘whatever is, is right,’ and ‘God doth not condemn.’ The basest of human beings it represents as in heaven, and highly exalted there. Thus it declares to all men, ‘It matters not what you do; live as you please, heaven is your home.’ Multitudes are thus led to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself.

“With such teaching given at the very outset of life, when impulse is strongest, and the demand for self-restraint and purity is most urgent, where are the safeguards of virtue? what is to prevent the world from becoming a second Sodom? At the same time anarchy is seeking to sweep away all law, not only divine, but human. **The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution**—all are tending to involve the whole world in a struggle similar to that which convulsed France.” *Education*, 227–228.

And I am pretty sure we have read all of these quotes in previous worships in this series.

ISAIAH 8

ASSOCIATE YOURSELVES WITH SECRET SOCIETIES

These quotes are coming from Isaiah 8. Isaiah 8 is the evil confederacy.

The evil confederacy is these three powers: [The Sixth Kingdom]: the United States, the United Nations, and the Papacy at the end of the world that come into a threefold union and that lead the world to Armageddon.

Now, in your notes it tells us that this evil confederacy is made of secret societies.

Evangelism, pages 617 – 618:

“The Lord declares through the prophet Isaiah: ‘Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread.’ Isaiah 8:9–13.

“There are those who question whether it is right for Christians to belong to **the Free Masons and other secret societies**. Let all such consider the scriptures just quoted. If we are Christians at all, we must be Christians everywhere, and must consider and heed the counsel given to make us Christians according to the standard of God’s Word.”
Evangelism, 617–618.

Years ago I was with a friend. He had become an Adventist from being a Jew, a New York Jew, and he has relatives that are some of the rich New York Jewish people—I am not being derogatory, even if it sounds so—and he and I were listening to the guy on audio tape that had started the John Birch Society (and that guy is long since deceased), but he was the expert back then of the United Nations and why it is bad, and the Masons; and, he was telling a story about how the European globalists, the Rothschilds, had infiltrated the United States and bought up the newspapers and the radios to take control of the communication systems in the United States. And that is what we have today. We do not get real news today; we get conservative news or liberal news, and the truth is left far behind. And that was by design.

And this guy that started the John Birch Society was giving the history of all this, and he mentioned the guy that they sent from Europe with millions of dollars to come to the East Coast of the United States and buy up all these publishing companies and these radio corporations. And when he mentioned the guy, this friend of mine, this New York Jew, he said, “Well, that is my uncle.”

I said, “Your uncle?”

And he said, “Yeah, and he does own all those places.”

And he grew up with his uncle’s son, contemporary cousins, and he knew all this story.

And, it is all valid. There is nothing that is hard to dig out about this. This country, this world has been purposely taken over by globalists (that is what I am calling them); but, Sister White, when speaking about this evil confederacy, she says they are Free Masons and secret societies. And you get into the literature of the United Nations, and that is where they come from, these Free Masons and secret societies.

And I forget why I was telling the story about the globalist takeover. There was a point there I was going to get at, and it has escaped me.

A CONFEDERACY OF COVETOUSNESS

Okay. The next quote, *Review and Herald*, July 18, 1907:

“In these last days, there are arising strange fallacies and man-made theories which God declares shall be broken in pieces. **The spirit of covetousness** has led men to seek worldly advantage, and by extravagance and display they have tried to hide their wicked deeds which they have done in order to reach their object. **Men occupying high positions of trust have revealed this unlawful desire for gain;** they have practised extortion and robbery, and have gratified the evil passions of their hearts, until our cities are corrupted through their wickedness. God has declared that he will uncover these works of deceit and robbery by their own working. In some cases the judgments of God have already fallen heavily on these cities.

“‘The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples.’” *Review and Herald*, July 18, 1907.

It says, “Men occupying high positions of trust have revealed this unlawful desire for gain.” One of the characteristics of these globalists, these Free Masons, this Dragon power that is the evil confederacy of Isaiah 8 is that they are the world bankers. They are trying to control all the wealth of the world. And they trace that back to the Knights Templar and the Knights Templar statement—I do not know what you would call it. Their motto was that if you could control the wealth of the world, you could control the world.

And the Knights Templar continued on from the 12th Century, all the way to the present day. The United Nations traces its roots back even beyond the Knights Templar.

THESE SOCIETIES OFFER SOME ADVANTAGES

And you can see other quotes where Sister White is talking about this evil confederacy, in connection with Isaiah 8.

Selected Messages, book 2, page 131:

“In the revelation of His righteous judgments, God will break up all these associations; and when the judgment shall sit and the books be opened, there will be revealed the un-Christlikeness of **the whole confederacy**. Those who choose to unite with these secret societies are paying homage to idols as senseless and as powerless to bless and save the soul as are the gods of the Hindus.

“These societies offer some advantages which from a human point of view appear like great blessings, but not so when judged by the Lord’s measurement. Behind their apparent advantages are concealed satanic agencies. The larger the income drawn into the treasury, the more and deeper is the evil. The ungodly gain which has enriched

these societies will, when traced out in all its bearings, be seen to be a curse. The words which Eliphaz spoke to Job are true in respect to these associations: ‘I saw him “taking root,” but I “cursed his habitation”’ (Job 5:3). They are Satan’s traps, his net to entangle souls.” *Selected Messages*, book 2, 131.

AN OVERWHELMING SURPRISE

Review and Herald, September 10, 1903.

“O that God’s people had a sense of **the impending destruction of thousands of cities**, now almost given to idolatry! But many of those who should be proclaiming the truth are accusing and condemning their brethren. When the converting power of God comes upon minds, there will be a decided change. Men will have no inclination to criticize and tear down. They will not stand in a position that hinders the light from shining to the world. Their criticism, their accusing, will cease. The powers of the enemy are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. **‘Say ye not, A confederacy, . . . neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.’**

“The world is a theater. The actors, its inhabitants, are preparing to act their part in the last great drama. God is lost sight of. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to his rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama,—**Satan coming as Christ**, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. **Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.**

“Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as **an overwhelming surprise.**” *Review and Herald*, September 10, 1903.

And what is Isaiah 8? Well, it is the chapter that follows Isaiah 7, but it is the same vision as Isaiah 7, is it not?

And what is the vision of Isaiah 7? It is the vision of Isaiah representing God’s people at the end of the world, with the Latter Rain Message.

Did we not go through that somewhere, way back when? The Message of Shiloah that He gave to Ahaz, and Ahaz rejects the message, Ahaz being God’s people that are rejecting the Message of the Latter Rain and the Message of the 2520.

But right there in Isaiah 8, what do we have? We have the evil confederacy.

In the time period of the Latter Rain, and in the time period where the Message of the 2520 is being carried to God’s people, this evil confederacy is in the world. **It is in the world.**

THE TEN HORNS SHALL HATE THE WHORE

Revelation 17:16-17

Just a couple more things to put in place, and we are done here.

Revelation 17:16-17, these kings are going to hate the whore.

“¹⁶And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. ¹⁷For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.”
Revelation 17:16-17 (KJV).

2 Kings 9:29-37; Leviticus 21:9

2 Kings 9, beginning at verse 29: These Ten Kings are going to hate the whore.
Verse 29 says,

“²⁹And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

“³⁰And when Jehu was come Jezreel, Jezebel heard of *it*; and she painted her face, and tired her head, and looked out at a window. ³¹And as Jehu entered in at the gate, she said, *Had* Zimri peace, who slew his master? ³²And he lifted up his face to the window, and said, *Who is on my side? Who?* And there looked out to him two *or* three eunuchs. ³³And he said, *Throw her down.* So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. ³⁴And when he was come in, he did eat and drink, and said, *Go, see now this cursed woman, and bury her: for she is a king's daughter.* ³⁵And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.”—

Why?

FROM THE AUDIENCE: The dogs ate her.

BROTHER PIPPENGER: The dogs ate her up.

—“³⁶Wherefore they came again, and told him. And he said, *This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: ³⁷And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.*” 2 Kings 9:29-37 (KJV).

The dogs ate her flesh.

Who are the dogs?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: The Ten Kings are the dogs. I am going to show you that the Ten Kings are the dogs. They are going to eat her flesh, but they are going to burn her with fire.

Why are they going to burn fire?

Leviticus 21:9

Leviticus 21, verse 9: Why do they burn her with fire? Leviticus 21, verse 9:

“⁹And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.” Leviticus 21:9 (KJV).

Because she is a whore.

Psalms 22:7-20; Acts 4:24-28; Psalm 2:1-4; Psalm 83:1-5; Psalm 48:1-8

Psalms 22:7-20

Okay. Psalm 22, beginning at verse 7:

“⁷All they that see me laugh me to scorn:”—

Who is this?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: It is Christ.

—“they shoot out the lip, they shake the head, *saying*, ⁸He trusted on the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him. ⁹But thou *art* he that took me out of the womb: thou didst make me hope *when I was* upon my mother’s breasts. ¹⁰I was cast upon thee from the womb: thou *art* my God from my mother’s belly. ¹¹Be not far from me; for trouble *is* near; for *there is* none to help. ¹²Many bulls have compassed me: strong *bulls* of Bashan have beset me round. ¹³They gaped upon me *with* their mouths, *as* a ravening and a roaring lion. ¹⁴I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. ¹⁵My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou has brought me into the dust of death. ¹⁶For”—

What?

FROM THE AUDIENCE: Dogs.

BROTHER PIPPENGER: —“¹⁶For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. ¹⁷I may tell all my bones: they look *and* stare upon me.”—

The assembly of the wicked is the dogs.

—“¹⁸They part my garments among them, and cast lots upon my vesture. ¹⁹But be not thou far from me, O LORD: O my strength, haste thee to help me. ²⁰Deliver my soul from the sword; my darling from the power of the dog.” Psalms 22:7-20 (KJV).

Acts 4:24-28

Acts 4.

Because, the history of Christ at the cross, it is repeated in Revelation 17.

Acts, chapter 4, beginning at verse 24, says,

“²⁴And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: ²⁵Who by the mouth of thy servant David hast said, WHY DID THE HEATHEN RAGE, AND THE PEOPLE IMAGINE VAIN THINGS? ¹²THE KINGS OF THE EARTH STOOD UP, AND THE RULERS WERE GATHERED TOGETHER AGAINST THE LORD, AND AGAINST HIS CHRIST. ²⁷For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. ²⁸For to do whatsoever thy hand and thy counsel determined before to be done.” Acts 4:24-28 (KJV).

So, who gathered against Christ? The kings of the earth, which is the assembly of the wicked, which are the—

FROM THE AUDIENCE: Dogs.

BROTHER PIPPENGER: —dogs which are going to eat Jezebel’s flesh.

Psalms 2:1-4

Psalms 2, beginning at verse 1, this is where Acts is quoting from.

“¹Why do the heathen rage, and the people imagine a vain thing? ²The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,”—

Who is the LORD’s anointed?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ.

Who do you say that in Hebrew? Messiah.

Okay. When does Jesus become the Messiah or the Christ?

FROM THE AUDIENCE: At His baptism.

BROTHER PIPPENGER: At the baptism.

So, when the Divine Symbol comes down, what is happening? The Lord is anointing a people. And against the Lord’s anointed the heathen are going to rage.

—³Let us break their bands asunder, and cast away their cords from us. ⁴He that sitteth in the heavens shall laugh: the Lord shall have them in derision.”

Psalms 2:1-4 (KJV).

Psalms 83:1-5:

¹“Keep not thou silence, O God: hold not thy peace, and be not still, O God. ²For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. ³They have taken crafty counsel against thy people, and consulted against thy hidden ones. ⁴They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.” Psalm 83:1-5 (KJV).

Psalm 48:1-8:

¹“Great is the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness. ²Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King. ³God is known in her palaces for a refuge. ⁴For, lo, the kings were assembled, they passed by together. ⁵They saw *it*, *and* so they marvelled; they were troubled, *and* hasted away. ⁶Fear took hold upon them there, *and* pain, as of a woman in travail. ⁷Thou breakest the ships of Tarshish with an east wind. ⁸As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.” Psalm 48:1-8 (KJV).

Revelation 18:1-3; 4-8; 9-20; 21-24

¹“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. ²And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. ³For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. ⁴And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. ⁵For her sins have reached unto heaven, and God hath remembered her iniquities. ⁶Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. ⁷How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. ⁸Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. ⁹And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning. 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. ¹¹And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: ¹²The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble. ¹³And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. ¹⁴And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. ¹⁵The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, 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! ¹⁷For in one hour so great riches is come to nought. And every shipmaster, and all the

company in ships, and sailors, and as many as trade by sea, stood afar off. 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. ²⁰Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her. ²¹And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. ²²And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; ²³And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. ²⁴And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” Revelation 18 (KJV).

SUMMARY

What are we saying?

Here is what we are saying. One of the strongest evidences that what we teach about Daniel 11:40-45 is correct is its connection with the Book of Revelation; because, Sister White tells us often that they are the same book.

And in Revelation 17, we are seeing how the threefold union of modern Babylon comes together, the sixth kingdom.

THREEFOLD UNION: THE EVIL CONFEDERACY

1798 →	6	USA	Rev 16	I	II
	6	ΔΔΔΔΔΔΔΔΔΔ	(the False Prophet)	Baal	Salome
	6	The Papacy	(the Dragon/Ten Kings)	Ahab	Herod
			(the Beast)	Jezebel	Herodias

Figure No. 119.

The False Prophet, that is the prophets of Baal in the story of Elijah; the Dragon, this is Ahab; [the Beast], this is Jezebel.

And you can go on and on with this: [The False Prophet], this would be Salome in the story of John the Baptist; [the Dragon], this would be Herod; and [the Beast], this would be Herodias.

In each of these two stories [of (I) Elijah and (II) John the Baptist], you have an end-of-the-world lesson, an end-of-the-world lesson that we referred to yesterday that we will not deal with today.

But, it is a fact that when the Papacy takes control of the world, then the Ten Kings (the United Nations) are going to realize that the Papacy has no big burden about Islam. Her big burden is about Sabbathkeepers. That truth is in these two lines of prophecy [the histories in the stories of Elijah and John the Baptist].

At some point in time, the Lord willing, we will get to that; but, we have gone too long already.

Shall we have a word of prayer?

Benediction: Heavenly Father, we thank you that you are opening these truths to our understanding, but we pray for your people that they would allow themselves to be awakened through the power of your Holy Spirit to the times in which we are living, and to the message that you are opening up to us, that they along with us might allow this Message to accomplish a work in us that would fit us and prepare us to be part of that ensign that in the near future is to be lifted up. We set before you this work day. We ask that what we do will be for your glory and honor and that we will do it safely. We ask now that you would let us part in peace, and we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables (#57 Repeated) #61

PART SIX: 1989

Presented by Jeff Pippenger

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In Christ,

Roberta Holmes-Carter
Transcriptionist